general, and to the Benares Hindu University in particular. should be commemorated in some suitable memorial; and coating about for the form which this memorial should take, we

Two years ago it occurred to some of so that the land services of Pandit Modan Mohan Malaviyaji to the country in

asked ourselvts: Should it be the Senate House? as " Old Boye"

Home "? a "Vice-Chancellor's Lodge" or a number of "Special Professorships and Research Scholarships of for the different branches of knowledge which are taught in the University? None of these is ruled out, and our or more of them now yet come before long; but in the meantime his seventy-first anni-

versary of birth was drawing nigh, and we thought that the nextsion could well be utilized for paying our lumble tribute of reverence and gratitude to the great patriarch. Accordingly, we

decided at a general meeting of the Staff held on the 20th of October, 1930, that a Commengeration Volume be prepared and presented to the Kulapati on the happy occasion of his septurnments. An Editorial Board was at once appointed to invite

Panditji's friends, admirers and co-workers, both in and outside the University,-for his services are countrywide,-to contribute articles to the Volume. This Board consisted of the follow. ine gentlemen:-

Principal A. B. Dhruya (Cheirmen).

Principal Mahamahanadhyaya Promathanath Tarkabhusana Prof. Summ Secretor Day

Prof. Cornendals N. Single. Prof. S. V. Pantambalan

Don't M. D. Dame.

Prof. N. P. Gandhi.

Dr. A. S. Altekor and Dr. S. K. Meitra

The Chairman on behalf of the Board issued a letter of invitation to various scholars and itlends to write for the Volume, in which he said!

"The services of Pariot Median Mohan Malaviya to the

4 -

case of Execution Association and Control of the Co

The response was splendly, not today it in my pleasant with up have before the public a handsome volume of more than a thousand pages, which, I turn, will be found worthy of the occasion.

The popers retrievel, which are in three hanguages, Neighbi-Hardi and Sanakrit, have been divided into five sections, Section I dealing with Literature. Section II with History.

his completing his 70th year."

Section 1 desiring with Authorities, Section II with History, Publicia and Economics, Section III with Religion and Philisonphy, Section IV with Science and Section V with Generiting, Appreciations and Mentoins. A number of photographs of Pandill at different starges of life will be found in the volume, as also of Histor, University sites and buildings.

The Editacial Board is discreetly grantical to all the writons

The Biliterial Bound is directly granted to all the writers with lawer contributed striken to the volunts, in give of their many engagements, and also to the greatherm who have given amourceary had for epithing and whiching the work; and has but not the least, to the two energeds Secretarians who have a present the lawer to the least, to the two energeds Secretarians who have been striked hard to correct the voluntarians assumeding the means the lawer than the lawer

A. B. DHRUVA,

Chairman, Editorial Board.

have been paying this tribute.
In conclusion I should not omit to tender my sincere
failed to send the invitation through oversight or ignorance.

heavy to enable them to take part in this work, have expressed regret for their inability, and they join us in congratulating Panditii on this happy occasion as heartily as any of us, who

Benares Hindu University, 11th February, 1932.



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શિબી યુ હો. Wishelmonill चित्राभम माने दूर बि. ९-१३१

मैं के, सक्कीओ महाराज का पड़ारी हैं । पड़ारी कैसे लांत के अपन विका सके हैं जो कहा क्रिसेना क्से बद्धपर्य सा प्रवीत होता। सालबीजी के पूर्वन मेरे सन १८९० की साल में चित्र हारा किया था. वह चित्र किसावत में इंडिया पत्र के मोद्र दिराची निकासने से बनमें सा । सामा जाय कि सही हवि मैं बाज भी देश रहा है। जैसे उनके सिवास में ऐसे ही उनके विचार में ऐक्य जला ज्यावा है जीर इस देक्य में मैंने माधर्व जीर भन्ति पाये हैं। भाग मालवींनी के साथ देशशीक में बीन सुबाबला कर सकता है । सीवन काल से जारण्य करके जात तक जनवी देश-मंत्रि का प्रवाह व्यक्तिग्यस चलवा आया है। बासी विस्वविद्यालय के मालवीजी जारा है, कारी विस्व-विद्यासय सामगीजी का मारा है, यह नरमीर हमारे किये दीर्पीय हो।

विसायत आते हुए | ७—९—३१

मेतज्ञाम गांवी

Section I—Literature





THE MODERN AGE

The creature which lives its life, seemed and sheltered in a dark cave, find its sately in thevery parroxness of its environment; and the concentral providence of nature cuttall and tones down its semithities to a limited necessity. But if those curv-sulls are removed by some cataclysms, then either it must accept the down of extinction, or carry on satisfactory negotiations with its wider surroundings.

The human race will never again be able to go back to their citated so high-wated exclusiveness. They have been exposed to each other, physically and intellectually. The shells, which have so long given them full recently within their individual enclosures, have been broken, and by so attificial pouces can they be maded again. So you can then the medde again. So they are so the source of the same of the property of the face over though we have not yet fully adapted over the same of the same and the raise entailed by the wider expansion of high freedom.

A large part of our multition is our code of adjustment which class with the circumstances special to consolves. These traditions, no death, variagate the several radial personalization with their distinctive colours—colours which have their porty and also certain personalize equilibrium which have their porty and also certain personalize equilibrium which have their porty and also certain personalize capabilities as strong lower for our own colourist new speciality, that if that gives influence only for a very parance would, then, at the alightest variation in our circumstances, we may have to our for this love with our life install. In the smirad world there are summores features of complete reco-micide overtaking those who foundly drung to some advantage which later on became a hindrance in an almost dispensation. In fact the superiority of most is proved by his adaptability to extreme surprises of chance, —unitable the terriff one the frigid zone of his destiny offertor Mm isaspersible chancies.

source and a supermodulation.

The state of the film rate under publishing related to full more under publishing relate in populshing, that is to say, which here no universal significance. Such present to information here and stay keep to their own boundaries, but when carried conside, they either hard trace who peems then, or the fallow who are confroided by drut, or pechago sitimansily both. For directly drive, or peeding sitimansily both. For directly drive, or the confront of the continuous of their region free place to the property of the principle of the continuous of their region free place to the continuous of their region free place to the continuous of their region free place to their continuous of their co

A man, with an abnormal appetite for acquisitions may be appreciated by this wife and other dear cones; but when this appetite of this is brought out in dealings with in neighbours, then the standard of conduct which is onclaratively that of his own lamily circle will no longer serve. The adaptive, which rankes it subjects for a thay to stranged his follow-eventures must, but for my indigentative the contract of the contract of the contraction of the stranged his follow-eventures must, but the my indigent scale and the contract of the contract of the contract of the standard his contract of the contract of the contract of the scale of the contract of the contract of the contract of the contract of the scale of the contract of the contract of the contract of the contract of the scale of the contract of the contract

What I want to make clear is the fact that when, as in the present age, the busine more have come out of their traditional reservation-force into numal contact, the reliance on a universal eithful standard is the only means which can save businessity from discursion into barbarian.

or death.

The late war which involved a vast number of peoples
in its carrage and whose sceneraic and moral consequence

MODIEN AGE 7

is even now troubling tha atmosphere of a great part of the world, is merely an Indication that in the hurry of the admittic progress of the West, which has made the innust world physically almost one country, the california acidial ideals needful for this condition has been overchical ideals needful for this condition has been over-

It has come as a great surprise on the races of man, this sudden change from a life of comparative methasion to that of mutual proximity, and will sut to the full their moral adaptability. The peculiar qualities which gave

special advantage to some of them in fermer days may, in order to save those very people, have to give place to others of an opposite kind.

It is difficult for us to realise this, because the sent-set clouds of the mat. scaler their wolden flouristes and

clouds of the past, under their golden flourispes and Rood-red magnifornes, conceal approaching doom, and people are still talking in a language which hardly takes count of the impending night.

count of the impending right.

When we in Asia talk about re-adjustment in response
to the world situation to-day, we forget that it should be
limeted to a future of the world and to the world.

directed to a future of new ideals and not to the sucre shifting about of the methods of a past which is already declared nearly backrapt. Therefore our demans still briable with the image of raised overeds, darken with the vision of poison gas, glisten with gold streaks that see but the harbingers of death-leading thusher closely.

the instellment of doubt-dealing thunder clouds.

Of course I know, from the point of view of prudence and paretial pointies, that a uniden and a complete change may not be possible, or may even be considered dangerous and so the weapons of the past have yet to be used till the set have get in the case the possible of the part have get and the part have get to be used till the set have get to be used till the case industrial of their sets of the part have get and the part have get to be used till the part have get to be used to be

and so the weapons of the past have yet to be used till they skip off our hands by the very sharedity of their anachronism. And is not their weight already proving too beavy, turning the living skin of man into an imperprogressive stiffening of their muscles and hardening of

process of death first begins in the spiritual system and then it even just include the department of the life. This has been the case with all the great civilizations that has been the case with all the great civilizations that produced the control of the control of the control of the production for the control of the control of the core moral and spiritual nature has not revalled the political leaders of the present age, and even the estendic philosophers who are bury surjoing the component point of such as a surjoint of the control of the control of the entire product of the control of the control of the energy data to train considers to most lifesca, in the plate of morely-actual and officiency, or the complication suring of all valid them if our noverness and day us to our of a visit litter it for no revenues and day us to our or of visit litter it our noverness and day us to our

In man, whose existence is not merely biological, the

When our accountly becomes urgently initiatest, when the restorces that the examined us a long are channed, then one gain rate forth all its free to eliconer some other than the examined of the elicity of the examined of the Table leads are real to exclusive to the intention of our standards. When marked does not fully serve us, we cannot to sawkins inflation to sake for its layer as few from another to the examined to the elicity of the examined with the examined of the examined of the examined of the utility of the examined of the examined of the examined and the examined of the examined of the examined of the standard examined of the examined of the examined of the standard examined of the examined of the examined of the contract of the examined of the contract of the examined of the

In the present age the human roces have come close together. Their differences in language, tradition and degree of strength are so apparent, so to be a commonplate. Our first meeting has only recognised those

differences, and in the place of opportunities barriers it

bus thereupon set us the barriers of mutual misunderstanding.

Even the religious ministers, sent by the West to the.

neven the recigious insuiters, seet by the west to the East whose predomin it in the remain botherly love, have, in their secturian poths and produces, emphasised and exaggreated these differences more inflavor and the reacognition of the difference more inflavor and the mornances it cometacily, easy for the military and the mocantile powers of their community to curry on their instone of depreduction in alice countries habeless opens to their farrods.

This connectorates of difference has poisoned our

This cemedournes of effectives has poisoned our forecasts, our history and philology has the delandors for the contract of the

scarlet fever with a raging temperature has attacked the entire body of manhind, and political passion has taken the place of creative personality in all departments of life.

It is well-known that when greed has for its object

It is well-known that when greed has for its object material gain them it can have no end. It is East the chaning of the horizon by a lunatic. To go on in a competition of multiplying multions is a sneeple chase of inserense thillity, that has obstacles, but no goal. It has for its parallel perpetually be multiplied, opening up new vistus of distriction, and evolving new forms of imanity in thefreging of frightfaliness. Thus it seems to have commenced the last fetal edventure of drunken possion riding on an intellect of prodigious power.

The distant sevent many early ease a laborate statement as a statement of the statement of

must everywhere form the principal part of education.

Material force has its power in the physical blows it can inflict and therefore entulation even on undiendy

maintain a material power which deminates as; the power which is aprirual shells in our strength, in our fearlessness, feetined and split of seartifes. To-day, more than ever before in our history, the aid of this spoittnal power is needed and therefore I believe in resources will savely be discovered in the hidden death

as resources was surely be associated in the instance depth of our being. Pioneers will come to take up this adventure and saffer, and through suffering open out a path_to that higher elevation of life in which lies our safety. Let use, in reference to this, give us instance from the

that imprer cervation of the in waters use our suscept.

Let mr, in reference to this, give an instance from the
history of Ancient India.

There was a noble period in the early days of India
when, to a band of desamers, agriculture appeared as a

when, to a bank of decames, agriculture appoint of an great islam and not entirely a useful date. The bestice pergravation and the property as well date. The bestice pertangent and the property of the property of their engine in popular ballade, which is a hore age freque their engine temporary of the property of the property of their ling some domestic virtues of its here. However, it is approximate come as a direct wide to the box of the property approximate came as a direct wide to those where the property of the property of the property of the property of the the distant energy and the property of the property of the contract of the property of the property of the property of the contract of the property of the property of the property of the contract of the property of the property of the property of the contract of the property of the prope

It lifted up the primaral access of the villateness, brought the distant eners, and broke down all harriesfant. Marwith had formed separate and autopositiet groups in their shaltenest sectionic, were called upon to freen a unital people. The villate or the property of the contract people with the property of the contract and the concention between the original inhaltenest of this issue has the colonies. There we find the expression of a spirit that was of mustal district and a strengtle in which we accept their wholesals always or externization for the opponence, in the spirit of estimate had to live in the narrow segregation imposed upon them by their limited imagination and imperior sympathy. This spirit would have continued in all its increases vigour of savagery had most jailed to find the opportunity for the discovery that must lichest truth was in the writer of momentum and love

subdict is of the class of secondary of the class of the class of the class of exception and flow. The preprint of apprichars was the first steam of all the class of the clas

In the present time, as I have sold, the human would have how centred by united vext changes timilities to that which had occurred in the cytic egg of India. So long, which had conserved in the cytic egg of the cytic of the Description of the control including a posts user, in a 'nord pitch of braggist, of the cyticities of their popular fighters mostly—made matter for justy mer shares in the concurrence description of their poliches global three in the concurrence of the control of their poliches policy and the concurrence of the control of the control of the concurrence of the control of th

This is a great fact of epic significance. Man, suckled at the wolf's breast, sheltered in the brute's den, brought up in

the prowling liabit of decordation, suddenly, discovers that he is man, and that his true power lies in yielding up his brute power for the freedom of spirit. There are a few great countries.-Chine is among

them and also Japan,-that have found their civilisation from the soil of nature, the mother who taxold them the lesson of life, the practic of which flooring in the blood of their children, revealed itself in a vast sympliony of human relationship. They have loved Mother Nature's rivers and hills. they have fed their eyes upon the blue of her sky and the

tender green of her corn shosts, they have enjoyed the dance of the invisible rhythm in all the imms and colours with which she surrounds them; they have known that the subtle intrinscies of human existence find their perfect unity in the harmony of intendependence never in the vigorous exercise of elbows in the midst of a mutually pushing multifulfe, clamouring for a solitary peak of selfdetermination; they have never indulged in the arrogant assertion of independence which only belongs to the barren rocks and to the desert wastes grey with the nallor

This spirit of interdependence is the spirit of meek-ness in life which gives it the unseen and inexhaustible strongth to inherit the earth that we find in the green grass whose harmon of comparst are humble and yet ever victorious. Therefore I would bring to you the cry of this New Age which is waiting to close the blood-stained

pages of its past and to hear the spic that will voice its hore in a great song. I am afraid, however, you will find it difficult to put

faith in a poet's dream. I can guess how disappointed you must feel at not hearing anything from me of a prac-

tical nature. There is a proverb in Sanskrit that you must not expect fruits from a sugarcane. As a poet I can only have vision. It may not be as useful as, say, your fishing rod, but it may produce the same effect as the spring breeze. Very often it is of more importance merely to attract your eyes towards the path rather than encumber your back with a ladder. That ladder appears so sub-

often forgets to enquire if there is any height to be

often forgets to enquire if there is any height to be scaled.

RABINDRANATH TAGORE

THE UNITY OF LIFE

The Hindu University will always be a monument of the faith which impired Pandit Madam Mohan Malaviya in his life-long work for founding the great centre of learning at Benzers for the advancement of world's knowledge. To be organic and vital, the University must stand primarily for cell-expression and for winning for India her true place in the Intellectual Federation of Nations.

ADDRES GIFT

Nothing can be more vulgar or more untrue than the . ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is inter-dependent, and a constant stream of thought has, throughout the ages, enriched the common heritage of mankind. It is the realisation of this mutual dependence that has kept the mighty human fabric bound together and ensured the continuity and permanence of civilization. Although science is neither of the East nor of the West, but international in its universality, yet India, by her habit of mind and inherited pifts handed down from seneration to generation, is specially fitted to make great contribations in furtherance of knowledge. The burning Indian imagination, which can extort new order out of a mass of annamently contradictory facts, can also be held in check by the habit of concentration; it is this restraint which confers the power to hold the mind in pursuit of truth in infinite patience. The true isboratory is the mind, where, behind all illusions, we catch glimpses of truth. In

order to discover the life areachenism in the interior of the tree, one boa, for the thes being to become the tree and leed the throbbings of its beating life. This inservision has, however, is be largeredly tested by results of experimentation free phase in any lead to be subdest specilation solventies of all intellernal sample. It is only by the contact of the hand with real things that the brain receives in attendating measure, and the associating impaiss than given the hand its causing.

For great inventions also, a clear inner vision to essential. When microscopic vision falls, we have still to follow the invisible; for the little that we can see it as nothing compared with the transces we cannot. Thus for exploring the realm of the invisible, the Magnatic Cosmoglaph had to be invented, profusing the stupendows magnification of a hundred million times.

Such supersensitive apparatus is, however, of naarall unions on can make use of it after having gained complete control of the adjusting land. For any imperoptible tremes of the dispers becomes uncertonally maguified by the highly sensitive apparatus. It is, however, quite possible to obtain the necessary control over the body by the concentrated power of the will.

The conditions for any great discovery nearly are imaginaries tensily and power of innospection, the features of investions and or great experimental destersity. It is now fully achieved-legal than the Ledin worker has a unique advantage in his introspective prove acquired unthe special training; in experimental detactity also he is very efficient. The supersuscrive instruments he has been able or constraint in my Institute entity to his power of construction and investion. The is by personal training and hyrolysy sear of disapplica-

The excessive specialisation in the West has led to the danger of our losing sight of the fundamental truth that there are not sciences but a single science that includes all. Perhaps through her habit of mind, India is better fitted to realise a wider quarketis. An important contribution in the realm of science is the enablishment of the generalisation, not murely speculative but based on actual demonstration, of an underlying unity amidst bewildering diversity. Previous observers have been misled by the apparent differences between the reactions of life of plants. seemingly inert and passaive, and those of animals with their reflex movements and pulsating organs. Two streams of life have thus been imagined to flow side by side with little in common between them. Rescarches in my Institute have, however, shown that the mechanism of the life of plant is essentially similar to that of the unisual. From this it would follow that the complex mechanism of the animal machine, which has so long buffed us, would naturally find its solution in the correspossing problems of the simple vegetable life

FORM AND PUNCTION

Investigators have been mided by concentrating their assets on the four rather than on the fractice of the organ. Nevertheless, on account of buildings of installed plants have been actaronheight to have dignative organs as in Doness, Disserts, and Mygerbes, during years difference sets in the found of these copies in plant and assimil. The plant world safeties a unique opposition of the state of the control of the state of the control of the state of the complexity.

J. C. BOSE

MINER AND BUILDING STREET

Exemplation have shown that he now important projections from the station is not he send in the shade in the plant. The orange of territories of 10 Geodesia of 10 Geodesia

2024

The tree is not a more collection of convincing parts have in an expansion turble. By periods became it is recorded despity in the soil, which is the place of its brits. In own only provides it that poper assumitation, and analows it with strength in struggling against the varous of change and dissert that here passed over. If the shock is not dissert that have passed over. If the shock is not exceed only to work in in assempt powers. That change and the effect have been only off as your leaves, and changed prices have could off it it is power of any flagment.

changing times have called freth its power of readjustment. Whence did the tree derive is attempth by which it emerges victorious from all parti? It is from the strought derived from the plane of its birth, from its perception and quick adjustment to change and from its inherited mamony of the past. The efficiencem of fifth is the swarement. gift of the place and its associations, and positionism is the expresses to the call of the centriest, Who could be so base as to be dead so that supreme mill? Is these any except for the constant recentle of our national life? Is the tradition of the past dead and forgetten, or in there a latent power of midreal memory which is to be assistent our more in a new and withful implies.

or in there a hieral power of nutrienal manney which is to be avalated once more in a new and witted lamphed. The high character and achievements of our people will to character and achievements of our people will to character in the personal constraint from it. We'll not be through transitiont enterior, but through positiont, and be through transition travelent, but through positions and be through transition through the position of the lafting vite is it. Taxy will reading that the rational advance it is ignorance that divides, and knowledge that unuses the multiple forces contributed by the different peoples who have made Lutin their house and their modulations.

It is not by passisty but by active straggic that the world can be strength in noble ways. The working who retract the contine, having acquired, tooling, has nothing to give or reasons. He also we do not surious and were can earsich the world by giving wany the finite of the vactions experience. It was action and not passisty, that was glorified in the hereic todia of the year. There can be no happiness for my of us, misses it has been were far all. When a great cell in echology through the land, who can lead a like of insubtle uses?

OUTLOOK FOR THE FUTURE

Let us not talk of the glories of fire past until we have secured for India her true place. What is is that stands in her way? Are we shirld that the much of knowledge is a danger to true inhib? Not so; fer to knowledge and religious are one. Do we now lack decotion to a life consecuted to knowledge? Not so; for so have still the assessmin seith which utterly controls the

20_, J. C. BOSE

body and our meditate or inquire endlessly while life remains, never for a moment losing sight of the object, never for a moment let it be observed by any serrourial temptation.

These are the Jospa that animate as. For there is sumsthing in the Josian culture with its postessed of contraordinary latest strength, by which it has resided the receipts often and the destrowing changes which have regular over the earth. And indeed a expairly to retire through infinite transformations must be inmain in that pilety critication which has soon the incollectual returns of the Nilve Wardy, or Accepts, and of Baylon, was not water and disappear, and which to sky gener on the rituars with the same productive faith with which it may

. the past,

J. C. BOS31

THE ANGLO-SAXON SETTLEMENT IN . BRITAIN

The story of the Germanic invasion of Britain in the 5th century AD. has been told by many authors and the earliest curves for our knowledge of the artisenest of the Textonic invaders in Britain are: (1) The Anglo-Saxon Chronicle which survives in six MSS, containing rollec-tions of Annals which are partly identical and partly distinct; (2) Bede's Ecclesisation History of the English People written about 730; (3) the Historia Britanza, a work of probably the first part of the 9th century and sacribed smong others to Nennius and Marcus the Anchorite; and (4) the book supposed to have been written by Gildas in the first half of the 6th century. The best known of these accounts is Nedels who describes the owing of the invaders in Britain at the invitation of King Vortigern socaly beset by his northern exemies, the Irish and the Picts: "The notion of the Augles or Saxons arrived in Britain is three long shire and had a place asslowed to them in the eastern part of the island." Soon after a history feet came over with more men from "the three most powerful nations of Germany-Saxons, Angles and lutes. From the lutes are descended the people of Kent and of the Life of Wight, and those also in the province of the West-Saxons who are to this day called Jutes seated opposite to the Iale of Wight. From the country which is now called Saxony came the East-Saxons, the Southis now called Saxony came the Hart-Saxon, not seem.

Saxons and the West-Saxons From the Angles are descended the East-Angles, the Midland Angles, Mercians, all the race of the Northumbrians and the other nations of the Buglish. The two first commission were Humpin and Heesis, the sons of Victgilam, whose father was Vecta,

22 N. K. SIDHANTA son of Woden. Within a short time they entered into a

Isages with the Five when they had directly qualitied by force of sum and transf their resognes against the Biforce of sum and transf their resognes against the filedation of the contraction of the contraction of the of the throne in 44 with Valentinians and hold for forces years, and it was it held that the Angilsummond by the Birlems case to Bittleh. Both of the summond by the Birlems case to Bittleh. Both of the summond by the Birlems case to Bittleh. Both of the summond by the Birlems against the Five and and it is not angil to be high them against the Five and said in the Angil to help them against the Five and white of Gibbs, the Fixelish Misterian when we probably born in 317 A.D.* Gibbs however speaks of the invaders of Storces, and Angils united the Kart in the Angils of Storces, and Angils united Mexica in the Angils.

The sourcest of the invariance IX calls in the Angles The sourcest of the invariance IX calls in the Angles is an additional Continue in the Heapin and Heani, invited by Weytpears, king of the Dalma, some third in a plan and the Yamondare Deep timely assessed to the Angles in a Heaning of the Angles in the Angles is an Angles and the State of the Invited State of the wast after, and short that Heaping thousand the attention and the Heaping and the Release Invited State and in part of the Invited State and in part of the Invited State and the Release Invited State and the Release Invited State and the Release Invited Invited State and the Release Invited Invited

Within 193 Gymen and mind for twenty-foor years.

A fuller account of the invasion is given in the Hishoria Evinence, an account, this, which differs from the preceding ones in more than one important detail: "When I have been been a supported to the control of the siege of Moun-LAXIII in. archelde 199 A.D. the Annales Cambrille under LAXIII in. archelde 199 A.D.

ANGLO-SAXON SETTLEMENT

the dominion of the Romans in Britain was ended, the car outstands of the ROYLESS on Hellers was enticel, the Britton were it Sour for forly years. Oncediginize religi-ad in Britain, and while he reigned he was oppressed by Sear of the First and Scots, by Roeman stack and by draul of Arthrosias. Meanwhile these caree throe ships driven away from Germany in esile. In them were Hore and Henrist who were hosthern son of Guirtoils, son of Guitta, son of Guectha, son of Varden, son of Frealed, son cé Fredulf, son of Finn, son cé Polewald, son cé Geta who was, as they say, son of God Guorthiginum received them kindly and gave them an island which in their tongue is called Target but, in the British language, Ruchin."* The king prombed them food and cichning and thry, in enture, promised to fight against this canazias. When histories their numbers increased, the Britten swatch three to go easy. This hasy did not naturally want to do and hostilities sure about to begin. Here there seems to be a pap in the story, for the next section tells on that Hea-gists on "perceiving the helplessness of the Britten gasted their lings to allow him one of the reinforcements." This contingent arrived with Hengis's daughter whom the British king desired to marry, consenting to give Kent to Hengist. Further reinforcements over, the Orkneys are devustated and then Hengist fights against Guorthenir, the king's son. Four battles take place, one near Thanet, the second at Derguentid, the third at Episford (the British name being Rit hergahail) where Hors and Categins are killed, and the fourth searths Lapis Titeli and Categies are killed, and the fourth starts Lagus sums where the invasion are signally defined. Bit Gues-themir dise shortly alterwards, the invaders return and have a confirmous with the little, store they reaches-ously stay the Beltish outless, allowing the king to rea-son himself by granting Easter and Source to the Later on, when Hengjui dise, kinson, Ortha, goes to Kent.

Chadwick's translation.

24 N. E. SIDHANTA

These accounts of the triumph of Hengist have to be

501 Port and his two sorrs. Bieds, and Masgia came with two shins to a place called Portsmuths and alew a young Briton of very high rank (swithe aethelne monnan). In 508 Cerdic and Cynric slew a British king called Natanjeed and the district was called Natanless as far as Cerdicestord. The West-Saxons, Stnl and Wiltigar, arrived in 514 at Cerdicesora and put the Britons to flight Cerdic and Csuric began to mign in 519 when they fought with the Britons at Cerdicestord. In 527 Cerdic and Cymric fought against the Britons at Cerdicaleag and in 530 occupied the Isle of Wight, slaying a few men at Wihtgargesburg. Cerdic died in 534 and his son reigned for 26 years, the life of Wight being given to their perfuses (seefas), Stuf and Wihtgar. In 544 Wihtgar died and was buried at Wiltegaraburg, but Cyaric continued fighting against the Britons till 560 when Caswlin succeeded The Chronicle is practically the only authority for this invasion and Prof. Chadwick points out that the credibility of the account is open to various objections: (1) Most of the place-names, e.g., Cordicesors, Cerdicestord, Natur-

supplemented by the story of the West-Saxon invasion as told in the Anglo-Saxon Chronide. In 495 Cordic and his son, Cymic, came with five ships to a place called Cerdiorsors and fought with the Weish the some day. In

of the place-sames, e.g., Cardicesten, Cardicesten, Natarleag, Peterstantis, e.d., etc, contain the arase of the claim leage. Peterstantis, e.d., etc, contain the arase of the claim fightars. Of course the places may have been manned sider three earnices, that when the correspondence is suifairm, and has a surjection that the characters were perhaps made up on the basis of the place-names. Of The threshops were seems to be artificially built up, but that by itself is no section objection against the erofoliloip of the events which may have taken place though the dates given one weng owner. (i) That the dates are weren't fairly the section of the contraction of the con from contradictions in the Chronicle itself. for the Poelice to the Parker text makes Cerdic 'reign from 500 (not 519) and die in 516 (not in 514). Convilin again is said to and the in 346 (not in 314). Coardin again is said to reign fee 17 years according to the Preface while the Annala give him more than thirty years. A mere serious discrepancy is evident on an examination of the genealogy of Arthabouli in the Preisce, where Cyunic is made the grandom of Coedic and not his yor, so the Annalo would grammon of Caronic and mor ma son, as the Annais would have it. (4) Cerdic again is a Welsh and not an English name* and it is curious that the leader of the invaders should be so named. (5) The chronicle account is completaly at variance with Gilday statement that there was no fichting "between the Britans and the Sanous for forty. four years after the siege of Mons Bulsenicus," i.e., from nerhans \$17 to 561 463 The July of Wight in said to be

consummed by Cerdic and given to Stuf and Wilteger, who are definitely West-Saxons. This statement is contradicted by Bede who describes the island as colonised by Jutes. Individually each one of these objections may not have sufficient strength, but their cumulative effect is certainly strong. Moreover when we turn to the accounts of the computed of Kent we find some difficulties in the way, but these are nothing so serious. Artificial chrono-logy is apparent and there is a curious resemblance between the stories of the two invasions. Similarly correspondence between the name of a warrier and a place is here the Historia Britosum does not game with the Bede and Chronicle account in several details, e.g., in the motives ageribed for the coming of the Saxons or in the dates assigned to the invasion. Hencest and Horsa are not

familiar Teutonic names, but Hencest is known in the Pinn-story and Heren may be a sheetened form of a more set the "It is most probably derived from the all British mans Constinue and System the Weith thange from t up 0. duling perhaps from the early 70 century. Norse. The discrepance of motive too is explainable, for it is possible that Henrost arrived as an exile, was then invited to help the British against the Piets, sent for reinforcements and faully turned against the British. The differently about datus is not surious at all, for though, theory may be mistakes in chronology the events described need not be imaginary.

The accurate date is naturally very difficult to fix, and is not important for our nursuages. The three afternative dates are: (1) 175 as surprested in one section of the Historia Britomum and a censulory. This date is easily rejected as for a good many years after 375 Britain new relief by the Romana (2) 428 so stated at surings places in the Historia and (X) 450, or thornshouts as mentioned by Beds and the Chronicle. A jourth alternative is suggested by a Goulish Chronicle which places the investors in 441-2, while Gildas implies that it was after 446. The balance of probability seems to favour the last date as at least fairly approximate

Having examined the story of the congnest of Britain we pest take up the more important point so to scheller the invaders belonged to three different nations: the Saxona, Angles and Jutes. There is Bede's explicit statement about this but it is not supported by any contema contrasperary or profession of Beds is that of Proceptus in his Gothic War, IV. 20, a work much older than Bede's: "The island of Brittis contains three very populous . nations, each of which has a king over it. The names borne by these nations are Angilloi and Phylosones and Brittones, the last having the same name as the island."4 It will be noticed that Proceeding does not mention the

A THURSDAY

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Some or jute bri indules for Frinins among the billionium of British Au a nature in day, every in presspec directly hand on Beldet scoward, the people of the presspect of the presspect of the presspect of the Billionium of the presspect of the presspect of the Billionium of the Angelov Aller III is a special of the Billionium of the Billionium of the Angelov Aller III III is a transport pattern of the presspect of Brondert, King of Rest.

There is a similar tool strain on regards the se-scaled

as Sacrow and the America Cartrices decrebes Carties of Severatures in Assign Severatures as large of Severatures in Assign Severatures as large of Severatures as large of Severatures as large of Severatures as an analysis of Severatures and Angele of

of this contintion it would be difficult to justify Bede's strict classification and if we examine the archaeological and sociological evidence we find it equally difficulted distinctions between the Angles, Saxons and Junes.

The archmological evidence is nothing like conclusive. It has been sometimes maintained that before the introduction of Christianity the settled of disposal of the dead with the Second was by inhumation and with the Angles by committee. The Teutonic nations on the Continent practical both, though comunica was oradually tuning out of use. The tructice of the Angles was certainly not consistent and in England at least they practiced inhumation as well as comution. Whether the Saxons practised cremation is more doubtful. There , are instances of cremation from Kent and the Tale of Wight, but these may be secribed to the fates, while the cremation-consteries of Crowles and Beddington are too near the Kentish border. There are however, examples from districts further west, a.e., from Walton-on-Thanses and Slopperton, and those must be regarded as Saxon. Cremation-connecteries most probably dating from Saxon times have also been found in Sussex and in the upper part of the Thames valley. The method of dis-posal of the dead does not therefore prove anything. The only fact that comes out seems to be that cremation was were common in the mostle and inhumation in the south, and the difference may have been due to Contipental practice the influence of which was felt more in the south than in the north.

Another archeological evidence on which seems cellistice has been placed as of invocious found in couptories, it being hald that the associate-placed toock was peculiar to the Saxons and the envelorm one to the Angles. It is true that the latter has been found usually in northern connected, but outle a number have been discovered in

ANGLO-SAXON SETTLEMENT 39 Sumex as well. The agreen-shaped broach nowin has

to be the state of the state of

do not find any difference between the so-called Angle. Sauce and Jote districts. The institution of menurchy Saron and Jose districts. The inclination of memority sensate to have percentificative united in the integral spectral opports beare been recyment the state computers. When, however, as must intereligibility the costs mortium we emis-acess can call difference between Western and Kezz. There were three horelitary classes in Westers, the testifying the following and collapses, so stated from their respective supplies, 1000, 600 and 250 altillings resperies/by. The two districted comprised the genishesed or mobility and the subjects were success. These there classes made up the "Secont" population and in addition there were the Welah freezen whose melopald ranged between 60 and 120 shillings, though reyel service or passession of land increased the amount of activatic. In Kent too we find three classes, the nableman called corlessed one, the fromms or card and the last, who were most probably freed men, the fill of the Continent. A difference between this organisation and the Wessex one is ordered in this that in the latter there are two classes of noblemen, whereas in in the source often are two camers or inspectable, wherein the Keys there was only one. Moreover in Keys there was a class hear more was only one. Moreover in hear there was a cambidow the freeman, while in Wessex the only class below the cord was of the Welsh people. But the difference in the matter of makepoids is more nonwarthy, those of the three classes in Kent being 300 shillings for the nobleman, 100

for the newl and 40 to 80 shillings for the fast. The shilling was however, not the same in Kent and in Wessex and

in terms of over. In the seventh pertury, the value of an ox was six shiftings in Wessen, each shifting containing four pence. The webrgeld of the three Wessex clauses would therefore be 200, 100 and 33 own respectively. The Kentish shilling contained 20 souther which were not probably different from the Wessex pence. Thus the weltracid of the nobleman would amount to 6000 neare or in terms of live stock to 250 over that of the cond to 2000 petice or 83 oxen and of the freed man to about 50 oxen. From a comparison of these figures a remarkable difference is noticeable in the status of the osed. The landed nobleman" in Wessex has practically the same webried as in Kess, but the vebrould of the freeman in Wessey is, I-se than half of that in Keer. This difference is not confined only to welrapelds. We

may take the "honour-prious," the sums paid as compensation for insult to members of the different classes. In Western this amounted to 46, 18 and 6 shillings respectively for the three classes or in terms of live-stock arain to 6, 3 and 1 or respectively. In Kept the payments for the moblemum and cord were 12 and 6 court, the latter being six times the corresponding payment in Wessex. If we examine other compensations we find a similar difference all through Next we may turn to the social systems of Mercis and

Northweshris but here the evidence at our disposal is confused and fragmentary. In Mercia the welargelds of the noblemum (who was here also called toul/squale) and the freemen were in the seventh century the same as in Wessex, while the slight indications we have about compersections seem to point to the same conclusion. In Northumbria a different monetary system was in use; but on equating the websgelds with live-stock we find that for the court to be exactly the same here as in Mercia and Wessex.

* The sixhypde did not passess any land.

ANGLO-SAKON SETTLEMENT

It seems then that for some reason or who the shifted of the Xirthich fermans we much higher than first of the features in Navigation and State of the State of t

The endouse of the Indifficulty processing may not be received the report indians of Keep, Weep, Dan Agella, Merris, Darin and Bertrick, The Rose and Agella, Merris, Darin and Bertrick, The Rose and Strate originated about Supply or solt texts or observed the report indicated supply or solt texts or observed the supply of the text of the supply of the text of the text of the supply of the text of the text of the supply of the text of the text of the text of the supply of the text o

A possible explanation is that is the so-called Sason and Angle territories the Welak people had related store freely with the ferences and Innocuratinges, etc., had led to a lowering

the Samus of the Conferent and of British. IL Reserved, the point was the best point was the design that (she by not see it seeding of destination between the Samus and Anglein flow we believe that the second of the second of

We have then examined only historical documents and traditional genealogies, archaeological materials and social conditions to find out if Bode's distinction between Angles, Saxons and Intes may be imitified. All this evidence we have found to be inconclusive and no far the only real distinction we have discovered is between the " Jutes " of Kent on the one hand and the Angle-Saxon tribes on the other,--a vital difference in social structure which may lead us to suppose the Kentish tribe to be essentially distinct. We may now turn to the Hospitalia evidence and see how far that would help us to distinguish between Angles, Saxons and Jutes. When trying to investigate these dialectical differences,—or rather to discover if there are any such differences, we are at the beginning faced with the critical difficulty of an extreme puncity of materials on which to work. Our investigations to be worth anything must be based on sixth and account contract

graterials, for differences perceivable in later titerature may be due to cames other than a difference of origin. But the difficulty is that communatively little has survived from this early period. From Wessex, for example, we have plenty of literary musterials in the ninth and succeeding centuries, we have a few Latin charters which contain English words and names,-charters dating back to the seventh century and as such, of some value for linguistic examination. From Mercia we have the Epinal and Corpus Glossaries* and a few Latin charters of the eighth contary with Euglish. peoper names. The Northumbrian Pragments included in Swort's Oldest English Texts do not date from earlier than the ninth century, but we know a number of earlier unner names from the genealogies and the Moore MSS. of Bedets Hist. Eo., which are "sufficiently numerous to enable us to form on idea of the characteristics of the dialect during the eighth century."

In all philological text-books there is usually a tabular classification of the distinctive characteristics of the three chief dialects of Old Realish West Source Kentish and

BIDGE GAVON

- 1. " in distribunation before I followed by a conspearst," (though this is not universal) ; e.g., sold which is
- alf in Northumbrian. 2. "Vowels are diphthongised after paletal conso-
- manta" e.g., resulte from Latin cartra. 3. "The dighthongs so (su) and to (tea) when palata-Find have become 6 20" (carlier 6, 3c), e.g., wild which is
- mocks in Northunbrian. * The tables are Pref. Confwick's
 - † The evidence of the Glossaries is not to be selied on very stuck, for these is no decisive external evidence in regard either to the seriod or locality in which they were written.

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- 4. "The diphth may in he except before a have become i, i" (earlier is, is); e.g., hive (wnew) which is Northumbian nibne.
- 5. "The diphthongs in to (before u) and es, so are confused"; e.g., seeifor and sicilor, flak and feak are
- 6. "The palatalised labial vowels on 59, y, y (from o, 5, n, 0) have been delabished " (s, z, i, i), e.g., cores (=queen) which is notice in Northembrian.
- 7. "The diphthongs su, es (in) are reduced to monophthongs (δ_3) before δ^a $(\delta_3$ also before and after a, g) e.g., cuids (- bow) is found side by side with excel-

. 1. I a is diphthonoised before I fellowed by a consonant." (But the evidence on this point is not very satisfactory. It does not occur in charters 4-7 in the oldest English Texts and is rure in \$3-37, the Kentish origin of which is practically certain. In the charters 18-40, 43, 44, the -as greatly outcombers the .c. The Keutish Touts of the Middle English period agree with the later charters and show that " the breaking (or at least palatalisation) of a before I+ consonant took place, before the nalatalisation of initial gutturals" and consequently that a Kentish form could of the ninth century cannot be a direct development of a Kentish form cold of the eighth century. 2. " as 5s whatever their origin have become a 8":

forms with a ore frequent in the earliest charters, though forms with as are also found. Thus charter 4 has - redi (thrice) to - move (once), charter 5 has four examples of e, but none of ee. In the later charters too as is very rare. though 41 has got a few examples.

3. "The diphthongs ex, for when palatalised become a.3" (earlier os. 4s); e.g., orfs (=inheritance), W. Sax. iefs. In the later charters, 33-40, 43, 44, there are about cally none.)

4. "The diphthough so, so and is, is are confused and subsequently delabinized": e.g. beerit, biorit, biarkt Nove in 36 and been in 33, 34, 25, 37 and 40; siel coours in 36. 41, 44 and cool in 33, 34, 35, 38, 40, 42, 43; alofy in 41. 42 and seek in 43.] 5. "The palatalized labial vowels y, y (from a, ii)

have become e, 3"; e.g. eppan (wdisclose) from earlier 6. " Lubial vowels in unsecented syllables are delabislised" : e.g. brotar from frotor.

1. * All diphthongs lose their second element before guttural and palatal consonants" (e.g. \$), e.g., were for

2. "50 (from D has become 8; e.g. vied (=counsel) for W. Sax, ridd." (In the MSS, of Bede s is the normal form of the burnlant of ac. But there are certain forms with - so (- oe) before -: in the following syllable. The confusion of sedil and edil in particular is very interesting: The Bede MSS-has 42 aedil- to 6 edil-, while Liber Vitae

has 4 actil to 68 ctill 3. "The diphthony he (see when pulstalised has

Navona 2 " learlier 25) s.g. Edwine beside Kadhertz.

4. "The diphthong or when palatalised becomes or" e.o. masks (=power) as for W. S. mikt. 5. "The diphthongs on, in and so, to are at least in

some cases confined," e.g., End and End. [There are numerous examples of as for so in Bode M. But very few in Liber Vitae, e.g., there are 72 bears against 1 bears.]

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For Sussex the only early evidence we have is one charter from which we may judge that the dialect occupied a position between Kentish and West Saxon. For Mercia too we have no very dependable early texts. for the Giossaries supply doubtful evidence." There are a number of early texts which do not exhibit the characteristics of any of the dialects treated above and which are probably to be ascribed to the Midlands. They differ very counterably among themselves; but all men to show forms of language intermediate between Northumbrian and Kentish. Indeed they exhibit practically no sound-changes which 60 not oppur in one or other of these dislects. The West-Saxon and Kentish diphthongisation of a before I followed by a consument does not appear, nor do we find any trace of the specifically West-Sexen changes 3, 4, 6, 7. The Kentish changes 5 and 6 are also wanting, while the delabialisation in 4 is generally a confined to unaccented words There is very little evidence for Northambrian 5," though 1, 2, 3 and 4 are mostly present. Our next task is to discover how far these distinctive

Our next task is to discover low far these distinctive features are pensen in the audited obserment,—decomment of the sinch, seventh and early eighth containes. While elfocouring some of the Kenthick changes, it for example fands we may seld 5 and 6), we have pointed out that the change is evident only in the holost documents, i.e., those which date from other the middle of the ainth century. "The early Kenthick struct above no distinctional possilizations which do not cover also either in Middle of Wee-Samo texts. In the

very earlisst even a for 88 is quite race.¹⁰
In other cases we may not find written beats from a period asterior to the sound-sharges, but in the earliest examples we find a state of transition and confusion of old.
and new forms. e.g., with W. S. S. O. F. K. 2.4, N. 2.5. It

and new sorms, e.g., with W. S. S, S, J, R. Z, S, N. Z, S. H. is difficult to trace any of them back beyond the middle of the seventh century while same of them. e.g., W. S. 7 date \hat{W} , \hat{S} , \hat{s} , \hat{s} , \hat{s} , and \hat{N} , \hat{s} , state tree over injection sund-change by which off Bagillar will-firmminal form the neighboring Tentition Barquings. Here all the neighboring Tentition Barquings. Here all the properties of the sund form the neighboring Tentition Barquings. Here all the neighboring the neighboring the neighboring the neighboring that he plain on the neighboring the proposition for a reliable real field and the plain of instances which do not allow that the plain the plain of instances which do not allow that the plain and the plain of the p

nion of Kenn at the ond of the sinds century.

There is postcolinly no ordinates them for supposing these phonetic changes as original districtive senteres of the diabets. In the matter of influencial variations on we first little worth observing in tens ordine than the seach century, while about vousbullays it impossible to speck with any certainty on account of the pattery of early excluse. The linguistic evidence then taken us no lattice than the binomial and accolations, and of the contract of the con

settlers.

OWANNA



SOME ENGLISH POEMS ON INDIAN SUBJECTS

The treatment of Indian subjects in English poetry must always be a matter of special interest to students of the literature, at least in this country. Having already discussed the subject of Anglo-Indian poetry in more than one publication, it strikes me it may be useful to give here an account of a few English poems which have been written on Indian subjects by poets in England based by them, it is true, not on any intimate familiarity with the country, but on such knowledge as could be acquired in the circumstances. In spite of the close relations between the two countries. English literature cannot boost of any noem of Indian interest which has attained to the literary rank of the Luciad of Camoens with its triumphant account of the discovery and conquest of India by Vasco de Gama; but there are several poems, though of minor importance, which must excite the curiosity of the literary student,

There are no independent Bagilah poems on Indian subjects up to soft a late period as the depending of the minterents century, though reference to India are quite of the common in the earlier poems and an interesting account of them says be given on souther consider. Chancer of the may be given on souther consider. Chancer to the consideration of the consideration of the consideration of present working and Oriental Spinstory Spenser, bad the vagous vision of Indian as and of consource Markor's Tamber, balase dereamed of a nearce passage to India by connecting the Control of C

peare's references to India are also due to its reputation as the land of wealth, though the Indies of his plays are as

often of the West as they are of the East Asiliton has heard of Agra and Delhi of the Grest Moghia contriers and that also seen in imagination ambassadars from India and Ceylon testing the gates of Rems, "Guddy force in white ellient neutrons wrestbod," and that is all. Things are not better in the 18th century, through the posturan in Corper's Tast is asked for zero about India; the imperchannel of Warrest Hastings rouges own in the

the imperiationers of Warres Hastings rouses some interest in Buglish poets and regret is expessed that he has excepted, Carpbell in his Passaves of Hop prophesies the coming of Kalid, the hast Avastre of Veshrat, to redeem Itelia from foreign domination and the Balliad attacks the retired Anglo-Indians who were able to bury souts in parliament with the morpy serrod in India, "the Naholo M. Ps'

with the money extrest in limits, in a viscous ser, really as they were called, coming in for special ridicals. Thomson, Collins, Burns and other poots of the period are not devoid of references to thissy Indian, but we have to come to the next century for anything elaborate. As is well-known to all students of English literature, the quest for thomes relating to new countries which had

aim of supernatural powers, he preciousness a terrible cause on the culprit, though he committed the crime only to sare his daugitter's honors. He is to be detailed steep and his thirst is ower to be quenched. Relief comes to the victim after intense suffering and vandering all over the

SOME ENGLISH FORMS ON INDIAN SUBJECTS 41 universe. He finds his peace in Death and awakes in 'All whom he loved he met, to part no more!

Southey claimed that the story was original 'though in all its parts, so he said, "consistent with the superstition upon

which it is built." It must be confessed there is nothing very attractive about the story or the execution; the whole poem is a curious jumble of things Indian, scraps of classical mythology mixed up with the folklore and beliefs of the lower classes of to-day. The pictures in the poem of barbarous callousness to all fine feeling, and relentless cruelty are rather difficult to reconcile with the traditions of the Indian people, or with the atmosphere of Hindu mythology which Southey has ignorantly characterised in his Prefuse as the most monstrous in its fables. One may, however, come across many interesting descriptive

sketches in the poem, though they are not always faithful to Indian details. There is a Hindu funeral and a larid picture of Sati, the latter somewhat resembling the author-tic accounts we have had from spectators who have witneused the grist rite, but mixed with a good deal of postic exaggeration. There is the inevitable Banyan tree without which no ricture of India can be complete: It was a goodly sight to see That westrable tree

For o'er the lawn irregularly spread,
Fifty straight columns prop its Joby hand.

and we are told of the end :

So like a turnale did it seem, that there A pleas heart's first impulse would be prayer.

If the proper names are all given in such a lorsa

as to make even identification difficult and inaccuracies abound in large number, it is surprising that sometimes Southey attains to a high standard of faithfulness. He P. SESHADRI

can describe the Elephant at the stream. Else one who has actually been in India: On comes the Elephant, so alake Elsy thiest at noon in year pelludit settings. Led from his trust sentment date the Sires.

His thiest at neon to yee jellooft agrings.
Led from his trusk upturend, sleft be filings.
The gentaful shower; and now
Houlking the boust-leaved bough.
Of youther plans, with wavy motion alow,
Panning the harguid air.
He mores it is and fro.

He describes the Seven Pagodas on the Coromandel coast in Southern India with the faithfulness of a violater 1

Peering above the sea—a manufall right!

Well might the sod behalder were from thence
What weeks of wonter the devecting wave
Had availabored here, when measurants so brave
flore record of their old magnifecture.

As all visitors to that place are aware there is a rock-hown fane here and there, resisting in its strength the surf and surge that on their deep foundations best in vain.

In Statistical Materials, Lullis, Bankla, we creat the amore attitude to the control of the Cont

SOME ENGLISH FORMS ON INDIAN SUBJECTS 46
young minsted entertains her on the way with romantie
takes of various kinds, till she falls in love with him and
discovers to the agreeable surprise that he is the very
prime to whom her faller had betrothed her. The poem
world it was the contract of the contr

prince to whom her father had betrothed her. The poem marked a turning point in Moore's literary career and he was quite gratified with the great success it had achieved. In a special preface to the poem written for the Callected Works. Moore is round of the fact that it has been translated into German and acted as an opera in Russia. Quoting the testimony of many reviewers and Anglo-Indian authorities, he is delighted at the 'local fidelity' he has shown in his work as the result of careful study and preparation. He goes so far as to say that 'the spirit that had spoken in the melodice of Ireland soon found itself at bome in the East.' It would be easy to disturb this complicancy on the poet's part by drawing attention to various inconsistencies with the Indian atmosphere and even historical truth, but no useful purpose will be served by such an exposure. It may, however, be conceded that by some me agreement. It may, moverer, we controlled that there are a large number of fine passages, some of which are well-known. The outburst of praise of the valley of Kashmere beginning with the well-known lines:

mere beginning with the well-known lines:

Who has not beard of the Vale of Cashmere,

With he come the brightest that earth over gave?

has found a plane in Ward's English Peets. A less known, but equally beautiful passages in the about one in which the Peri in the talle of the Perudies and the Peri describes for first sight of the plains of India as the views them

The air of that aweet Indian land, Whose air is bilin, whose coan agreeds O'er coral recks and ambor beds; Winese mountains, pregnant by the beam Of the warm sen, with diamends recm; Whose rivulets are like rich brides. Lovely with gold beneath their titles; Whose smalls grows and howers of spice Might be a Perly paradise. There are also many interesting passages: of Indian des-

44

criptive interest in the prose-passages with which the tales included in the volume are interspensed.

To about the same teriod beloans the short narrative

poon, sentiste The Pales of rickly written by Leigh Hans, and celating to the tilling of a plate of gold from Levenin in the contraval of a temple in Benaves, with the intensity-tile that is should be kinely by one who was a real lower of Ammanity. It is not the neared distribution of alana from the profession of one's richas that contain; it is the real applier in of charity and persons service to the affilioted that results are all the profession of one's richas that contain; it is the real reality authors—finis in the lessons intended to be taught by the poens.
It was on'thy natural that Prove, Shelley and Kona, It was on'thy natured.

with all cases been droumers, should have been streeted, and their been droumers, should have been streeted the fact that the streeted have been streeted the many at these fact that takes in verse, though there is a passage in his works that called in verse, though there is a passage in his works that called the streeted that the stre

There is not much of Izelis in Stelley's Lieux to An Izelis air except the tilte and the retrievant to 'champak colours' and even the forcer was perhaps only a mane to Statley. It is, however, highly significant of the remarker glarmour with which Stelley assected Izelia that its aloud anake his Alaster find some peace and Inspirates in the willey of Kukhoren; in the course this resulesquest for ideal heavy and lows. It will be remembered Alaster held the way, wathering on the rough Arnhis and SOME ENGLISH FORMS ON INDIAN SUBJECTS 48
Thi in the vale of Cashmero, for within
Its learning dell, whose ofcourse plants entwine
Bereath the builty codes a material dever.

Beside a sportkling rivulet he atroschod His Araguid limbs And there he has a splendid vision of a veiled maid, Her conspend areas now bare, Her dark looks footing in the breath of night.

Hee dark Josks flooting in the breath of night, Her beausy bending syn, her parcel lips Outstretched and pale and gotvering excepty. She folds his frame in her dissolving arms, but also,

it is only a momentary vision and the hope only stings his brain like despair.

If Keats has no expanse poem on India, one of the well-known caisodes occurving almost a whole Canto of

well-income spixeles econyping almost a whole Canton of the Adaption is theferedly indian. Done any appear before followed in the Adaption is therefore, indian Done and general form the followed Bacchas on his return from the trimmplant of the Adaption o

hemed in effection and everything treatme and happily? In spike of in hereby, reference must be made to to the sheet y sierce on Row Aplear by Waker Savage Landon, as Rose Aplears is bursting in Calcuta, having lived in that city with an uncle of here who was then Chief Justice of the Calcutan Hajd Court. It is perhaps not known to many that the temb of the ledy who reuseds these equalities there can be accurally seen in Calcutal to-

day:

Rose Aykner, where these wakeful eyes
May weep, but never see,
A night of memories and sight
I consecute to thus.

a poetess, there is no denvine the fact that many of her narrative poems have a special charm for youth. One of

her poems is entitled. The Julius Oity, and refers to an unfortunate Hindu-Muslim fight from which the communal fire-extens of India to-day might draw inspiration if they were so inclined. A Mohomedan lad has unwittingly radius, ad a temple-tank, by venturing to bathe in it and he has been killed by the Brahmin priests of the semule for the offence. Venezunce however follows very specific. His cause is espoused by a Mohamedan ruler and he destroys the city after the usual invasion and the fighting. The entire city is in ruins, the tiever and the serpent holding their away, where peace and prosperity flourished at one time-It opens with a fine passage describing an Indian sunset, beginning with the words: 'Royal in splendour went down the sun. It would be interesting to identify the source of this tale-Mrs. Hemans probably borrowed it from her husband who had formerly been a captain in the Bengal Lancers, though her marriage with him ultimateby turned out to be very unhancey. Elizabeth Barrett Brownino has a fairly long poem in which the scene is laid in India-4 Romone of the Gonett

P. SESHADET If high rank cannot be claimed for Mrs. Hemans as

which describes seven maidens floating their little lamps on the Ganora, to find if their lovers are faithful to them

Each little host is made:

Each carries a larne, and carries a flower. And corries a hope amoid:

And when the boat bath carried the large Unquenched, till out of sight,

The maiden is sure that love will endure: But love will fall with light

The river fasceth on

Luti's lamp alone has died out and we have the some-Lati's latup deter has died out and we have the scon-what unromantic condition that she will not weep for a faithless lover where she wepe a looking infler. It is dealth-lad if the interpretation gives to the floating of the langu-ist trans,—they are perhaps out offerings of respect to the Gangea, though Elisabeth Browning had the entheoly of Thomas Mocre for the belief, as he refers to it is his Lalla Robb relying, in his ture, on General no rat all table Robb relying, in his ture, on Generalprils Vysyg in the Judies Oosse. But it is no use complaining against the pretty remantic interpression of a common History site, as it is perhaps more suitable for the purposes of poet-

SOME ENGLISH PORMS ON INDIAN SUBJECTS 47

till, in til i primpt som entemider, til i knje sen et de soudri, histor, and limenson for his algebenamer, det to soudri, histor, and limenson for his algebenamer, det to soudri, histor, and limenson for his algebenamer, det an et de den tyl hossis or die Richal Ringer in beide proposed and to the soudries of the Richal Ringer in beide proposed after fine 1 hours in soudries and holden to the start week by the highest and the soudries and holden in design on the soudries and holden and the soudries and the soud

Donnett, whom Browning used to call ' Waring ' and who

he wondered if he had gone to Iedia and become a new incarastice—fer Fishenshed What Assists: The Hindu partition has always been so hospitable that it is not emprising that the poet should have ventured to ask if he had also been amonged so it!

Among the nonzeros persos consistent by the speak falling likeliny was Tempony's well-directly piece on the Defruce of Londone, a piece which he perhaps thought in Defruce of Londone, a piece which he perhaps thought it has both grain and collection of the blod, though it control the said faint he ross always equally account of the control of the blod, though it control the said faint he ross always equally not be to the period of the piece o

a policy of the second control of Temporals portic activity, he works his disker's flower devicing attention to the solicy disker's flower devicing attention to the skyld (dash) of aniversal passes and bentherhood dreams of byte great Moghale despreer. The cased which Adher brief to sevel was Fashipurs Skirt with himself as the centre of the new faith, is related to the heights of a sufficient stansage. His great ambition is to wreathe a crown not only for the kind.

But it due time for every Musalman, Bealmain and Buddhist, Christian and Parce, There all the secretar world of Himbotan.

Thre' all the warring world of Hindustun.

an ideal alas! which seems to be as far away from realisation to-day as it was in Akbar's own time. He hoped the

time was not distant when there will no more be:

so note that the whole point is based on the following interpretate by And Table for sample in Kardner; as well as the sample is the starter of the same of the sa

SOME ENGLISH PORMS ON INDIAN SUBJECTS 49 even which has been ranked only partially. It is interesting

A distription is attempted here of the intentic of the cares, carrings and integer and its quality can be determined by reconformations in a half nover how to folial and be was competing for a price as an under-graduate student of intention years. The empires are to him only symbolishing of superstitions and he winds up with a peoplesy that India will one duy become entirely Christian.

Truth calls and globined Linkis hears the cry. Denn't the declaration of the future to discovered the folial truther to discovered the contraction of the c

And node refereption from the Incarnation God. It is portupes no use, especially in a study of this kind, infulging in what might have happened, it some of the Boglish writers had actually come to India. But it is impossible not to regret that Ruskin 60 not come to this courty and have an oncortexaty of describing some of the

country and have an opportunity of describing some of the great monuments of Indian art, or the splendours of Himslayan and other natural somery. His works should have been catched by some more passages of the same kind as his farmous description of Eb. Mark's 4 Venice, or the gargeous somery of the Alps seen from various points of vortices. Such references to Indian art as a reting of the contract of the second of t P. SESHADRI

met with in his works are extremely uncomplimentary, based on certain misrepresentations of the Indian genius.

To those familiar with the general style of Meredith's

work, his assessment status aggregatic report or detections work, his assessment effective poper on the busin of Chillians wallast will prelaye care an arreptic. It is conversionally assessing reduct, Chillianswidth Chillians are considered assessment of the contract of the contract of the concentration of the contract of the contract of the concentration of the contract young within the vortex it and it was sent off to Cansaire's Javancia in the first fault of the appearance of the new of the busin is England.

power adapt, with fields, her reference may be train for toward study size on their historical subjects. Silvery toward study size of their historical subjects. Silvery Perspects, O'ver Wilds has manners outcomes to the historical study in a power added, and power and the violettical study in a power added to power and the violettical study in a power and the power and the study of the power and the study in the power and the power and the power and the study in the power and the power and the power and the study of the power and the power and the power and the study of the power and the power and the power and the power and the study of the power and the power and

To bring the narrative to our own times, reference may be made to Sir William Watsor's poem on the recent visit of the Prince of Wales to India, entitled To India's Guest, if the great doors of India's soul did not open out to His Royal Highmen, it was not the ports into and the whole poun is written in a left, giginfed memory partioulterly existed for executing locusts of this type. These is a fine realization of the spirit of links in the emchaling lines of the pores.

This Stud of the East, majorini, grave, solate, Gaussians of minus a pitch from one short, Gaussians of minus a pitch from one short, CH all we revolved fails.

It is grinting due to the semewhat obventures and corresponding neight of the Americans After the Pairs a lawner

SOME ENGLISH FORMS ON INDIAN SUBJECTS AT

sumber of peems dealing with Infilm rabjects in the liberature of that country. Remeavable likes on Richards are among the most well-known, being based on some famous versus of the Blaquard Old shorthring the immostably of the soul. Biogenetic old shorthring the immostably of the soul. Biogenetic segment for this great surfaces of the Hinduis is citizen from numerous reflectation to it in the course of the wirings. There is an interest to the country of the surface of the country which is probage not quite well-known. In the will beyone this last he bowls. If the will beyone takes he bowls.

Or if the batterin thinks he's bowled, They know not poor misguided seeds, They too shall perich unconsoled.

I am the bottenan and the bat, I am the bowler and the ball

The unpire, the partition-cut,
The roller, pitch and stumps and all.
Longicalize's acquaintance with the mythology of

Langellawa acquaintance with the mythology of foreign nations was so prodigious that it would have been surprising indeed, if he had not touched the literature of India somewhere in the course of his wanderings among the books of the world. He has a short poem on King Trisunku of Hindra untubergy for whose sake the sake 52 P. SESHADRI Vishwamitra is said to have created a heaven in mid-sir, when he did not succeed in gotting him abuitted into the real beaven. The incident is, cariously enough, used by Longfellow, not for appreciating the humour of an emper-

The bit mutter and leave the state of the st

Up to India's realists Rhysian Roised Trisunku, King of nations.

Index and the Gods offended Healed him downwest and descending

In the air he bung suspended, With these equal powers contending.

Thus by supirations lifted, By misgivings downward drives,

Haman hearts are tossed and drifted Millway between earth and heaven. James Russell Lowell wrote on Indian subjects too.

James Russell Lowell wrote on Indian subjects too. His peem on Makessol, the Meage-Breaker, return to the aspecryphal story that when the compensor carried Somnath before bits, the priests of the temple offered him large sums of money, provided he spared the idol. But he insisted on breaking the idol, declining the great wealth offered to

him:
Luck obeys the downright striker;

From the hollow core Fifty times the Beakmin's offer

Putty times the Zeakenta's offer Delayed all the floor,

This is not the only poem he has written on an Indian subject, but we must pass on.

Besides the poem on Pipes at Luchese to which reference has been made already, Whittler has written some others: His Brewing of Sana describes the preparation of the driek of the name mentioned in the Vedos, though is the driek of the name of supermittine; its Gyesse-Piw of Copie describe a magina tree mentioned by exception of the control of the control of the property of the control of the control of the year and the control of the control of the year and the control of the control of the searced laway, the coing of one of which could outer corner point and immersially. One of the hymra of the Bealmon Sensa; interdence for America by the well-known Bealmon Sensa; interdence for America of the Sensa of the Bealmon Sensa; interdence for America of the Sensa of the Bealmon Sensa; interdence for America of the Sensa Bealmon Sensa; interdence for the sensa of the Sensa of the Bealmon Sensa; interdence for the Sensa of th

Though there are a large number of references to India in the poems of Walt Whitman, there is easy season independent poem on an Indian subject, Passays to Salia, of which it has however been rightly remarked, that it may be a passage to any country! I To the value of the post, it represents the part, the Asiatic mythe and the primitive indice, the wealthiest of earthy lends and so on.

At the numberies of this bold survey it may pushes, be said that store of the pount, hogslide or American, be said that store of the pount, hogslide or American, display any probused totagita into Teclas Ille and it is a consequent of the pount pound to supplied in the said to the pound of the pound of



KIPLING AS PORT

Jingolan, a blantering, bengging manner, plentiful use of aising, broad bancor, an incomplete question, all those have combined to preven, in India at say rank, Kip-ling from concepting a high place among Bonglish poster. He is condemned as being extl. India by many who have not read his works. I India is so while give of his stories or of his novels; I shall confine my attention to his worse, and make an astempt to estimate its real worth. Redayard Kipling has been undortunate in belonging to the generation to which he belongs. His portic career.

to the generation to which he beloage. His posite causes began while Tensyasis millifilizous view result ill head and Browning's sease was enterging from the chouring of anne than tensity years. Tensyons he becomes a Segondia press, and Browningian was last developing into a created and Browningian was last developing into a create was beginning to east his spell; the half-septical nedscalesby, the wages legging for a world stays was lowly, making large and with datays was lowly, made to be Prenin length of the William Morris, Savishura, and Morris, and Andreas, and and Andreas, and and anneal and anneal and anneal annea

as each in spirit, this half-seeptical materials, the very singing few as well design few as body, made the Postina in Singing few and the State of the Continuing few and William Morris, Seederman and Mercalline and Continuing few and William Morris, Seederman and Seederman Seederman and Seederman Seede

54. AMARANATHA JRA allowed no other note to become audible. A. E. Houseum attempoed to break the charm: but in vin. "A Shropekier Log!" with its desp-sasted and threefere quist peasantism, its performal melantohy, its absence of extrassism, its new performat melantohy, its absence of extrassism, the wall for torse thus beauty years for recognition. He sense before his done time of the lumed that were all out; of the

walt for more than twenty years for recognition. He song before his due time of the laurels that were all cut; of the world grown old; of the heart that's sold for endless rue; of lads that have had no luck at all. By the time these had had tireir day, and another race was to come, the venerable figure of Thomas Hardy, like some Ancient of Days, moved into the realms of poetry, singing of the crashs of time, of colleas nature, of helpless humanity, of God's funeral. Soon came the war and the war-poets with their brief existence brightened with the gleam of fame-Rupert Brooks, Ralph Hodgsen, Julian Grenfell, Edmund Blunden, S. Sasson, Robert Graves -- who, passing through trars and famine and flame, severance and abook, 'did not dreum it was a dream.' Now we have the Futurists, the Imagists, the Transcondentalists. In all these years, through all the stages of English poetry during the last forty and fifty years Kipling has been a solitary figure, singing unousingly, rising occasionally to real poetic brights, but without receiving the meed of serious recog-

brights, but without receiving the meed of serious recogmitties. He is not astablick the peatines which is he date. Kipling's pools work shilt into three main distinger: Kipling's pools work shilt into three main distinger: Kipling's pools work shill into these relating to the services; and these on general intense. It will realily appear that on subjects such as there—that do not give much stopy clither to the imagination or to thought much stopy clither to the imagination or to thought sure cannot be expected to second the shymal deeps of personality; feeling central is very intimate and present. The limitation at It will be faith to open it shows the IPLING AS PORT

mystic vision of Dante's Inferes; we shall listen in vain, to the awful notes of Othelle or Lear; the heroic chords of Milton's verse will not be sounded; nor can we expect of Millouth where will not be sourced; that was we esque-ths making remance of Speaser. They will increasely be matter-of-dast, practical, business-like; they will treat of familiar matter of to-day; they will not imagine so much as clusters. These will be concer, indeed, for hummor, for pathon, for team; they will be a leaf out of the book of life. They will not be tisted with the minbow ham of the sky, nor will they erbo the roar of the flunder. They will describe earthly life, with all its many aches, and its entastes. And if in dealing with reality the root can ever and anon have a vision of glory, to that extent will he succeed in lifting poetry from the level of historical narrative. If he sees romance in the streets and beauty in the barrados, he is a penuine root. A creat man had a melancholy friend in distress who told him is surveise that, in spite of his troubles, cheerfulness kept breaking in. So for the true ever beauty and loveliness never pass away; the dirt and the dross, the squalor and the smoke, all conceal the mystic wonder which the neet both discovers

the atmosphere be creates, the environment in which he works, emotional intensity or concentration is not possible.

The simple art of "Strew on her roses, roses":

the energy of

"There was a sound of revelry by night";
the dam-rooted desertion of

and interprets. But because of the materials he uses,

the deep-rooted dejection of "A grief without a pang, void, dark, and drear": , the abandon of

" Drink to me only with thise eyes ";

the appeal of Kenris
" Vest not this short."

or of Othello's last speech, or the marvel of Hamler's "The rest is silence"these are achievements beyond the range of the singer who keeps his even on the ground. Nor have we any

right to expect him to noar thus high; his aim is different. Before I deal with the content of Kinling's work, I may say a work on his style. Woodsworth had rebelled

against the inane physeology of the classicists and had preached a doctrine that led Byron to describe him SE COR " Who both by example and by precent shows

Coloriday used in his hest nicous simple words, but how marvellously did he use them:

"Alone, alone, all, all alone

Shelley was not particularly influenced by this result against mostle diction but Revon in Day June and Vision of Judgment was the first to degeometrate that postic diction was not essential to great poetry, that ordinary expressions could be made to do duty, that indeed valour and slane words could find place in verses of great poetic excellence, and that triviality of phrase and sublimity of thought could be blended together.

"As he downess, he gured upon the gate Ne'er to be extered more by him or film.

With such a glance of supernatural hote, As made Saint Peter with himself within

He pottered with his keys at a great sate,

And sweated through his speatolic skin :

Of course his personation was but icher,

RIPLING AS POET

But now come Transpose with his verse facility facilities, sweet and rounded; and then Swishbutte coven more perfect in phrasing. The Victorian tradition was thus one of correct, forund, careful expension. Manhaw Arabold was its great prote phrase-cointer, weeds regulated outer more left into timperfaces: phrase because toole again a motter of inneurant. Browning, it is true, was the exception between the complete of the even by was coupled of land exquisite lines as it.

"That's the wise thrush: he sings such song twice over; Lest you should think he navor could recupture The first fine careless rapture."

On the whole, however, he was a rebel, writing a passage like the following from Posspelie :

"I spent a good half-hear, paced to and fee The garden; just to leave ber free awhile....

I might have not beside her on the heach.

Where the children were: I wish the thing had been,
Indeed: the sweet could not be more, you know:

One more half-hear of her naved! She's dead new,

or the following from Toe Late:

*I liked that way you had with your curbs, Worsel to a hall in a net behind:

Your cheek was charte as a qualor-girl's,
And year months there was press, to any mind.

And your mouth—there was never, to not utent, Such a fermy mouth, for it would not shut; And the dented thin, too—what a clim!

Thate were certain ways when you spoke, some words That you know you never could presente:: You were thin, however: like a bird's

You hand memed—agen would my, the pource
Of a scaly-fooled hawk,—all but!

The world was right when it called you thin."

The heritage of Victorian poetry continued, despite Browning's example, to be purity, insciousness, choiceness.

of phraseology, and when Kinling began writing his manner seemed incrine, harsh and crade. The 'decadents' made style yet more exquisite, and Kipling was regarded as a rude rhymer not worthy to be classed with such 'precious' artists as the contributors to the Yellow-Book, Ripling did employ many cockney expressions, many phrases known to the Tommy alone and only heard in his Barracks, many words which Anglo-Indians alone could understand; he took great liberties with spelling; he manipulated pronunciation; he used an approvationly large number of abbreviations. His nunctuation was harbarard. And all this cost him heavily the suffered extended to his mannerism. Now that the Georgians have been responsible for greater excesses, have made verse totally 'free,' have bid goodbye to grammar and idiom, Kipling is thought to be old-fashioned. But it is worth while observing that of the singing ballad, written in dialect, no one is a greater master. Has he not been called the Apollo of the Banjo?

Kipingè sady sener was in India, at Allahades and Lakone. Pion one you can like the Provincy's can see and Lakone in the property of the sene and th

thies are is that not true of most great noets?

KIPLING AS PORT

The Indian posms deal either with some early legends. or some aspect of modern life, or else with Anglo-Indian administration. Some of the pieces belonging to the first category are perfectly delightful. What Hindu child has not heard from the lips of a grandmother or an old maid of stories related by Shiva to Parvati and hundreds of moral commitments offered by her to him for solution? Here, in Kipling, is one entitled "Shive and the Grasshopper";

Shiva, who neured the harvest and made the winds to hiow. Sitting at the doorways of a day of long ago, Gave to each his portion, food and tail and fate,

From the King upon his public to the Beggar at the

All things made He-Shing the Presurer. Makader / Mehader / He made all ... Thorn for the cased, fulfier for the bine

And Mother's heard for sleepe bood, O little Sun Wheat he gave to rich folk, millet to the poor,

Broken scrapes for hely man, that beg from door to door; Cattle to the tiger, carriou to the kite. And rags and house to wicked welves without the wall at night. Naught he tound too lefty, none he saw too low-Parbuti beside him watched them come and go;

Thrught to cleat her lumband, turning Shive to just-So she tricked time, Shipa the Preserver. Makeder | Webmin for and see |

Tail are the ogmete, heavy ore the bine But this was Louis of Little fictings, O hittle from When the dole was saded, laughtently she said,

"Master, of a million recettle, is not one unied?" Laughing, Shive made enswer, "All have had their part, Even he, the little one, hidden 'menth thy heart." From her breast she placked it. Parketi the thist. Saw the Least of Little Things, growed a new green leaf!

of mins !

of mine!

AMARARATHA III.

Saw and found and woodered, making peoper to Shiv, Who had south given east to all that Sive! All things would be—Shire the Prostrace, Milected of Makado i He made all,— There for the count, feeling for the Not, And Milected is based for alongs head, O bitle Son of mine!

Or, take neet, "A Song of Kahir":
"Oh, light was the world that he weighed in his hards!

Oh, betry the tale of his fields and his lands! He has gone from the guides and gut on the shroud, And departed in guide of hairsui sowned!

Now the white read to Delhi is man for his feet, The Sed and the Ether start guard him from heat. His hear is the carry, and the waste, and the coveri-No is seeking the vary, as being invoved. I He has included to man, and his revision are clear—

There was One; there in One, and but One, saith Kabir!
The Ref Nint of Doing has thirmed to a closs!
The has taken the path for learning avowed!
The learn and discorned his boother the clock,

To learn and discern of his brother the clot, Of his brother the brote, and his brother the God, He has gene from the council and put on the shown, ("Can ye har?" path Zabir), a betrop avored!

These two posts are assengly to show here broughly Kylipig has entired into the spite of Hindus traditions and how shiftfully he is able to depict the Hindus minds. The trust is an alliesting, all-spreading [60, 40], on confidence that whethere He does is to the best, the sittle of secrific in the curious mixture of the body part of powerty, and the curious mixture of inith and habilitos—all this he has appreciated and discorbed. One impagines some informations adolps, or maynix villager must have let him have a glittape of these areas,

But he is not silent about familiar matter of to-day. All that he saw around him he treasured in his memory: the creal olub talk the hill exodus, the station scandals.

KIPLING AS POET

the puttiness of the mighty and the patient bereism of the poor. The honesty of the humble, over-driven, hard-used Indian 'bearer' is brought out in the poem 'Ganga Din'

⁶ Though I've belted you said flayed you. By the livin' Guyd that made you. You're a botter your than I are. Garney Din !!"

The devotion and the camaradesic of the Indian soldier is the there of the room "The Gauss of the Handed Dead"

The most interesting and against ricces are those that relate to Angle-Indian life and administration. One

of the best is this, "The Post that Fitted." Through tempiral and tradited the course of time love. Zhis ditty savigins.

No tangle's so tengled it cannot tengence If the lower has bruins.

Her the steamer here him Enstwork Sleary was engaged to

An attractive girl at Tenbridge, whom he called "my little

Sleary's pay was very modest; Sleary was the other way.

Who may cook a two-plate disper on eight poor runees a day? Long he condend also the countries in his want to turnished

Then proceed to Mirmio Bofkin, eldest of Judge Bofkin's damehters.

Certainly an improvations Subaltern was not a catch, But the Bollidge knew that Missis mighted make another

So they recognised the business and to feed and elathe the

Got him made a Something Something somewhere on the

Anyhaw, the billet carried pay enough for him to marry— As the artless Sleary put it: "just the thing for me and Carrie."

Did be, therefore, 51t Miss Buffala, -impairs of a baser mind? Not the abried epileptic fits of an appalling kind.

Of his works operand) only this much I could eather :-"Peace's shaving sticks will give you little taste and lots of Proquently in public plans his affliction used to smite Shary with distressing vigour—always in the Roffkin's sight. Bre a week was over Minnie weepingly returned his ring, Told him his "unhance weakness" stronged all thought of Sheary hose the information with a clustered holy lay.-

Editory took the dea't matter in Political employ,—
Wired three short words to Carris—took his ticket, packed his 244 Bade invested to Minnie Bellein in one has less, linguing fit.

Four weeks inter Carrie Sleary read-and laurhed until she week. Mrs. Bofficin's warning letter on the "wretched spilent" . . . Year by year, in pious patients, vangelel Mrs. Boffein sits Walting for the Sieury habies to develop Steary's fits."

The next poem, that in these days of retrenchment has a topical flavour, deals with Sir Auckland Colvin, and is entitled "The Runaivat of Oreas, Kall vin": a heilliont parody, fall of wit and delicate irony. Indeed, many of the

Anglo-Indian verses are marked by these two qualities. No English poet, I think is more normalar in the Army than Kipling. I have styself heard several poems of his quoted with enthusiasm and gusto by Tommies in tacir barracks, not on ceremonial occasions and in formal racitations, but as part of their daily speech. He speaks a language that they know; he describes things familiar to them; more than everything, he expresses their feelings exactly as they themselves would if they had the gift of expression. The soldier all over the world appreciates

kindness. He has primal impulses: he good to him, and there is nothing he will not do for you. He has chosen to join a school of hardship and iron discipline; all that

he saks for is that you will be a frank comrade to him. A little goodwill, a little gentleness, a soft word, a kind look, and he is your slave. He has no home but the barracke; no family save the members of his section, no guide save his officer. All his loyalties are for his uniform which he will not stain and for his unit whose repetation he will not sully. Send him from Bast to West, he will not mind it; put him on to any duty, he will work with a will. Yet underneath the apparent roughness and holsterousness and noise of his life there runs a current of nathos. And Kisling-in spite of the load class of his verse-seizes on this current of nathos and reproduces it. That is how he becomes par excellence the Soldier's Poet. He speaks of Tomany with respect and affection. The Prelate to 'Barrock Room Ballada' is addressed to Thomas Atking "I have made for your a some.

And it may be night or wrong,
But only you can tell me if the true.
I have pried for to explain
Both your pleasure and your pain,
And, Thomas, beech my best respects to you!
O there'll sarely come a day.

O there'll surely come a day

When they all give you all your pay,
And treat you as a Christian caght to do;
So, until that day comes cound,

So, until that day connectorand,
Hencen keep you safe out count,
And, Thomas, here's my best respects to you!"
I shall quote only one more soldier-poem, "Tommy,

became of its righteous indignation:
"I went into a public—'ease to get a pint o' bear,

"I went into a public—'ouse to get a pint o' bear.

The publican 'e up an' ses, "We serve no red-coats

The girls he'ind the bar they laughed an' giggled fit

to die, I care into the street again an' to repack my I :

89 SWAY " But it's "Thank yor, Mister Atkins," when the band begins to play-The bard begins to play, my boys, the band begins to play, O ir's "Thank you, Mister Atkins," when the hand begins to play. I went into a theatre as soher as could be, They mave a drunk civilian room, but 'udo't some for me; They sent use to the gallery or round the music - wile, But when it comes to fightis', Lord! they'll above me in the For it's Toronty this, an' Toxony that, an' "Toxony, wait outside": But it's" Special Train for Atkins" when the Trooper's The troopship's on the tide, my boys, the troopship's O it's "Special Teals for Atkins" when the trooper's Yes, makin' mock o' uniforms that guard you while you sleep

AMARANATHA IHA O it's Toronty this, an' Tommy that, an' "Tourney,

66.

Is cheaper than them uniforms, an' they 're starvation cheap; And bushing dramken subligger when they're going large a bit Then it's Tommy this, an' Tommy that, an' "Tommy,

But it's "This red lines of 'eroes" when the drums

The drams bearin to roll, my boys, the drams beals to roll.

O it's "This sed lines of 'exces" when the drams

We aren't no thin red 'crocs, nor we aren't no blackgrands too,

Her simple men in barricks, most remarkable like you;

An' if semetimes our conduck isn't all your fancy paints. Why, single men in barricles don't grow into planter maints;

KIPLING AS FORT While it's Tomor this, as' Tomor that, as' "Towns.

But it's "Please to walk in front, sir," when there's trouble in the wind-There's trushle in the wind, my boys, there's trouble

in the wind. O life "Please to walk in front sin? when thereto

trouble in the wind

You talk o' better food for us, an' sokools, an' free, un' all :

Don't mean about the cool-come alogs, but prove it to our face

For it's Tommy this, an' Tommy that, an' "Chack him out the brane!"

But it's "Saviour of 'is country " when the sum busin An' it's Tommy this, as! Toronty that, an' anything

An' Terrey sin't a bioonie' feel-you bet that Tomay

Before I refer to his neems on general subjects, let me

devote a few lines to the charge of 'Timenium' so often brought against Kirling. His constraint had forcetten

both 'the blind hysteries of the Celt' and 'the red fool-fury of the Seine'; the memories of Chartism and the Crimean

War had become dim, and the disputes between Science and Religion had been put saide. Victorianism reached in apothecois in the two Jubilees of 1887 and 1897. Imperial

alliances of the house of Windser with several continental

expansion, material prosperity, middle-class rule, Tory democracy, Indian servants standing behind the Queen,

reigning dynastics-all these persuaded the Englishman

Gladstone and Disraell tred the political stage like giants.

that God was very much in His heaven, and all was certainly well with the world. Tannyson were a crown of light-

Huxley, Tyndall and Herbert Spencer were the mantle of prophets. Carlyle and Ryskin symbled darkly but their

voice was drowned in the passes of self-complanency. No wonder self-outisfaction was the main feature of later Victorism thought, and no wonder pride of race, conscioneness of national achievements, sense of glory in membership of an Empire on which the sun never sets should characterise the literature of this generation. Not until the Boer War had broken out did Jingoien receive a shock and selfquestionings and searchings of the heart begin. It cannot be urged as a special criticism of Kipling that in verses treating of Imperial subjects he reveals an Imperialistic outlook. Most others at the time were similarly Imperialistic. The question to be asked, rather, is : Is his Imperialism of an offensive kind? And in any case the question is one zare of politics than of poetry. "The Song of the Cities";
"The Houses"; "The Young Queen "--these are all stirring verses with no arrogance in them-

But let me finally draw attention to another kind of work which also appears in large volume in most of his nobligations-verses that deal with eternal verities, with fundamental problems, with the mystery and the wonder of the miracle called life, with the inscrutable ways of Providence, with the stighty living and the mightier dead. Has anyone, looking before and after, solved the riddle? Poets and philosophers have dreamt dreams and som visions; preachers and professors have dogmatised; scientists have involved themselves in yet deeper labyrinths—and we are nowhere near the light. Is there light and must we always seck, never find? Doubt and denial; instinct struggling against reason; science baifting faith; passionate devotion -to the older sect; cold subscrippes to sunless creedswith all this the mid-Victorian was familiar, through all

these phases he had passed. And what was his momentous

* Unborn Tomorrow, and Dond Vesterday ... Why feet about them, if Today be sweet?"

Omar Khayyam, as presented by Pitogenild, became the Holy Book of the Victorians. His refinal to use bayond the immediate perient was not however to active the granation that was not so drunk with the sense of success and perspective, and obstimate quantionings care and came again. They could not be husbod. They were clientant

What is Eipling's answer? I vectors to think that his attitude is very like Thomas Hardy's, in the last analysis. Hurdy's "God's Fasteral," is one of his grimment utterances; but here is his "God's Education":

³ I saw him steal the light away That bounted in her eye: It went so gonly note could say More than that it was there one do And mining by-and-by.

I watched her longer, and he stole Her life tincts and rost; All her young sprightliness of soul

Next fell beneath his said control, And disappeared like those.

Lasked: "Why do you serve her so? Do you, for some glad day, Hourd those her sweets—?" He said, "Ob, They charm not me; I hid Time throw

Them careleasty away."

Said I: "We call that cruelty We, your near mortal kind."

We, your poor meetal kind."

He mused. "The thought is now to me,
Furssoth, though I men's mapter be,

What does this poom exactly mean, or a doesn others that can be selected out of Hardy? GoO's helpicassness or GoO's califormees, perhaps private, not on difference in the values; privates printy for God or angres spirate God—but adminately perhaps a convision that it is fault to support God. He is helpices in Time's hands like the paraiset and finalest of northal. Time is the great matter, radminate, mighty, elimental. Here is Kipling's poem, 1892, entitled, "The Answer".

A roue, in tatters on the garden path, Crief sets to God and memoral Queinz. His wrath, Because a sudden rised at twilights lands. Hot sumped the stem alone of all the bank, And God who hears both an-chief dust and set, Hed pity, whileyening to that hardless one. "Situr, in that thou surpost we fill not well—"What with be bardet thou yet when the path of the "What wideo beardst thou when they pethal fall?"

"What we'ces bearfut thou when thy petals full?" And the Rose answered, "In that we'll beer "A voice said, "Father, wherefore falls the flower?" "Free Io, the very gonzmarra are still?" "And a velice answered, "Sou by Allah's Will."

"And a voice answered, 'Son by Allah's Will Then softly as a rain-mist on the sward, Came to the Rose the Answer of the Lord: "Sister, before we senote the Dark in twain.

Easter, before we smote the Dark in twain,

"Kee yet the Stars saw one another plain,

Time, Tide and Space, we bound unto the task

"That thou shoulds fall, and such an one should ask."
Whereat the withered flower, all content,
Died as they die whose days are innocent;

While he who quantizated why the flower fell Caught hold of God and saved his soul from Hell."

What is the riddle? Is there an answer? None, save that things bappen as it is written that they shall happen, and that God most Himself, to preserve his Godhood, do as it is, decreed. Small condect, lintle consolution but this is all the post venrisasies. More be will not tell. Another poem, with a similar content, it the Pruide to "Paul of Pools Hill": "Cities and Thrones and Powers Stand in Time's eve.

Almost as long as Aswers, Which daily die: But, as new buds mat forth To glad new men,

Out of the spent and us This season's dafforfit.

She never hears, What oberge, what chance, what chill Cut down last year's:

But with bold overtenance, And knowledge small Esteens her seven days' continuance

So Time that is o'er-kind To all that be.

Ordains us e'en as blind. As bold as also: That in our very death. And burial sure

Shadow to shadow, well persuaded, saith,
*See how our works endure?" The solvit of the men who toil and spin and sweat and

dit, not because they gain but because of something within them that does not let them cost and urges them on to fresh effort and new andeavour, who go from danger to danger and greet peril with a smile, the spirit of such as these has never found better expression, not in Shalley nor in Browning, then in Kipling's "The Song of the Dead." No challenge is here, no defiance: a plain statement that

wer encours more than rheterical skill: "We were dreamers, dreaming greatly, in the man-stiffed

10000 We warmed herough the sky-line where the strange roads go down.

Carno the Whitper, came the Vision, came the Power with

Till the Soul that is not must's seed was lest us to lead. As the feer breaks as the steer breaks oferer the bord where they grassIn the faith of little children we went on our ways.

the Need

Then the wood falled—then the food tailed—then the last

In the faith of tittle children we lay down and died.

On the sand-drift-on the veldt-side-in the fem-strap we That our sons might follow after by the bonus on the way-

Pollow after-follow after! We have watered the root, And the buil has come to blosson that sipens for truit!

For the sounds of many footsteps, for the trend of a bost. Follow after-follow after-for the harvest is sown: By the bones about the wayside ye shall come to your own!"

The poet who teaches us that the game is more than the player, and the ship is more than the crew is uttering

a new note to which the poor modern needs to listen. That is Kinling's main contribution. He gives us the tonic we need and gives it a form we understand. He speaks in the language of the common men and from their

level ; he is no Olympian threatening of the wrath to come. per an Oracle on the tripod telling a tale signifying nothing. The words look trivial, but they sound true : the form is rough but conceals fine art; and more than all, the message is one to which we shall respond more and more and feel that here is the authority unice of our century-finding no comfort in thought of God, soring much misery and diserace, but withal holding to the anchor noiseing the way to Light and hidding un have hope, for some there still are that do not shame their kind."

not even with that wind blowing and that tide !

DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL: A CRITICAL SURVEY

"The most remarkable achievement of Remarks prose was in providing the formal vesture of Remarks criticism. In the hands of Hankt, Lemb. Coloridos criticism. He are some or minut, many, comings
..... the art of literary appreciation underwent a development so extraordinary and so sudden, that it may fairly be called a Renascence."1 Still the way was being prepared from some thirty years ago. Mongann and Richardson, though limited in some as compared with the greater critics of the Revival were no doubt, precursors of the new criticism that was, in their own time, yet to arrive. Morraum's Russy as Polant meblished in 1777 is, in several ways, an anticipation of Coloridge; and rightly does Nichel Smith observe that "there is nothing greater-perhaps nothing so great-in Coloridge or Harlite." It was to their less that none of the three greater Shakespearian critics of the Revival know anything about a work which unctically half down the foundation of wineteenth century criticism by enunciating the new well-known ditium—"In dramatic criticism the impression is the fact."
Such a statement as "the understanding seems for the most
part to take cognizance of actions only, and from these
inter motives and character; but the same we have been Inter motives and currence; our use stame, we have seen speaking of proceeds in a contrary course; and determines of actions from certain first principles of character, which seem wholly out of the reach of the understanding.

atticipates Coloridge by more than a quarter of a century.

C. E. Haricod—The Age of Wordsworth, p. 44.

The Downstie Character of Falsting, p. 177,

The Dramatic Character of Falstaff, p
 This. n. 118

He is also first to point out the peculiar vitality of Shakespears's characters which makes them more historic than dramatic beings. We all know have this point of view influenced. Shakes-pearies criticism for marly a whole century immediately following.

Richardson, who followed with A Philosophical Analysis and Illustration of some of Shakesseer's Remarkable Characters in 1374, though not as great as Morosann vet beloed in originating that speculative usin in Shakesnearian criticism which was frequent with an essent consequence to both criticism and drama in leter years. The special emphasis that he laid on Shakespeare's presentation of the nascious and affectious may have had a good deal to do with Joanna Baillie. Coloridon and other dramatic writers of the Revisal neriod; and nechans even Lamb's Speciesors was not altogether uninspired by him-The repermentan of such a critical outlook in respect of Shakespearian plays, on their treatment in the theatre itself may be seen from a Drury-Lane appropriences. of 1808 when the management offered The Solvani of Shakespears, a play of shreds and patches made out of five of his plays arranged in the following order:-Are I. Amhition. From the propletty of the witches

to the stander of Dunean (Macboth.)

Act II, Vanity. The robbeity of Godshill and Fal-

Act II. Vanity. The robbery of Godshill and Falstaff's account of it. (Henry IV, pt. I.)

Act III. Rovenge. Shylock's appeal to the Dake (Merchant of Venion)

Act IV. Covardice, Aguscheelc's preparation for the duci. (Twelfth Night.)

Act V. Slanfor. The rejection of Hero. (Much Ado)¹

W.C. Oulton-Mission of the Theatre, Vol. 1, pp. 138-9;
and John Grand, An Assault of the Daplish Stage.

DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL 78 Of course it must be admitted that nineteenth century

colline it must be admitted that ninterferent century criticism is matched by greator. Foreders of spreaction, but clearer signs of real pheasure in writing and speaking shout the Blishechtan writzen, in general, and about the Blishechtan writzen, in general, and about the Blishechtan writzen, in general, must be about the Blishechtan writzen, in general, must be about the present of the propose of criticism came to the to interpret and not to this judgment. They did not ball with judicisors that if was measured to contine facilities of the print credit for pulse. The new critics were anothing if not another, traductions and continue of the print credit for pulse. The new critics were anothing if not another, traductions and

It must also be owned that Lanh, Otherlige and Hamilto interdental nations (Ellectrons Delhiery and Intelline 10 del Plays had entainly provided the Lanh period, but it search pained any greater notes. Ben Joseon and Plendine seem to have been in some degree period. Now the foulting player at the Three of Whiteperials. The the foulting player at the Three of Whitecentury. Plendine, Hen Joseon, all the plays of Stakespura, are the only dilinguol king desired. It however, the major writers were popular, the diphenells outsury how tilled of the long-Hilland-hand polaries.

and must dis ideas musicinate hap-legistes. Towards Salvappea the attract test enteresting. Towards Salvappea the attract test enteresting, and the salvappea that the salvappea test and the salvappea and Hastler who neighness that behindary which is inoderated a salvappea entitial flexicitysms, and which dominated store or its entitle discipante, and which dominated store or its with this they proceeded over barber and destined that Shakeappears's contemporaries and lumenfute secondary to the salvappear and the origination of the salvappear and the salvappear and the themsetends of the salvappear and the third salvappear and the salva

^{*} P. 111 (Temple Classics Ed.)

Leach de la de au pi 1 Te fegience of Eschied Demotific Plant de la diesel de liese d'e Sheigner (1993). In 1901 de la diesely desce in 3th a demotific Resel de la diesel de la diesel

"Wat are "Lakel (nor cover, the branch half of Perillian Protected by the warm language with controlfish during to the warm language with controlfish during to the warm language proved dupt, are memorization by the charm, the living period dupt, are memorization by the quick, in July 1900 fear an most in it can be bar, to warm at warry at live III is rought to freque and these step in worth most illustrations to take to be to ferfore—this only whether can the Wester's of infesting gastion may "upon Westers can the Wester's infesting gastion may "upon with most increased to the property of the control produced gasting the control of the property of the control being moved; their hereon warm dignity, their shiftly charmed are without domains. This is the every exchange of

Pater - Appreciation.

DRAMATIC CRIVICISM OF THE ROMANTIC REVIVAL 27
tation of Webster. The melody of Bosola's pessimistic
mentady :-"Their tile a guneral mist of corpe

"Their tils a general raist of error
Their death a hideaus streem of terror etc." (IV, 2.1990)
and the impressioned rhetoric of the Duchem dying speech.
Come visions death
Serve for manufactors to stake use shoot | IVI. 2.3834-403

and the state of t

brough for old glysts are ofth in our, a second y placed, in the control of the c but nobody appears to be ony the wiser for it. Again her brothers' opposition to the Duchess' marrying a second husband seems to be altogether unmotivated, and therefore, dramatically faulty. Webster probably realises this rather late in the day when, towards the clear of the play, Ferdinand is made to tell us that the Duke ther brother) had hoped" to have gained an infinite mass of treasure by her death." Apart from the physical horners of the play which, in spite of Lamb, are not wanting in quantity, these are surely serious defects, but Lamb clearly ignores them To take yet another example-Lamb, commenting or

Ford's The Brokes Heart, goes off into another, and I should think, a worse, rhapsody. Referring to the score in which the nuptials of Prophilus and Euplinarea' are celebrated. he speaks of Calantha's usuatural and monstronaly affected callousness, su " a hely violence against her nature," and thinks that "the expression of this transcendant some almost bears us in imagination to Calvary and the Cross." Could there be saything more grotesone than such exaltation of a scene of such observi affectations, a some that remains unconvincing despite Calautha's later explana-Oh my tords.

I but decrived your eyes with actick genture, When one news straight came hadding on another Of doorh, and death, and death, sto. etc. (V. 3, 11, 62 ft). The light reflected, in this instance even to a greater degree. than in the previous, is the light bestowed ; these fenereal affectations of Calantha in glancing of the highly refractive mind of Lamb, are transformed and sublimed into a

spectacle of holy agony like that of Christ on the height of 1 The Broken Heart Act V Sr 2

DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL 79

Coloury. The whole pitture is necessaril in the best and besined Learn. Not confirm insteare of the efficie almost besined Learn. Not confirm insteare of the efficie almost besined Learn. The Benequist Physics, "The resulty and like Toursteen's The Benequist Physics," "The resulty and like of the disabuper is which Vollacie and Happins from temps that's surface," and then theremes are about his convenient that's surface. The surface is the surface of the surface that's surface. The words make seen and degree-like than the surface of the surface of the surface of the surface of confidence of the surface of the surface of the surface of coloridors in the surface of the surface of the surface of coloridors in the surface of the surface of the surface of coloridors imposed by the saces in fluints does the love times his resultan; her what are these words of which Learn branches or many in the coloridors.

Fig. Thou don't camp that title now by fraud, For in that shell of mother breeds a based."

Motion: A hand? O mane far loatiscene than hell. Does Hamlet for one Instant forget that he is speaking to his motiber untushely in "such an set that blum the grace and blush of modesty." and must mode semain materies, whereas Tourness banfles the vulner word set fit no metallists is.

It must be owned that Lamb's critician is no pose or affectation. He is sincere in his unbounded administor. His critician is true, but true for him only. It is temperaturally, personal, and subjective; and that is at once the weakness and the strength of his set. He, like his follower—Walter Patter—creates now, what he criticians.

"Whose Faces" extends not wrone in criticals."

Cf. Gener's extendes. "Why is it forbiblish to point out how wished and exceptive they (the Klimbethur paywrights on, how wentimene in their iteration, how contract, wordy, and anotherpoint." The Attantia Monthly, 1962, p. 164.

^{*} Act IV, 4, 11; 8-11. * Hamlet, Act 4, 11, 30 ff.

^{*} Cf. Pater's exposition of La Gioconda. Registered foocher ed.) yo. 129-120.

Lamb's remarks on Massinger are of considerable interest as aboving what he was admiring in the old dramatics. "Mossinger had not" says be "the higher requisites of his art in anything like the degree in which they were presented by Ford Webster Tourneur, Heywood. and others. He never shakes or disturbs the mind with grief. He is read with composure and placed delight. He wrote with soughility of all the passions, which made his English style the surest and most free from violent metaphoto and harsh construction of any of the dramatists who were his contemporaries." There is not a word here about his skill in drama. Who would deay the fact that his A New Way to you Old Dolte was one of the very few plays that survived on the stage longer and more gunninely than any other non-Shakespearian play? The place that Lamb assigns to him is cortainly due to the comparative absence in his work of those purple patches which Lamb regards as "the higher requisites of his art." William Archer, whose knowledge of the drama and the dramatic is recognised to be of the highest order and who, as a critic, has belped be of the ligaser cour ann was, as a cross, as a couper more than any one else in the present remaissance of the English drams, speaks of Massinger as one who "not only had a cleaner and a samer mind than they (i.e., the other Elisabethans), but more real ingenuity and truer sense of dramatic effect. If he had lived in Spoin, he would have been a formidable rival of Lone and Calderon. If he had lized in Prance a hundred years son the elder Dumas and Victor Hugo would have to look to their laurels." It is also worth remembering in this connection that Archer is none too leniestly discosed towards the Elizabethans, and it is also interesting to note that at least for once he and Swinburne agree in respect of their estimation of Massingeras a dramatist."

" William Archer-The Gid Drains and the New, p. 101. * A. C. Swindsoner-Contemporaries of Shekesteere v. 163. DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL, 8: It seems, however, that Lamb was not allowedness with.

out some perception of discussive outsilities. Of Chapman he says "dramatic initiation is not his talent. He outsil not go out of himself as Shakespoine could shift at pleasure to inform and autumno other entirences, but in himself he and an oye to perceive and a soul to embrace all forms and modes of being." Again, in one of his letters to Mrs. Shelley, he lamented his own look of the constructive gift with reference to his Price-Broker's Densiter: "The scenes come one after unother like worse, not marshalled like cranes or a Hyde Park review. . . . I want some Hervard Payer to sketch a skeleton of artfully succeeding scenes through a whole play, as the courses are arranged in a coolery book, I to find the wit, passion, sentiment, character and the like trifles."! This reminds one of Sribe's saving a few years later, "When my subject is good, Schole agring a new years later, "When my enoper segme, when my section is very clear, very complete, I might have the play written by my servant; be weed the sentime of by the similaris—and the play would succeed." Here he appears to go into the very heart of the technique of playmaking, yet he never suspects the want of this logic construction in the old dismantine he as settlematically arolysds. His other most notable contribution to the decemptic

His other most markle contribution to the densuring critistism of the time is his easts—of The Trapacities of Stringsow. Here he contends that they aboutd not be staged. He complains that "instead of residings in this, we have only materialised and brought down a fine vision to the standard of float not blood. We have bet go a decay, in queen of each not blood. We have bet go a decay, in queen of an unatainable substance." Lands there makes a general interacts which has only a particular regulation. He construind the interaction clusters

Letter to Mrs. Shelley, July 21, 1817.
* Quoted by Brazzler Matthews in A. Shely of the Drawn.

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method of representing Sitalospeare with the art of the Elimbethan theatre. What Lamb means to say is that the stage-representation such as that he and his generation were made familiar with by Kemble and others, and which destroyed the spiritual significance and the symbolic value of the tracedies. It is true that it is the symbolic quality which makes the tragedies of Shakespeare so great and which the "literalism" of the nineteenth century theatre was destroying. Shakespeare himself has given the warnine-" the best in this kind are but shadows, the worst no worse, if imagination amend them? 1 - which none who cares for theatrical effectiveness may ignore, "Art ", says Oscar Wilde traly, " finds her own perfection within and not outside herself. She is not to be judged by any extermel grandard of semblance.*1 And this applies particularly well to all idealistic art, including the art of the idealistic shoutre. The play, specially the highly imaginative play, is " the cloudy symbol of a high remance," and any effort to interest it too literally, to reduce it to codinary human terms, is sure to end disastrously. Shakespeare himself has orinted out the danger in a humorous way in A Midmonrete Nield's Drauss. In the essay on Stone Illusion. Lamb makes it clearer when he condemns real-life manners in comic acting, because " it will destroy the whimpical and curely dramatic existence of the character. They please by being done under the life, or beside it, not to the life. *2 It is universally admitted that Shakespeare cannot, without injury, be realistically treated in the theatre, and when Lamb advocated that Shakespearian tragedies should not be acted be meant this and nothing more. It may not be cert of place to mention here that Lamb had on his side apart from Harlitt, no less a person than Goethe, who, like

[.] I a Widnesses Wight's Dress, Act V. * Open Wilds - Intentions (Decay of Lying in Art).

^{*} See Cambridge History of Literature, Vol. XI, p. 284.

him, regarded Shakoupours more as a poet to be read than to be a tend.\(^1\) Everyrose feels more minimize in not acting, observes. Toutline, \(^1\) yet some of our greatest actors have been and are obliged to piezo out their corrections of lengand intrinsic charactors, in those places where their immanation faith them, by substitution of close minimize in than

To sum up, Lamb, as a critic, cared above all for situation, for scenes of noble tension, for wit-she sudden verbal revelation whether creative or functial throules a curious remote light upon human nature. We criticise of the Elizabethan dramatists is thus larking in contrast and makes no difference between the purely poetic and the dramatic qualities. He confesses in his essay on Japerfect Sampathies that he is "merely suggestive" and "content with fragments and scattered pieces of Truth." By his superlative praise of the more poetry of the dramatiata he puts dramatic criticism on the wrong tack, but at the same time, it is probably true that he has been as much name uses, n. 15 producty true that he has been as much asimped against as siming. When he declared "let us write for antiquity," it is very deubtful whether he meant he to taken seriously. Bushon, the elements of poetry and passion which he specially onlegated in the other dramanists were precisely the elements which the physy of his own time, openially lacked; and it is not to be denied that these are the elements which give nemunence to the drama in all ages."

^{&#}x27;Marterlinck is also said to have regretted that he had ever seen Hamist on the stage, See A. Hunderson—Jaterprotes of Life and the Modern Spirit, p. 122.

[&]quot; It is to be remembered in this connection that neither Lamb nor Healist saw any real Shakespeace. Many of the versions acted in the mineternth century were those of the

Cobridge to a critic courges a kigher publish that Lamba having definitely sterminate the historical method in criticism. by consolving percey as a manifestation of in criticism. by consolving percey as a manifestation of the control of the contr

As a dramatic critic, his most considerable contribution was his Leatures on Sladoupeurs and some of the Old Posts and Drawalish. His first course, including eighteen lectures, was given at the Royal Institution about 1802, and the London course of 1818 unded his surrow as a hecture. In his feature to the Domas smonths of Public Pacts.

he divides the demonite porth characteristics "into language, position, and dearners." Prove this, no rei les lin language, position, and dearners. Prove this, no rei les lin think that these were all the quisities that the ideals let or Demonstray, with whom collaringle land desirely comes link evenue, in all not touched kins on this side. He, like Leads, like the sets that the channels creation was the valid thing Restructioner that Carriely prints. Berklan, the speccodementary outley is another berklan the superconduction of the control of the control of the control of the control of For a general bishery of the seath relatives control respetition, and the control of the control of the control of the seath relative to the control of the co

teach Century & After, Sept. 1920.

1 C. H. Horlord - The Age of Wardsporth.

* Coloridge - Serays and Lectures (Everyman), p. 29.

BRAMATIC CRITICISM OF THE ROMATIC REVIVAL as in a forms. It have no a shappy then no account of the development of Subhappace's industries as a play wight. On the contrary, region for the contrary, reproduce that all his works are perfect and quotif one have been different. Some of the bearrangine on Subhappear are no drawk profound, and have not been inference or such profounds, and have not been inference and and the subhappear are no drawk profounds, and have not been inferenced upon a the easily of Schinge and character, and not the unity improved by "declines ascensive of contract"—the summary improved by "declines assessive of contract"—the summary improved by "declines assessive of contract "what remains a finish and the subhappear of the summary of the

indipotency of administration of the filter particle being strongly size of a personer. He filterature has passed by exteriors to Source and Jufair Colorifyie criticion, to yet the first passed of the first

"Slipping in between The beauty coming and the beauty gone,"

The beauty coming and the beauty gene.*

Coloridge is more subtle than Lamb and had come
into contact with Leasing, yet be, too, was mable to give
the guidance the acc needed. He does not seem to have

realised that the art of the drama was specific and different from the art of postry, and had to be learnt; that Shakespeare also learnt it by degrees, and in the thrains—its only school; that great as was the genium of Shakes-pears, it did not mature in a day.

Passible it is, true that Calculfor left the onceal of the

Possibly it is true that Coleridge felt the appeal of the truly dramatic. It is of interest to note what he says of Massinger, the one playwright of the Elimbethan age after

' Lectures. Possibly it is this somemental vein that is ridiculed by Baillie in her Subbasiusse, Act II, Sc. 2. (Clatterbuck is perhaps Coloridge.) Shakespeare, who was a dramatist first and a poet afterwards. "He excels," says Coleridge, "in narration, and

for the most part displays his mere strey with skill. But he is not a poet of high imagination; he is like a Floreish painter, in whose delineutions objects appear so they do in nature, have the same force and truth, and produce the same effect upon the spectator. But Shakespeare is beyond this; he always by metanhors and forures involves in the thing considered a universe of past and possible experience; he mingles earth, sea and air, gives a soul to everything, and, at the same time, that he inspires human feelings, aids a digalty in his images to human nature itself." The passage is significant as showing Coleridge's relative valuation of the poetic as distinguished from the dramatic qualities. Like Lamb, he does not set much store by drame that is not exalted by nestro-whether of nassion or of character. So it is that both are of the some opinion in the matter of stage illusion -which is " a willing suspension of disbelief, a remission of judgment." The art they regarded as the highest, is, therefore, far

Let an tarty begenne a neit ingrant, in, incrinose, ter interest the properties of a neither and the properties of in people's hard." and remaind some of members of the family. "For not only are we never detailed or anything 150e it," says Colletings, "but the attempt to council to highest delastion possible to beings in their searces sitting in a shearie, in great intil, incident only to low reinfold, which being that they cannot affect the faces to head permanently, redeserve to call from the amountary affections." There exquit never to be more pain this is compatible with the control of the con

making. He studies characters, mravels by analysis theirdeepest untives, argues back from their overt sets to the intricate mental processes involved, and sometimes altoge-1. Braups and Lechers (Everyman), p. 28. * Thid, p. 29.

DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL OF

ther forgets that they are not living personages but dramatic characters. "He cities," says Herbrd, "the hidden pathos of lumeer, and in accounts too prote to find profound judgment in a year." He considers Shakespears's works as romantic poetry revealing itself in the drame, and emphasizes their morality. Hazlitt is the third of the creat triad of critics of this

period. Eurly in his career he came into contact with Coleridge, for whom he had a profound regard. His mentality was entirely different from that of Coberlage. On the one hand, be was inferior to Lamb in recentive power, and on the other, he lacked the organic sesse of Coberlage. His lectures on the Observator of Shalmpoore's Plays are isolated studies. He passes the plays in review one after another without attempting to elicit from them, as Coloridge does, the history of the mind of the author behind there. "He exhibits rather than reveals beauties." He enjoys the poetry of Shakespeare, interprets the characters but "brushes away all that is mysterious and problematic," in the plays." That his interest is anotheric rather than dramatic is perhaps but seen from his remarks on The Coundy of Errors. "This comody," says be, "is taken from The Massachesi of Phentus, and is not an improvement on it.4 Shakespeare appears to have bestowed no great pains on it, and there are a lew passages which bear the decided starte of his genius." To say that it is

no improvement is to misundectand the very nature and C. H. Herford - The Apr of Wordsworth, n. 67.

Professor Baker has pointed out at some length Shakes-pears's improvements on Plantus and also this conspectentian of the audience as ownshed in the handling of the plot. See G. P. Baker—The Development of Sakitapears as a Dromatigi.

^{*} Op. cit., p. 77 1 On cit., p. 17.

as U. C. NAG quality of the play. It is a farce, pro-eminently relying on the advoitment of situation, and not on the harmour or on the veracity of its character.\(^1\) It is, no doubt, one of his comparatively early plays, yet it can be said without only.

the verseity of its character.1 It is, no doubt, one of his comparatively early plays, yet it can be said without essaygeration that even in his later plays Shakespeare has not shown a greater capacity for a finer adjustment of the mechanism of the play to the needs of the theatre. That the spectators may get amusement out of the various mistaken identities which make up the plot, it is absolutely necessary that they should be told at the very beginning all about the two sets of twins, and how they were parced, so that the audience could follow and enjoy the pushing complications that make up the plot. It was certainly no easy task to do all that without loss of effect. Shakespeare has done it with absolute curtainty and perfect compre-lication of the dramatic effect. The court-scene at the opening sets forth all that is necessary to be told, and a considerable economy is achieved by making the loss of the child the excuse for the violation of the law against strangers. The elements of busy triffing and display such as the nature of the scene allows, on the one hand, ensure the instant interest of the audience, while on the other, they strike, as is usual with Shakespeare, as: " cinbritende Akkord " (to quote Freytag's phrase) of the play which is a farce and raises lengther by automatism—by repetition, invention, and interference do siries, and such other devices of a mechanical character. These points must not be lost sight of in judging the play, and, if Harlitt had compre-handed all these he would certainly not have brushed it outle as a minor of work carelessly done, because "it has few passages which bear the decided stamp of his (Shakes-

Pay the difference between the appeal of true comely and farce see Allardye Nicoll.—An Extraduction in Dramatic Theory, pp. 112—4.

Again, commenting on Marlowe's Edward II, he says

that " Bheard II is drawn with historical truth, but without much dramatic effect. The management of the plot is Sooble and desultory; little interest is excited in the various turns of fate ; the characters are too worthless, have too little energy, their punishment is, in general too wall deserved to excite our commisseration; so that the play bears, on the whole, but a distant comparison with Shaketpears's Rickerd II in conduct and power or effect.*1 On the contrary, does not every reader feel that Marlows shows truer theatrical instinct in Edward II, in successfully trying not to shift the interest midway on a secondary character, as Shakespeare does? Edward's opponent, Mortimer, is as conscipence uses? Edward's opposite, accremen, is undershiedly an unattractive character, Belingbooke on the other hand, has elements of popularity, but he is so lightly sketched that he scarcely fasters on the audience. Thus the internat of the audience is frittered away in Richard IL^a As a contrast to this, it is certainly instructive to note how Shakespeare keeps the character of Banquo in the earlier not and that of Mardriff in the later next subsedinate to that of Macheth. Fines in the last stans of the transle of Machell, Macdulf, in spite of obviously popular elements in his character, is never allowed to compete in interest with Macbeth and we all feel what has been gained thereby in concentrated dramatic effect. Harlitt-Lectures on Elizabethan Literature (Bokel,

* Correiro Professor Nicella remarks on Julius Casar-British Dress, p. 171.

Stationymer shows even botter management of the falling action in Obelity; Oreidenest may be regarded as the greatest coursely of mealined interest in the hers both in the rising as well as in the falling action. See Modern Empager Moter Dec. 1922. A. 12 Tellum The Structurer of Shalmond.

Bericke, Hallit takes no nation of how Maclow subcontinuate literal sharedal searcage to the higher purposes of of art, while enhantiality architecture in history. He comproses the Garwann and Spears a pipolosis, state-tailly separated by years, for the purpose of enhancing the human interest and the formatic company of the play. As a drama thus we see Richard II is somethy superior to Educade II.— Three contract be any doubt that Hallit's preferences to for Shakespeare's play is determined by its richer poetry as able by the Hallitz systems.

In the contemporaries of Shakuspeare, it is the literary qualities that appeal to him most strongly. "The sweetness of Dekker, the thought of Marsten, the gravity of Chantron the grace of Fletcher and his young ey'd wit. Torson's learned sock, the flowing vein of Middleton, Heywood's ease, the pathos of Webster, and Marlowe's deep desirus, aid a double lastre to the sweetness, thought, gravity, grace, wit, artiess nature, copiourness, ease, pathos and the sublime conceptions of Shakespeare's muse." These are the qualities that he appreciates most in the Elizabethan writers, and not one of them can be said to be a dramatic quality, though their researce in a drama will always give it an added lustre. Commenting on Mather Bemble (of Lyly), he finds in it " little else than a tissue of aboutd mistakes . . . like another Covedy of Errors." but ross into sectors over Endancies- Harry Endancies Paithful Engenifes! Divine Cynthial who would not wish to pass his life in such sleep, dreaming of some fair heavenly goddess, with the moon shiring upon his face, and the trees growing elently over his bead." None can mistake why he prefers this play to Mether Busshirafter this rhapsody.

To Hazlitt it was always antiferient, as Preleaser Howe chierces that "here was poetry of high order, that here "Bazlitt-Lectures on Elimbothon Liberology (Bohn)

was something that made him old to be allow." He ad-

mires the old dramatists because "there is nothing thestrical about them. To reading them you only think how the persons into whose mouth certain sentingents are run would have spoken or looked; in Dryden and others of that school new spaces or Josessel, in Dryden and others of that school, you only think as the subtest themselves seem to know done, how they would be ranted on the stage by some baselined here or trugstly-gasen.¹⁹ He even goes further, and, like Lank, helds that the contemporates of Shakes-peare have an advantage over him in the fact that their peare may an oscillated in our mind with may stage-trick.

As a critic of the theatre, however, he went to the
other extreme in giving almost exclusive attention to the
actor, forgetting that the real life of a play depends on its

creator rather than on its interpreters and failed to realise that "a new improve or new transposition of life in a force appropriate to the theatre is more important than the perisction of the human instrument by which it is made flesh."3

A brief notice of the less known writers who enayed A fitted proces of the time known within was compar-ferential criticism in this period will. I hope, be found

meful even though many of them have vanished completely without leaving a rack behind. Among these Edward Stanley deserves mention by virtue of the special merit of his little known cossy, Thoughts as Tropedy (1790) pubnus mue scraws cassy, Thougath as Tropolly (1970) pub-lished along with his were loss known closed-pay, Elaina-A. The easy has been undescreedly consigned to the limbo of the Singuisten. His main object is to high in the revival of poetic tragedy, and he is chiefly concerned with the demantic writers of his own time. Fortunately his was not a mind which revelse in the sepuldrail aplendour of an invevocable past.

^{&#}x27; C. H. L., Val. XII, p. 174.
' Harlitt-on, cit., p. 175.

A. B. Walkely-Posticks and Projective: Every on Acting and Cythiday

"A good trapedy," says be, "ought to be a good poem; but since many of the pieces which are every day produced and which please the world, cannot be esteemed good poems, and yet are reguted good tragedies, it should follow, that to compare a tracedy postical coming is not at present requisite. And, indeed, if modern compositions of this nature were estimated by their poetic merit only, few could assert a just claim to meetlenen . . . It is therefore evident that the want of meetical eventus, in this species of production, may be remedied; and no man should be discouraged from attempting this line, who, to a tolorable share of judgement, a slight knowledge of versi-Scation, and scape skill in moving the passions, unites a kappy display of incident." The last part, which I have ventured to italicise, claims special attention as showing the author's comprehension of the theatre. There are some observations on plaginism in course of which he points out the limits to which borrowing may be allowed, and a very just condemnation of those who "neglecting the thoughts of the ancients adopt their peculi-arity of phrase." He shows his good sense again when, welcoming poetry in tragedy, he warns dramatic writers against the vicious habit of indulging in laboured hyperhole, antithesis, metaphor, and mere ornamental description at the expense of relevancy. He refers particularly to three well-known plays of the eighteenth century, etc., Edmund Smith's Phanies and Hippelytes, Addison's Cate, and Johnson's frees, and plainly tells us that, abounding as they do in poetic qualities, they are not proper plays for the theatre. He rightly attributes the temporary success of Case to the rival efforts of Whigs and Tories, and points out that all the three plays are deficient in incident. While,

¹ P. 109.
Sie Etherund Gosse writing in 1900 says the very same thing when he speaks of Gots as lacking in dynamic business. See
See The Revised of Posts Drawn in The Attention Methods (No. 190, p. 197).

DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL 59

thus recognizing the importance of dramatic incidents in a play, he is shrewd enough to see that too much might easily be made of it. " In our time," says Stanley, incident has been improperly used, it has become the primary object of modern composition, when it ought to be result of plot, a secondary moster springing from natural causes. Incident should be the legitimate edigring, not the adopted child,

As one reads this essay, our cannot help regretting that it was not more widely known to those who, after Stanley, came to write plays or pen dramatic critician. He appears to have been on the right tack, a thing that campet be said of the erest critics of the succeeding years. Throughout his performance is characterised by sanky. acuteness, independence, sincerity, and a genuine perception of the relative value of the poerical and the dramatic qualities of plays. "Though much has been done in favour of tragedy," says he, " yet it has been injudiciously done . . . we have many examples of poetical marit without art, but we have many enumpers of posts, as an occ-out art, but we have many more instances of art without genine. Here he seems to anticipate in substance by more than a century what Professor Beamiry Manthews says about the technique of playmaking..." Construction, the adrect building up of a series of situations, this is the prime recuisite of demantic set, without which the art cannot exist; but it is only the beginning, and it can never be an and itself as it was in the so-called well-made also of Scribe and of the count of collaborators and disciples that

Stanley concludes this ably written essay with an appeal to posts to recognise the claims of ast—the art of playmaking. " Poetry, and business, passion and inci-dent," says he, " even in a moderate degree creakined, gaust

Stanley, pp. 121-122.
* The Principles of Playmaking, p. 84.

give satisfaction. On the stage and in the closet mankind neight be expeally pleased; and the giddy multitude and the judicious few would at length unite their suffrages in favour of so happy an assemblage."1 Thus he seems to foreshodow the trend of modern critical rhought on drama in his genuine solicitade for the reconcilement of the art of poetry and the art of playmaking, which alone he thinks and rightly, too, can enable the stage to recenture poetry as its natural expression and revive again the lost glories of " the spacious times " of Queen Elizabeth.

Brief notice may be taken here of the critical matter in the prefaces to the plays of Joanna Ballile. She appears to have come under the influence of Richardson. Her professed preference for faithfully delineated nature to embellishments of postry are negatived in her practice in dramatic writing in which she employs a richly padded style recalling that of Ford.

Sir Walter Scott as a critic belongs to the Lamb school. This is seen from his entravasant colony of Baillie's clays whom he hailed as a reincarnation of Shakespanre in petticrest 2

Outside the Lamb group Bishop Murd published A Dimeriation on the Province of the Draws in 1811. He save nothing that is not to be found in Avistorie. His reference to the contemporary drama is brief, and becomes ineffectual through too much brevity. " Our writers," save Hurd," are all for plot and intrigue; and never appear so well-satisfied with themselves as when, to speak their own phrase, they contrive to have a good deal of business on their bands." At the same time, he gives a salutary warning to those writers who, recognising the superiority of the

¹ Stanley, op. cit, p. 147.

^{*} See Scott's Nerwise, Introduction to Casto III.

DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL 99

plays of character to plays of intrione, have been led into the other extreme of not raving any beed to the plot of all. But Hurd does not point out the plays or the authors, nor does he say anything particularly about the tragolies of his time.

co as since. George Dazley would claim worke as one of the very few orbits who directed their attention to the contemporary playerights. He Letter to the Domantial of the days, at it in number and written with the object of originating a nascerel irraption to legitimate dramatism, would probably have been more helpful hald diey been less than earn for him the appellation of bloody John Lucythat being the name under which he wrote those Latters. He is specially interested in tragedy, and points out that its virtue foca not consist in its "poeticity " and observes that " action is the essence of drams "; and that " the one goat instrument to keep on audience on the first of atten-tion is a good plot." While he is right so far, his bles, for Elizabethan secimique leads him to countenance noise, histart and fury. He condernes Serbasonite for the absence "of horror, roin, transit and confusion," and co-claims melodramatically—" write me a good, honest, spiritstirring ear-piercing homely English tragedy such as will go near to burst me a blood vessel." He betrays this partiality for action of a purely physical character in his own plays. He seems not to have realized what Dryden had done a century and half ago that there can be action had some a century and half ago that time can be action of a properly dramatic sature exhibitor the characters coming to blows on the stage; much less does be seen to have suspected that the mini drift of drama—and particularly of tragedly—through its whole interry, the teen owned greater and greater "invariances," towards a setting of unconscious

^{*} Zundes Magazine, Vol. VIII. * Disk. p. 8 * 1964. p. 136

imploses, of "bought knifty to be spaced into sauror ast," of officing that arrangly pies in social. Est Blandshum tone is even more prosumently fift in this stands on the origin of Protein and Hyan, whose Madestern be quilt after the protein of the Control of

Darley's views were criticised by Martin M'Dormot, latterly editor of The European Managine, His Philosophical Exquiry into the Source of the Pleasure derical from Transic Representation (1824) of 405 octave pages is an ambitious work. By far the greater part of the book deals with verious theories regarding the sources of tragic effect and their moral and metaphysical values. In the last chapter he tackles " the secret of giving dramatic interest to tragedies intended for representation. In wolv to Darley he says that modern tragedies are not wanting in action, and observes that the cause of their insinidity lies in the absence of strong sensations emotions and nassions.1 This. however, seems hardly true, because most of the nineteenth century trapedies, if anything at all, are hyper-emotional and hyper-passionate. He also, like Darley, accuses the dramatic writers of trusting to the virtue and efficacy of language. He is certainly right in considering the actors an important factor in the success of trapedy on the stars.

¹ Pts. 341-346.

DRAMATIC CRITICISM OF THE ROMANTIC REVIVAL, Q:

It will be easily seen from the above that these critics
tools only the iringe of the principles of dentanarys, and
in more can we trace any attempt at a scientific study of

in none can we trace any attempt at a scientific study of the dramatic principles and practices such as Lessing's or much less like those of our own times. Following Lamb, Coloridge, Haslit, there were others of their acknot who gave occasional attention to Shakespeare, and less after to the wines [Evaluation but much their

of their achief who gave consistent attention to Salazimpunz, and less often to the mirror Efforditus, plot may high paid any attention to their contemporaries. They appear to live mentally in the past and their colities in a sattletic rather than dreamatic!—The tradition they set up pensisted author throughout the contay. The tradetics place about the contage of the tradetic passages embedded in an editories more to me acceptantial play. They forget that a play is an equal of treatment of colities and making plays and their passages of the colities are the saturation of the measurements of the many tradetic plays and their passage and their passages of their passages of the saturation o

somes and passages and yet valuate them correctly.

To sum up them, the English culties shed to do what
Laming land done for Germany by The Masslany Dressestepsy. They did not take into account the relation between
the theaire sunt the drame. This was, perhaps, the to
their acquisitates with nearly all the Riknebehn playweights who were thought of an models, in the closet.
Character, define, relation are with appeals to a runs
piece in germanence; but there are far other qualities and
for in an arting piece. A more modelesms with availant

incidents and complicated intrigues is more libely to hold the audience than a highly Becary play decoded stage qualities. The critics of the Remarkic Reviral, at any rate those whose influence was abiding, failed to realise this the Leich Hard and the Onlinew and Lander.

* E.g., Leith Hunt and De Quincey and Lautee.
* Note also Gossa's remarks on The Dealers of Held in the many queted above. See i. n. or p. 10, size Nicell Smith.—Shalkurpers in the 19th Sarahy (Oxford).

fact. Had they paid more attention to the contemporary plays than to the players, as they actually did, they would

in all likelihood have found this out. It may, purhaps, be true that the condition of the stage and the utter worthlessness of the bulk of the stage-pieces, led them to emphasise the permanent qualities. Whatever the reason, they cannot escape the blame of having failed to realise that "a great drama reparded as a piece of literature depends for its greatness on something far other than mere plot; a play to be successful on the stage (unless it be a show) demands a plot well-knit intriguing

full of interest, and artistically conocived. The point of view of the theatre and the point of view of the study. therefore, not only do not coalesce, but are poles asunder, so much so that a peoplar dramatist of the late Victorian era who is still alive and active, says "how many a sound and stirring play has held the audience firmly in its grip untilthud! down comes a chunk of "literature" like brickhat Away ones the play away on the players and see see nothing but a dismal library and an old professor, in blue spectacles, with a wet towel round his head."2 U. C. NAG

Allardyce Nicoll-An Introduction to Dravatic Theory, p. 34

Sidner Grandy oxoted by C.E. Montague: Russy and Studies, Vol. 2, The Little ery Play. Also compare Grandy's The Ploy of the Pature which was an attack on John Palmer's The Future of the Theatre

HAMLET AND OPHELIA

A PSYCHOLOGICAL STUDY OF THEIR BELATION.

The most popular of English plays, like the personality of its author, has been a subject of endless disremains. Radded in their attenues to clerk out the heart of its mystery, critics have often read their own docastics in the words of Shakespears. No other play has caused store perplexity and discussion in the whole range of act, with the consequence that the artist's purpose is obscured by the intrasion of the critica personality and his epotistical hamours. The majestic simulative of the play, its subtle and complex revelation of human nature have been traviel into engineatical problems for our intellects to play upon. We are simply be-sildered by the volume of criticism, often fantassic and contradicacy, which has been piled upon a single play of Shakespeare. And yet this vast literature of criticism which has grown round Haulet, irrespective of its interpretative value, is not only of absorbing interest, but has a deep significance from the psychological point of view. While its force of suggestion can never be overestimated, its varied interpretation of life is only next to the realt of the nost. It shows an amazing power of imagination and often attains the best form and reaches a very high literary level

The appeal of this great classic is universal; and the most unmatakable sign of its greatness is the force of its appeal in a waive of circumstances and is changing times. The popularity of the play, which has nover depended to prince metamograph steet alone, and extend be degraded to the level of a thing of tasklen, is bound to green with time. With the advanced modern (willaudien, and the integrinative (6) JIVAN SHANKER YAJÑIK bentol mind which the progressive wold increasingly induces in thousehful occule. Haudet is likely to acquire a deeper

significance and intensity to stroot in upon it. The more integrit mixtye among as these undownships, a marked Minnish and we become well aware of this presence, when the desporperbolmes of his propiete us, and we are autonous to discover the significance of our valution with the inscrutible ways of destays and the world. We may not be called upon to face the external circumstances which it was framely in to tion the external circumstances which it was framely in to them configure to, and they tolesce in se the stame of mind

which, it not identical with, are similar to those of Hamile. It is not surprising, therefore, that Hamile continues to fastinate our minds and critical interpretations 20 on convenieng the volume of internation on the play. They may not always throw light on the mind of Shakespares, both they often illuminates our parks in the world, and spensors that the state of the shakespares, and they often illuminate our parks in the world, and spensors in the state of the shakespares, and the state of the shakespares is the state open one of their whom we

immediate impression it unless upon m, other when we cell to the engage, or read it with an attent until. The impression is the play, but no two persons can rective similar or equally viold impressions. The timilarity of tone may produce a general agreement repressing the main qualities of the play, we there is a difference, and it is does to the difference in the increases of integritative arguerators or the difference in the integration of impression and produces.

so can camerone in the accuments of integratative apprehension and entostical responses. These give a delicativitie and individual quality to our appeciation of a work of set. And those are exactly what we expect to be clearly becapit out in a literary or substite criticism, the quality of which will happly depend upon the violeties with which the imaginative experiences are realized. News if the critical filts or substitution of the critical realized and accuracy of interpretation, this appecciation has, at least, the own of st suggestion, and if he is not create instance.

HAMLET AND OPHILIA clouds of incense may darken the idel, but the offering The love affair of Hamlet and Opholia is the strangest

love story ever written. Shakespeare has allowed us only glimpses of unspoken thoughts, yet this minor theme cannot be treated merely as an enjoyde. It trees the history of two loving souls drawn together, only to be

separated for ever in the most tragic circumstances. The course of love ands unhappily, and for this, as we find, the blume lies more on the lovers, their mistakes and swechelogical completes than on the appropriates external circonstance. The lovers are drawn irredutible to their down on account of their own weaknesses and impracity to grasp the reality of the situation. Our tragic feeling deepens when we discover that the cruel circumstates were not entirely beyond control, and that with a little more of mutual

sympathy and insight, at least the course of love, true as it was could be made to run smoothly; whether the losson survived or not is a different question. Let us take Hamlet first, Of all the characters, given to us by Shakespeare, and more specially of those in whom imagination is preforminant, Harslet is the most closely studied and intensely realised. But there is such a benefit

dering diversity of opinion that perhaps the only point of manutarity is that Hamlet was a mon! Some critics maintain such a radical difference in their conceptions of this charac-ter that we despair of constructing a personality of a type known to us from experience. We are, however, not concerned with those traits in the character which have given rise to controversics, and on which the last word will perhaps be never written. Let us leave out of account the big pages concerning Hamlet's real or beigned mades his irresolution or weakness of vill, due to excess of intellect, the underlying causes of dalay in carrying is to understand Haralet in love and for that it is onite enough to remember some of the broad features of the character about which there is no sharp difference of

opinion. Hamlet is a prince, and a prince every inch of him. His one suprome desire is to do the right thing and do it like a gestleman in a thoropolity honourable manner. He is a truly heroic and honourable pottern of manhood, and it is his high endeavour to keep that manhood unvalled by any ionoble deeds and designs. His ideals are noble and generous impulses sway his heart. At times he becomes impulsive and even then the highest motives lead him to action. His bent of mind is intellectual and philosophical and he is an indweller of his own soul, marked with a strong idealistic tendency. He is wise in thought but without actual experience of the problems of the world. Hamlet is cuite happy at the University of Witten-

DVAN SHANKER VAINTE out his resolve, and similar other problems, which usually engage the attention of critics. Our main purpose here

berg. He may be moody at times but there is no couse to ruffle his neace of mind. Suddenly he is called horse, as King Hamlet his father, is dead. While he is overwhelmed with gold his mother gives him another terrible shock by marrying Claudius with almost indecent leasts. Had left the fushing in her salled eves

Hamlet begins to lose interest in the world and finds its uses weary, stale, flat and unprofitable. Not only that, but he losse faith in accessibing also and with an anomiabed and exclains:

"Frailty, thy name is woman ! "

Then, at Elsinore be feels quite out of his element. The life at the court, to say the least, is utterly discusting to him and he longs to go back to Wittenberg. But there is only one person who has attracted him by her simplicity. innocence and matchless beauty, and that is Ophelia. In the rotten state of Denmark she alone is his sunctuary, and in making love to her he pusses some happy homes in those days of socrow and dismay.

If Hamlet could be prevaited upon by his mother and Claudius to stay at Ekstoore, perhaps his growing love for Ophelia would have chased away his gloomy thoughts and revived his interest in all the good things of life. We do not believe in the words of Polonius that Lord Hamlet was a prince out of her star. The royal assent for marriage could be accord as a restler of course when Contrade Ekad the match. She expressed her low when Hamlet's madness was attributed to Oubella. Addressing her she says :-

That your good beauties he the happy came Of Hambet's wildness: After her death she says again :--

"I hoped thou shouldst have been my Hamler's

is out of joint

So the words of Polonius mean nothing serious but so the weeks of retainmental mean borning across nor mode humship in the presence of repairly. But such a happy consummation was not destined to happen. The ghost appears to Hamilton and control file in reputmental file from that moreout and his whole life is upsumed. He is changed within and without and is now quite a different men from what we have so fee those him the lower him. is discretifing an acceptibilities are quickened and be has to bend all his energies and intelligence to discover the guilt of the recurrence and intelligence to discover the function of the course and the bfolling of the ghost. He has resolved 'to put an antic disposition on' as a first, sten to arbieve his object that is to set right the time that

TIVAN SHANKER VATNIE All this naturally affects his relation with Ophelia. He has already made 'many tenders of his affection' to her and she has gladly accepted his presents as well as vous of love, and there is no reason to suppose that Hamlet does not know the responsive and warm feelings of Ophelia. Just as he has received some consolation from

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Ophelia and her love, Hamlet naturally expects that with his growing perplexities, he will get sympathy and under-standing in an increasing measure from the same quarter. He has a right to expect this if the two souls are already united by the bond of true and ionomodale love. Perhaps the time has not yet come to confide the cause of his distraction to the little aweet girl. Hamlet wants to know unmistakably what place Ophelia would occupy in his future schemes. The most oppressive thought in his mind is about the frailty of women. Will Ophelia prove steadfast and true in her love or will she set upon it the same value as Gertrude has done? Will she be found trustworthy and able to bear the weight and burden of saystery? The first visit of Hamles to Ophelia after be has interviewed the Ghost, is marked by a strange behaviour and the girl is alarmed. Some critics maintain that it was the first occasion when he feigned madness and proclaimed it through Ophelia. This may be so, but it has a greater significance from our point of view. Orbelia is on her trial and Hamlet impatiently wants to know how he stands in relation to her: whether his continued attentions to her would prove a hindrance and interruption to the great task or she could, directly or indirectly, scove herself a ministering angel. But Hamlet, unfortunately, is not aware of the fact that Lacrtes has

already poisoned her mind by words of cautious wisdom "I would not, in plain terms, from this time forth, Have you so slander any moment's leasure,

and Polonius commanded her sternly saying :-

Hamlet does not take much time to realise the situation. The interview described by Ophelia in all its details to her father is full of meaning, though no words are spoken between the lovers. It is the most eloquent expression of love on the part of Hamlet without his offerior a sixole word. Ophelia says:-

He fulls to such a person of my face As he would draw it?

With one long piercing glance he has found out the secret of Opinelia's heart. He cannot rely upon her love. For Hamlet low must have now some meaning and significance which he had not imagined so far. And Ophelia is too simple to undentand it. On the other had the doobts raised in her mind by Laurtes and Polonius are confirmed by the strangeness of Hamler's behaviour. Let Polonius feel satisfied that he has discovered the cause of Hamlet's madress and fasten his belief on Onhelia too, but it is beyond his power of commonlyngion to realize what the unhanny interview really signified. Now Hamlet's mind is completely absorbed in his

own difficulties and he does not think of love. There is no direct expression of regret for the smothered love and we feel inclined to believe, that he feels some relief in outting rid of an incorporate and interrupting passion. When the wind is whelly taken up with tracic issues when it is bordering on a great sorrow, it cannot be a congenial soil for love, which can either grow or stagnate and die.

New Hamlet does not case to meet Ophelia. When once
she is thrown in his way by her designing father, Hamlet

is hitter and there is soom in every word be utters. He is Arbiterately harsh because he is convinced that Oubrits in playing in the hands of her father. Everyone is sooling

105 JIVAN SHANKER YAJNIK him to the top of his host, exercise free him though

Hamlet sees through his motives and cannot be played upon by the wisest of the court. Ophelia is no exception, and this breaks his heart and we find justification for his rudeness towards her.

She desires, more correctly, is desired by her father.

DAY GROUND, MORE OFFICERLY, MUSICALLY MORE REPORT OF THE THE THE PROPERTY OF T

subten change in Hamlet to her own behaviour towards him. He grows wild and with a ting at somen, who make monsters of men, insistently ask ner to go to a numbery instead of breeding sinners.

Hamlet and Ophelia have now been driven apart and the lost charace of munsal understanding is gone for even, when Hamlet klik Positions intuising him for the loing. But his love for Ophelia has not completely dried up. He estimes that the in playing in this hands of her father. The stream of love is only lost in the samp desert to well up aggin, that, also too that to be fruitful in this has

As in the case of Hamist, most extraordinary opinions have been held of Ophshirt character. Perm some critical sub-acception as very high persic, while others altogether condents here. Subsequent has drawn the character sub-ty-a few master strokes, and the heardst says very little, and all that the says in mustly to hilds her constitute. If the pilot yake does not till a large place, but in the attend of the reader, and could like the direngence of a sweet-thours and security decided the sound of the reader, and expendit so the could be a sub-stroke the whole story. She is the could of innernors and gentleman, and her pressure relations.

found.

Ophelia is motherless and has been unfortunately

deprived of feminine influence almost from birth. Her hrother is usually abornt from burses and also has been brought up under the sole influence of the old fetter. Potenties loves her as an affectionate inther, but he forgets that she is so more a child. Many a fulter commiss the same mistake and never fully understands the asymptotic of a consider, with She also below use alloys as wise.

that she is so more a child. Many a future commits the same ministic and never fully understand the apprication of a growing mind. She also looks upon thin as a wise and fundliss of team. Her regard for this morount is advantion, and her one duty is to ckey him. Fulful diffection and fill duty for her are life the lowes of narrow, and the labble of industriation to pureful continued keeping a part of her ranker. But the religious emmotines with which the charge her description of the charge of the in more than one way. Her mind is dwarfed, but in more than one way. Her mind is dwarfed, but

which one drays her index proves harmful to her which we have the proves harmful provided by a provided her proventyly harmful her family in his layed and does not grow with the present index provided her provided her provided her provided the opportunities of its growth, than it, the experience of the opportunities of the growth has it, the experience of horocore and has accussfully kept her way from the occupy institutes of the disputched court. But Option has to per heavily her decreasibly because and campany amonglume in which sha has hen traveglet up. Roboth allow he to taping the things the branch in the measure is,

allows her to judge things for hersid! Her innecesse is not the conscisions avoidance of will but almost a complex ignorance of the ngly side of things in life. Wickenlass and creely in man would abook her an semaining unnatural. Her visitues are therefore at a passive character. Rebeces Shung, in Vanity Fair, says that side that never been a girl and that this hall been a woman since the way eight. In contrast with her, Ophelia, though of age, remains an eternal child because her father always treated her as such.

Some of the prenounced traits in the characters of Humlet and Ophelia may neefully be contracted, but here only a few are noticed. Humlet is imaginative and

only a few are noticed. Hamlet is imaginative and oppressed by melancholy thought; Ophelia is all simplicity and innocence. Hamlet is spectical and asks inconvenient questions of life and the world; Onhelia has no such promptings because her reason is not reflective but instinctive. Hamlet is oppressed by the discord in the world and the turnalt in his soul; Oabelia remains ignorant of her doors like a little faves led for sucrifice to the alter. Harnlet has been likewed to on oak, alented, in a beautiful vaso; more appropriately Ophelia may be compared to a small flower of a delicate plant, which has been tended with loving care in a drawing room, and has been protected against all violent changes of climate and man annabine. Date exposed it without in no It is not given to busing beings to love and be wise. Orbelia's mistake is that unconsciously the conceals her

Ophidis almose is that unconsolvedy the conceals two custom. He beared will income, so early found to consider the control of the control of the control table many tenders of his effective to her. If an improprietable her will have in homeomide fastions and with they was of the control of the other control of the other control of the control of the control of the control of the other control of the control pressed that it falls to manifest itself effectively even in words. If she had remained cold and unmoved by Hamlet's affection, the rupture would not be so pathetic It would be a gristake to suppose that Harelet foiled to

awaken love in her or impart the warmth of his own faeling. She loves but does not know her own mind, and much less does she know the responsibilities which love lave upon her. With bashful reluctance she has contened Hamlet's love for her, but unconsciously she is allowing es a climpee in her own heart, and we find that in the depths of her heart she loves more than she is loved. The tragedy of her love lies in the fact that she has not realised her own responsibility towards Hamlet. Love

without confidence is a modery, and Ophella has not learnt this precious boson. Love entails sacrificus and no true lover can ever be satisfied if he is loved less than a father. Onbelia has no right to betray Burelet to ker father. Filial affection cannot stand against the true love of span and woman. Lucritzs, a chip of the old block, has admonished Ophelia in the accents of Polonias, to held Hamler's affection 'as a toy in blood'; and the old father wants the whole truth from her. 'You speak like a green girl,' says be, and in love matters advises borto "think yourself a baby." He has treated her as a baby and already she looks upon herself as one, never trusting her own indement. When Polonius commands her no more to receive the addresses of Hamlet, she modely promises.-' I aball abov, my lord? These innocent words seal their doom and prove a base to both Hamlet and Ophelia. A little touch of Desdemous in her would have entirely changed the course of their love.

When they meet again and Hamler's behaviour frightens her, she fails to say a word of consolation to Hamlet, and forgets the simple duty of a woman. She should have told him in confidence that her brother and the JIVAN SHANKER VAJÑIK

father do not permit her to receive the prince. This is the
simple dorared of true hearts to awaken sympothy. The
only reason for the remissures is that Ophella's obstience

to her father is an obsession and the feeling of love is not allowed to assert its legicimate right.

When she is proupted to return Hamlet's gifts, he says, 'I never gave you sught.' The impocent girl fails to

understand these words. She has not priced vialst Marshe agives her and has not resident the state in rectam. Low, valous expressed in the language of lowers, contras negaritants. When Hanslet any, "I loved you move," Ophtica should have stated a lovel dispute and centre of the contrast the state of the proceedings of the contrast the contra

Hundr's remarks are bring, when he discovers that Ophella is selfected, being and willingly servers on a decay. Pic abborn nothing more than intensity and lithe appearance. And a quitless grift is allowing be immenses to be curraged, is prompted to tell fire and note a not of benefit against here own lovest "Yo Hennist this is increasable and the poor lists shall does not know her own offeren, because her fulfare in Polanium. Hundreds only sanctary of love and reduge of thinh is producted and sanctary of love and reduge of thinh is producted and

detectable. Believing him to be 'Masted with sentany' ship praye to heavenly powers to restore him. It does not strike her that more than heaven side hermed has the power to restore him, if not fee the words, at least for hermed I. Humitri is met mad for Horsens, and if the with he can be a same made for heroes, and if the with he can be a same made for her too. But there is no prompting from within and no realization of the situation by Ophelia. She believes insend to be the course of Hambert moderous and yet has a start a word of venualty which may words his diagrams.

heart. When Hamlet leaves Ophelia she quartically cries over him and is full of pity and love for him-'Oh what a noble mind is here o'erthrown? But why not all this in the presence and hearing of Hamlet? The limb that follow are beautifully pathetic and leave us in no doubt about the depth of love Ophelia has for Hamlet. It is clear that the strain is too great for her strees to bear and modness may result if the tension is not relieved She is naturally 'most drivet and wretched that saving the honey of his music your! Thus Ophelia shares the responsibility of blasting Hamle's happiness as well as her owe. She feels for his madness, and pities him, but ove. She feels for his markens, and prine him, here in its reason-people for him, as symptomy requires understanding and this or that the receiptly include and the control of the control The murder of her father and that too at the hands of her lover, completely uponts her mind and she becomes quite insure. Her habitual cilence changes into raving music and empty talk. Her stifled heart becomes voluble only when she becomes insume. Her insurity is complete and ends with her death. There are few somes more pathetic

than the inscribty of Ophelia and her death by drowning.

Hamlet partly atoms for his humbres and indifference towards Ophelia by jumping into her grave and fighting Lacros for claiming to love her more than himself.

"I loved Opholas; forty thousand broth Could not, with all their quantity of love, Make no my sum." We believe it, and sympathise with Hamlet for the unhappy course of his love for the denarted lady.

Hamlet expected a little too reach from her before her love was fully awakened, and failed to win her heart completely; and she, on her part was slow to realize that filial daty was not the supermy daty, once love entered her heart. The catastrophe was inevitable and lovers themselves, perhaps, did not know, as we do, how deeply and sincerely they loved each other. Timid but true love feared to transcend certain limitations and came to grief.

Hamlet has to play for high stakes and has to risk his life, if necessary, to accomplish his purpose; but poor Orbelia is like a lily morn down with weeds, and we are left to question the ways of inexorable fate. Ophelia, the martyr of innocence, is the awestest flower of Shakespeare's fancy. L S. VAIÑIE

THE POETRY OF WORDSWORTH

"Time may rottere us in his comm: Goethe's sage mind and Byron's force,

But where will Europe's latter hour
Again that Woodwarth's bealing power?"

"Matthew Again." Knowled Person

It is worth while at the very outset to observe that

the poetry of Woodsworth was of the nature of a deliberate protest, a protest against the thin pale sentiment, the frigid conoxits, and the gorgeous, inane phraseology of the Augustan poets. It was an attempt to do away with that conventionalism which beast the postry of the Classical Period in English Literature. At first it was received with a storm of ridicale, because it ran counter to the popular testra. Men had been wont to anoresiste the fivemoulded counlets and the stinging epigrams of Pope; they had been accustomed to reliab the formal and pompous ways of city-bred aristocrats; they had been haldtristed to applicad the more external, decorative, and architectonic superts of poetry; but Wordsworth disappointed them in all these respects; for he was not a regressor to established tastes but a sharing and conveiling force. a pure and powerful light throws on the dark places of changeful human experience. When, however, people grew surjected with the plittering wit, the impenious ianov, and the oundy diction of poets of the Bighteenth Century there arose more the beels of this satisfy an eagur craving in the hearts of men for a living voice and a natural tone, which were given them in abundance by Wordsworth around whom therefore, there gathered now a world of admirors, so realous in their devotion that

B. L. SAHNRY

they even sought to vindicate the obvious faults of their Magter.

The language which Wordsworth chose as a medium to pour forth his soul is amazingly simple, so much so, indeed, that some critics have even some to the length of calling it hald or harren. Well we arknowledge that his expression is frequently so plain, so naked, and so austers that it may be regarded as a little bald, but then as Matthew Arnold rightly observes, "it is hald as the bare mountain tops are build, with a baldness which is full of grandeur." This simplicity of diction was, in fact, a deliberate design with Werdaworth; not that he could not command a florid and embellished style in which poetry is usually dressed, for in his Ode on Immertality and his most Virgilian noem. Landowia, as well as claewhere in several scattered places, he has furnished ample proof of the fact that he was capable of wielding the most magnifornt language that Poesy over employed in her service. Indeed, Wordsworth's chief distinction was that he had an equal command over two distinct modes of expression: the aristocratic manner of English poetry and the democratic manner of plain, inormate diction. As a rule, he uses a severely simple form of expression; but, at times, in spite of hinzself as it wore, his ideas are conched in a style which is as resonant in codence and as splendid in phrasing as anything in the English grand manner. We should hear in mind, however, that for

Wordsworth poetry was not a gay ocquette whose purpose is merely to first awalite with her saitors and then jilt them in the long run with soom, but "A puriett Wornan, notby planned,

To wore, to confort, and command."

- ' See page 19 of Steen in Critician Second Strice.

Manufillan 1919

"To console the afficted; to add symphing to daylight by making the happy happier; to teach the young and the gracious of every age to see, to think, and feel, and therefore to become more actively and securely virtuous "1--this is his own account of the purpose of his poetry. Wordsworth held with Cowley that "Truth is trunk poers," And with Secon he maintained that "No pleasure is comparable to the standing mon the vantage ground of truth." Of course, the chief end of poetry is pleasure; but, then, there are so many different roads that lead to this Rome: and Wordsworth chose for his career as a poet the secure Highway of Truth. But Truth is Beauty; and Beauty, he was convinced, does not stand in need of any poetical embellishment or ornament, but is when unadormed, adorned the most. It is here that we touch the imper secret of that surprising simplicity which marks the poetic diction of Wordsworth; and the world, it should seem, is immensely fortunate in that. For, if he had adopted a highly-coloured, tesselated, and recondite mode of atter-ance, few could have approached his lofty message, dealing as he was for the most part with that transcendental world which had aware into his ken through his quiet contemplation of Nature.

One of the aims of Weedsworth was to refrom the poetic diction of his day, and to bring about the accomplishment of this desired end he recommended the language of common life for portical purposes. He did not, of course, succeed in substituting the language of common life for nearire disting. but he did a much better thing. He emandpated it from that unnatural pump and circumstance which had long corrected it; he set it coursing along the normal channels of thought and speech; he made it more intimate

¹ See Woodsworth's Letter to Lody Beaument, dated Coloorton, May 21, 1807.

and neveral in with the elements of strength and dignity, purity and trath, unlied with subtle thought and establishmentally. "He day drep into the cre of manly thoughts, and finding there a corresponding tonges, both new and true, he blew away the dry dust of conventionalities and affectations, and replaced a tiles pooled decion by ta

affectations, and replaced a false poetic diction by ta penuine one."1 Personifications of abstract ideas, to which Pope and his followers resorted as a mechanical and habitual contrivunce to elevate their style, are rarely met with in his poetry : they are used only when they are prompted by passion. All gross and violent stinuants are religiously avoided; all extraordinary incidents and outragoous sentiments are scrapnlously sechowed; all sulgar emotions and voluntuous sensations are rigidly excluded. He looks steadily at his subject; consequently, his poems are absointely fees from falsehood of description ; they are, indeed, the very example of reality and truth. It is the feeling therein developed which gives importance to the action and situation, and not the action and situation to the feeling. Poetry is for Wordsworth not a more matter of amusement and idle pleasure : it is, like love, a passion ; it is, like religion, a protection against the pressure of trivial employments and a consolation for the afflictious of life; it is like a morning star which throws its radiance through the gloom and shadow of death. He agrees with Aristotle that Poetry is the most philosophic of all writing,

assuments and life pleasure is it, like leve, a positive, λ is the risigner, a protection against the present of λ is the risigner, a protection against the present of life; it is this a maritally case which thereo is reduced through the pions and above of shart. He agrees with Arisante hat Poorty is the more pillosophite of all voiding a shart of the protection of

Aubrey de Vore on Wordswerth; quoted by A. J. George in page 11 of his Introduction to Wordswerkle Prefaces and Seasys on Postry, published in Healt's Buddek Cleanies Series,

has been tootly called "the Moralist," writes beautifully " Still glides the Stream, and shall for ever glide; The Form remains, the Function never dies ; While we, the brave, the mighty, and the wist, We Nex, who is our more of youth defed

' See page 15 of Wordsworth's Profess and Europe on Postry, edited by A. J. Goorge in Heath's Deplieb Clausies Swiss,

thus:

. * See Werdungspik's Lotter to Sir George Beaucout.

The elements, must vanish ;--be it so !

Enough, if semething from our hands have power And it as toward the silest torsh we co. Through love, through hope, and faith's recordent

We feel that we are greater than we know." It is for such weighty utterances of moral truth that we so much value to-day the neetry of Wordsworth. But what

dower.

is even more immortant than this is the fact that, like all the best teachers of the world, Wordsworth climbs beyond teaching to the plane of art. He does not inculcate any dogma which is at best only a new error; he communicates a spirit which is a perpetual possession. It is himself, and what is best in himself, that he communicates. That is why "every one," as Stevenson says, "less born influenced by Wordsworth. A certain innocence, a raggod ansterity of joy, a sight of the stars, 'the silence that is in the lonely hills,' something of the cold thrill of

dawn, cling to his work and give it a particular address to what is best in us. You need not agree with any one of his beliefu; and yet the spell is cast."3 While, on the one hand, he is the post of unnostical natures, of minds noncosed of quiet and contemplative tastes; on the other, he is in a certain real sense the poets' poet singing, as be does, of "the light that never was on sea or land." The poetry of Wordsworth has an almost unspiral power of southing the mind that is pritated by the fever

and the fret of the world. Mill's testimony to this effect is recorded in his Autobiography. He writes: "from them (Wordsworth's norms) I seemed to learn what would be the percanial sources of happiness, when all the greater cylls of life shall have been removed. And I felt suvself at

See page 4 of Selected Breags of R. L. Stevenson, edited by H. G. Rawlinson. Oxford University Press, 1925.

once better and happier as I came under their influence."
William Watson also in Wordsocrifis Grave, one of his
greatest critical elegies, adds his verdict time:

"Reat! "twas the gift he gave; and proce! the shade He spread, for spirits invered with the say!"

In his Mesorial Ferne Matthew Arneld also speaks of "Woodsworth's healing power." These illustricus wit-nesses will, it is hoped, convinus everyone of the assuaging power of Wordsworth's poetry; but if there be some non-believers still left, let them drink does at the meet's own Pierian string and watch the effect on them. selves. This aspect of his poetry is, in fact, acknowledged even by his hostile critics. Judging from a superficial view, however, they attribute it to a supposed coldness of disposition on the part of our post. They forget that all his feelings and affections were fearfully strong, as much so, insleed, that if his intellect had been less powerful, they must have shattened him long before the actual date of his dentise. The characteristic calm of Woodsworth's poetry, then, is not the result of any want of passion on his part; it is, on the contenty, paradoxical though it may sound, the very culmination of emetion. His postey is like the potter's wheel which, though appearetly quiet and notion loss, is nevertheless routing, in reality, with the utmost possible speed. It is impassioned.

> Irryunaloued? sy, to the song's octatic orel but far removed from clangeer, steem, and feed, For pleatness health was bis, exceeding stere Of ity, and an introductored excitate.

> > -William Watson: Fordescorth's Gross.

' See page 145 of Autobiography by John Stuart Mill, Third Edition Longman, Green, Render, and Dver, London. It is this impositioned quiettofe which distinguishes Wordsworth from all other spots in English hierance. It is the outsteave partly of his peculiar method of composition and partly also of that apitted to harmony which he has been been able to evolve in his own inner Eis. His poetry is, of course, the spontaneous overvitive of poventif feelings and all genuine petry must seed het but it is not the expression of feeling that is immediate, but one that is regardted to the contract of the contract of the contract resultence in many contract of the contract of the resultence in many contract of the contra

from Poil. Dowlers is in point and worth quoting: "All diverse corregion Mended in Wordsworth's nature into a harmonious white. The senses were informed by the soul and become spiritual; passion was conjoined with resoon and with contenties; knowledge was wisted by emissin; a or solar passivity was united with a creative entropy; peace and excitation were harmonized and over all brooded the integrination. The state which results from sock consentances action of diverse familiar is one not of pure

passion, not of pure thought it is one of impassioned occlemplation.³¹
The poetry of Wordsworth stands unique in respect of the fact that it is an expression, a direct, simple, and unsophisticated expression, of an eriginal oracoption of Nature. Nature was for Wordsworth not a lifeton, shough bountles, arm of things where poets and artises might go to mike an inventory of her charms, but an organic whole, studied by an all-pervasing Soul while is plue

whole, vitalised by an all-pervading Soul which is same in Man and Nature.

"To her fair works did Nature link

The human soul that through me ran."

' See page 60 of Dowdon's Shelies in Literature (1789—1877). Element Religion. Known Paul. London.

Pleasure as any the most sensitive creature among human beings.
*Through primrose tuto, in that sweet bower,

"Through primruse tudes, in that sweet hower, The periwinkle trailed its wreaths; And 'tis my faith that every flower

Enjoys the air it breathes."

The budding twist spread out their fan

And I must think, do all I can,

Not only is Nature regarded as fully sentient but also as possessed of a moral life, and capable, therefore, of teaching the highest and the truest wisdom to man.

"Books bits a did and endless strife:

Books ! "is a dell and endless strife Cour, hear the woodland firmet, How awout his music! on my life,

There's more of wisdom in it.

One impulse from a vernal wood.

May teach you more of man,

Of moral will and of good,
Than all the sages can.
Though an ardezt admirer of Wordeworth. Merley is
content to regard these wreses as the outcome of the powte

content to regard these verses as the outscore of the possite, in, "a inlight-point saily for the hemself of same two beoletish friend." He fregus that Worsbownth was, of all English peets, the least given so from. The idea expressed in these statums is not the offspring of my lablyshydramod; it is one modification of the very soul of Worsbown worth, which he is never tired of repeating. The Possith and the Newsiers are over inversely commentation, or

tekt.

Wordsworth is the supreme mystic of Nature in English poetry. He did not, like the pagans of old, w. at

B. L. SAHNEY divide it into independent authronomorphic deities, a Protess rising from the sea here and a Triton blowing his wreathed been there: he recognised nature as an organic whole, in which an almighty and eternal Being

resided. It was not the beauty of Nature which brought him joy and peace, but the life in Nature. He himself had caught a vision of that life; he knew it and felt it; and it transformed the whole of existence for him : " And I have felt A presence that disturbs me with the ice

Of elevated theughts : a sense sublime Of scenething far more deeply interfered, Whose dwelling is the light of setting suns, And the round occur, and the living air, And the blue sky, and in the mind of man A motion and a spirit, that impels All thinking things, all objects of all thought, And rolls through all things."

Wordsworth's poems on Nature are, in brief, to be regarded not simply as praceful descriptive pieces; they constitute a revealing accure, like Lose or Prayer that oness to the comprehending mind new vistas of insight into the heart of things. And it is assuredly the recognition of this revolution and are about there which makes a critic like De Quincey speak of the homely poet of Rydal in the following high strain :

*The very image of Wordsworth, as I prefigured it to my own planet-struck eye, crashed my faculties as before

Elijah or St. Paul."

Wordsworth, then, is admittedly "the sovereign poet

of Nature ": but he is even more the post of Man. It is

at his bands that 1 See page 125 of De Ouincov's Recollections of the Lakes and the Lake Posts, edited by Adam and Charles Black. Edin-

bergh.

"A Maid whom there were none to praise And very few to love,"

we were to so, or any or the so, or any or a

And thus my heart was early introfuced. To an unconscious love and reverence. Of human nature; hence the human form. To me became an index of delight, Of grace and huston, power and worthines."

Of grace and houses, power and worthiness."

This is why there runs through his poetry is deep strain

I'm in why taken runs through his poerry is deep strain of human interest which at times becomes so powerful that it threatens to throw into the shade even his impassioned love of nature.

We have fatherto been dealing with the ments of Wordsoverth's percept, and it need thereily as said that we have in a claim grander reference only to some of his most imagestant qualities as pert, considerations of space forbidding as to develt upon these points which to has in common with many others of his case. We have made, for instance, hardly any mention of this above of liberty, his hardest of home articulation, hay option of print dominity, that of a bloom articulation, hay option of print the multiple of the control of the manufaction, hay option of print of humbles, the control of the manufaction, hay option, by the Green's Mention is the Administration of the manufaction of the control of the Administration of the Manufaction of the Manufactio

his natural piety of soul and purity of impiration, his contemps for conventional custom and yet his stort wish to throw of "unfastered freedom " and live a bondman in the light of Love and Truth. These qualities, however, are too complicates to call for any specific emphasis at our hands. There emmains now the rather unfacement task of

hands. There remains now the rather unpleasant make of muniforing the drawbacks of Worksheeks. We shall hasten through this part of our work as rapidly as we may, though we cannot restill figures it; for the critician of a poet, that ontice all reference to his failures, it are faille a thing as the biggraphy of a soldier, that passeds aclience over his defease.

A rapid survey of the poets of Wordpowerth will being home to the reader's mind a sense of the amazing lise-quality of his work. There are wat regions or stiff and

barren soil. He is at times frightfully presait. What Myers says about the Expersion holds good in the case of his other long noems as well. He writes: "Its form is cumbecause in the extreme, and large tracts of it have little claim to the name of poetry."1 It is important here to realise that Wordsworth was essentially a lyric poet. When he sang out, therefore, his thought or emotion in a brief idyllic verse, he was at his best; but when, imitating the "invincible knights of old," he laboured at sustained and "memoritie lengths et eid," he laboured at sundanned and autous tasks, he really west spisions this grain and proved a failure. Wordsweeth is habitaally bind of lingering upon his own tologibs and beelings. "That is why snot of his peetry is disfigured by an excess of subjectivity. The Perhols is one high crock of question, and to are his other long poens also. "Tendency to a bengthy insistence on his own feelings and bleas in the west charge that can be brought against him." says Myon. His poetry is entirely "See pages 40 and 56 respectively of Myery admirable book on Wordsworth in the Shetish Men of Letters Stries.

Porket Edition Macmillan, 1919

lacking in humour. Here and there you cene scross a wearloom iteration and semmoning commensplane. He is at times pompous, oppressive, and stellows. His consequence is a state that the state of the st

"Not ours to gauge the more or less, The will's defect, the blood's extens, The carrier bemeans that oppens The nation mind; His greatness, are his littleness, Consens maching!"

Whaters the Vertical Conference of the Section 2 of the S

1 See page 132 of M. Armold's Everys in Oriticism, Second. Series. Macmillan, 1919. del aus outen prois à Ragida licensieux. Redois names, de la des deux de la vest de la redoi, la vest ou sour evil-known soure-source, redo, for example, so Session de Morte, T. vest de licens, sur les vest de la redoit, P. vest de l'âme de l'Arche, P. vest de l'âme de l'Arche, P. vest de l'âme de la redoit de la vest de la redoit de source de l'arche de la redoit de la vest de l'arche de la redoit de la vest de l'arche de la redoit de la vest de la redoit de la redoit de l'arche de l'arch

"Twas pastine to be bound Within the somet's sourcy plot of ground." Between the unind of Wordsworth and the genins of the sounct there was, indeed, an aimout absolute harmony.

The sounce requires a reflective habit of thought, a transparent clarity of expression, a disolptine, not an abmegation or abandomment, of emotion. It requires "Such a tide as moving seems askers,

Too full for sound and fours, When that which drew from out the boundless deep

Turns again home."

And these were exactly the peculiar features of Woeth-weeth's genius. It is this singular and complete adjustment of worker and implement which colors. Windowship

ment of worker and implement which makes. Wordsworth
"a greater master of the normet than Milton; the greated
on the whole that England has known."

' See page 137 of John Bailey's excellent book on Milton in the Home University Library series

ever a forest of pure windom; a synthesis of the religion of the philosopher with that of the churchman, and a help to the cause of virtue and tratis. Bycon's poetry is strife and force; Keats's an embodiment of sensares beauty; Shelley's the radiant flush of the rose on peaks divine; but the the militari finite of the rose on peaks curracy (sec tee postery development is a passesse, as analyseis) clinic which tests all eithersts of life. Kean is the post of seasaline, [Spread, the post of passion; Shelley the post of insignation; but Worsbowth is the post of besoding cere structuring. Beyon severe bees this farm footbold upon the earth; Shelley always awar abod in the thirregion of warre skies, and solden course near enough to our neighbor world; but Worsbowth is invariable, Rec his event. skylark.

Keeps is the nost of Beauty: Wordsworth is the nost of Duty." Stern Daughter of the Voice of God." Shelley is the post of Liberty; Wordsworth is the post of Law, of divine Law that preserves the stars from wrong and keeps the most ancient heavess fresh and strong. Coloridge was a dreamer and a winard; Wordsworth a moralist and a visionary who won a mystic insight into the heart of things. He had the unique faralty of idealising familiar image. The not the image inestity of stellaking familiar, the cycles a performed sense of the infinition of common life. His emphasis is everywhere thrown upon those spiritual forces within as which give us power over consolves and the ability to lift ourselves above the reach of circumstations and the fax of extremal things. He is the post of Menney, mother of the Muser. He is the post of of low

"Of joy in widest commonalty spread."

He is the post of Sympathy,

*The printal sympathy

Which having been must ever be."

He is the poet of Faith, "the faith that looks through death." Over his poetry three hangs the splendour of a mountain san-set. It is instined with harmony, deep and eternal like the undying baritone of the sea. It is personal oil with a spirit of reflection, which is generous, sarps, belavant, and examinating in tone. Wordsworth is one of

the greatest poets of childhood, not the childhood that is

* Mowling and pulsing in the nurse's arms,"

but one which,
"Trailing clouds of slore deck come

From God who is our home."

By virtue of his glorious and manifold achievement he occupies a unique position in the brotherhood of the world's poets, of whom he himself writes:

"Blessings be with them, and eternal probe, Who gave us nobler loves, and nobler cares. The Poets, who on earth have made us being Of trush and some delight by housen't kan."

R L. SAHNEY

हमारे साहित्योदय की प्राचीन क्या कियो जादि या देश का साहित जन आहि या देश के बहाकरी को आक्याओं, विचारों कीर करनाओं का एक विश्वन मोहार है. के जब

सार्ति या देव में जाद में मार्थन दोकर लिनेतर स्वता मान्या है और जब कह उस जाति मार्ट के मार्थिक हम स्वता पर क्षिप पहां स्वता आपना में भी में सार्वा में लिनेतर हम स्वता मार्थिक मार्थ में में से सार्वा में मोर्थ में में हम के स्वता है के सार्वा में हम के हम से मार्थ में मार्थ मार्य मार्थ मार्थ मार्थ म

को सम्मान। एक रिकार में साहित्य रिकारिक स्थापिक विभाविक सी है। महर्ग कर प्रोत्त कर महत्व में दिविकों में स्थित में देश में है। है, बढ़ी बढ़ तथा: वर्षांचन परिनेकी में पहनर तथां जमते तरि में स्व महत्व है। भादिक में सिकारिक माने हिन्दी करियों में माने में से स्व त्यात है। भादिक में सिकारिक माने मिलारिक में माने माने में माने में त्या होता है। निवीचक होने का त्योत्तमा तो पंचाित्य को लोगों में जिनमें सेवान हैं। इस स्थापना में बिकारी जाति में साहित्यक विकार में साहब के समामाने में तरि की साहब्य के साहब्य की हैं कि स्वाची परिवारिक विधानियों का किरात जान किया नान, करन कह भी कारवक्ष है कि काफें जीवन के दिला निवत पात्रों को प्राथमिक पात्रानिक और भाविके विधानियों का भी निवेषण किया जान तिमानें दोनों को हाना करके करन की नाह सकत में सालके। अपना कीर सामित्र कर संबंध में बहुत मिलत है। पार्थिय होनी का जिला करनी करनी करने किया निवास के पान्नक हैना है। पर

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होती एक दाने के प्रथम सदावक कीर पहिल्ल किए हैं। जैसा कि प्रम कह जुबे हैं साहित्य बावें, विकासें बीर कारनाओं का मोदार है बीर सामा जब मानों, विश्वादें कीर कराजाओं के प्रकट करने का एक-मात्र ann arma & . feur were uranaries et feet wett en fewere बड़ीं हो सकता वैसे हो बाक्ष के दिया साहित्य का मादिबाँच सम्बंध है. यदि बास के व रहते हुए कहा, दिवार कीर कावगाएं उठक होती है। करके प्रकट करने के साधन से प्रधान में वे ब्यूपने उद्भागतान में जीन हो नाती कीर बाज संसार की वनके संचित जीवार की रचित उसने की बीत कहें, अपने सबसत नरने का भी सुवेश न ज्यस्तित होता । इस सबस्या में साहित्य के लिये आधा किननी काथोगी है वह काले की सामस्यवस्या नहीं है। पर आधा का विकास एक माजन देंग पर श्लोवा है कीर साहित्य का दशरे इंग पर । आपाओं से बनानक विकाल में बीत साहित्य से विकास में बोई समानता नहीं है. पर प्रशब्द भागानक विकास में कीए साहित्य के विकास में कई बातों में समाजता है । पेतिहासिक तथा भीगो-जिब निर्दात कीर मानसिक प्रवित्तों के कारत कियो भाग में माने का बोप या उदय होता है और साहित्य के सब साधार आब हो हैं। इस-विन्ने केटी विकासियों कीय व्यक्तियाँ साहित्य पर भी प्रभाव आजती चीर उसमें परिवर्तन करती हैं। Fase flow तारियों के परन्यर संसर्थ से या विक विक भीतंत्रिक विवर्तियों में यह बाते से बावण परनायक के वालेका हो und it feurt aufe it steen if er feutt der at finde if bit efe-कर्तक को जाने हैं के आपके करा की करक तेते हैं। इस परिवर्तनों की प्रतिस्थामा साहित्य में संरक्षित रहती है। समय पहले पर पत्नी साहित्य manus arrest man aller arrester firm ar martiner access 9 o

इसमें साहित्रोदय की प्राचीन करत बहु बार प्राय: सर्वसम्बद्ध है कि प्राचीन बारसीय बार्व देशन बीर श्रीक्रमा की प्राष्ट्रिक सीमा के कास वाल के मैदानों में रहते थे। वहाँ से वे संदोल आर्थियों के मारूबाए, शहराए में परिवर्तन, क्यों के कवान, बंदबांड़ शक्त गह-काह के बारब हिंदुबल कीर प्रकाशितान के मार्ग से बारतार्थ में बाल बीट पंताब में बस गर । इससे यह श्रास्तिक नहीं है

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कि वे ज़बन्दम बढ़ते हुए पत्रे भाग ये बीर सीचे भावर नंत्रत से वैदानों में बस राष्ट्र थे । उन्हें पाफो पूर्व विकासस्तार से पसकर पंतान में बसने क्ष कई समस्ति है सर्व में भी। साथ हो वे कई होतियों में इस देत में बाद से बीत बमरा: एवर मारत में चारों ओर बीत नए से। चड़ों के बाहिक दिवासी इकिट जाते थे ये जिन्हें करहीने दक्षित को बोर सबेद दिया का कावा दस्तुओं में निशंकर केंद्रे से काने आरोप प्रीयान का एक कंश बना दिया था। अब होता यह समस्त्री हैं कि भागे होता तब भारतकों में पान से तब वे किरे भ्रमान्य भीर जंसती थे। यह विश्वार शर्वमा भगवर्ष है। भाषे क्षेत्र एक वस्त्र श्रीतम्, गीनसर् दोर्च्छाप कीर सम्ब लांव से लोग थे। जाका लेखा दम प्रमाद की क्रिक्ति के ब्रमुसार सुक्कारिका, संस्थय क्रीत सहका था। वे प्रप्ते साव अधेद को अचाओं का बांदार लेहे बाए है, जो उसने उसन विचारी, चरिवार्तिक भागें, संबंधिका बोधन और प्रकृषि की प्रशासना का चीपक है। जिल्हा समय ने धारने पूर्व निवास-स्थान से बाते थे जन समय संसार को इस प्राचीनस्य साहित्यिक स्थाना को समाहि नहीं है। एकी वी । इसमें जिल्हा नई स्थानों, जेही जाने की बीट यह कार्य कई सम्मिद्धी वक

विशेष्ट पञ्चल रहा । यह में बड़ाई बेट्य्यास में समझ क्याओं का संबद्ध कर रुप्ते बदाक्षव बतावा कीर सम्बद्ध कर प्रवरंत सम्बद्धीयत कार किया । संसार को साहितिक रचना का मादि श्रेष इस समय बड़ी बानेद-प्रोतिका है। इससे प्रतास क्षेत्र कर्मी कर केंग्रे नहीं किया है। सहस्र बारहीय सार्थी को हो लाहित्य के इस प्रचीनाम रंग के संस्थित रकते का गीरत प्राप्त है। यह इसारी करांत सुरायान कीर बाहरओड सम्पांत है, के हमारी प्रचीतना की हो सुबक गई। है, बरद इसारी सम्बद्धा, इसारी चालाजिकता, इसारी साहित्यकता मीर इसारी .. सामाजिक्या वया संगठन-गणि को भी गोतक है। उसी क्रमेंट से इसरे अर्थ-लाहिए का बारंग होता है। इस वैदिक कार को लोगा सारंश से लेकर विक्रम के कोई २०० वर्ष ईससे वर्ष कर साती है। विकास महोदया ने गरितक्षेत्रिया के काधार पर गत्या परने पह पिछ from 2 for soul! at mean of soulene as at more got of Cono पूर्व से ४००० वर्ष कहा है। इस बाद में बेटों की सामार्ग सपने वरिमार्थित कर में नहीं संबक्तित हो सकी थीं। संस्थातः वे सेवतः गय क्रीर बंदान: पद में भी जिसमें प्राय: देववाओं के सामें। व्यापियों क्रीर सबक कर्नों का काँच प्रधा था। इस बात वा नाम दिनव मार्गद्रव में 'सर्विति' कात रक्त हैं । इसके प्राप्ता वर्मावरा-काल साना है. faces feet t voc to to it took to to the fit an ent-सम्बद्धा का सबसे साथ काम है। अन्बेद के बात से दाओं को रचना इसी काल में हुई की भीर इसी काल के संतिम आग में सापविक कराते कीर ईरावी लोगों के वर्ष एकर करवें ब्याहिक स्थान से कित कित दिस दिसाओं में कर है। इससे पर विद्वार विकास है कि ३००० ई० ए० कर सामें लोग मारावर्ग में नहीं साद में । संस्वतः वे इस काल में सामक तद पाँच गर में। रोसरे कात की मधारत तिलक ने प्रतिकानात कहा है भी ३००० हैं। एवं से १५०० हैं। पूर कर था। इसी काल में वैक्तिय-संदित कीर कई बाह्या-संदेश को एकता नई की । इस काल के बार्ड में ही सबेद की सवाओं का पर्य सादायत: नहीं समका जाता मा भीर अन्त्रो नवता प्रत्योग साहित्य में होने सम गई थी। संबद्धः इसी क्रुणिकान्यास में संदिताकों का सम्पादन करने नगरा सम सराया गया थीर प्राचीनस्य सचाओं सीर मंत्रों या दर्श निरियत बरने का माबोजन किया गया । पार्चान संस्था साहित्य का चीवा प्रकार संतिय काल १४०० है। पूर्व से ४०० है। पूर्व का बा। इस बाल में सात्रों क्या क्षानिक्यों को रचना गर्द । अंचीतर मेक्यूमेत का यह है कि बैंकिक काल १६०० हैं। एक से १०० हैं। एक तक बा । दिला दिला बिहानों से इस केर्द्र में विश्व विश्व प्रकार से विचार किया है। यर शब वैदिक साम की १६०० हैं। पूर्व के प्रदर का नहीं मानते । नहाराय जिल्हा के

हराचे लाहिन्छेटर को प्राचीत करत ३००० हैं। पू॰ का समय बाला है जिसे सावास्त्रत: डोक समया वाहिए। संस्थल-साहित्य दो अल्ब मायों या काशी में विश्वल किया जा सकत है-एवं वैदिक कात कीर बसरा परिवार्तित या संस्था-कात । प्रमाण करता कर कार्रम जल समय से हेला है तब कार्य बोग वंचनड केंग्र सम्बंध प्राचीन काल के साम्रीतंत्र देश में क्या गए से कीत अन्दोंने प्रको केंद्रों का संकाल और संशाहन करके अने सम्बाधित सन दिवा हा । इस बात को किशेका कारना का दिवास कीर पर का साविमांत था। इस मार्थ साविषी ने इस प्राचीन कात में सरवी मान-तिक सुदि को कार्य अली को सो बीर यह देखकर बारवर्ष देखा है कि उन दिनों में भी उनसे क्यार ऐसे उसत, सूर्य, मीतिक तथा तत्त्वदर्शी में। जनके प्रमाणित विचारों के लीक्टर आवर्णना में बीवल कीर आव क्या सम्बोधद-स्थला में नैदम्ब ने उन्हें सावद शतत का शक्द बनाया है. संसार की किसी गांति की उनके इस कारान की कर्त करने एक कर साहरा नहीं हुआ। उन्होंने साहंबरहरूब पार्विक एका हार्योश्क वरमें का स्वयंत्रिय कर सरवात्रकारमां को त्रपति जा की है। इस बैटिक कार के साहित्य की तम तीन करवाणों में विभावित कर सकते हैं। पहला वर्षाच्यान कारों केलें को त्याना से संबंध रखता है। इन कारी वेदों में सबसे प्राचीन कीर सहराओं खानेट-स्टीहरा है तो १० संबर्त में किल्ला है कीर किसमें सब किस कर १०२० क्यार हैं। इन सचायां में दिन दिन केरवाओं क्रिकेट कर इन्द्र प्राप्ति कीर रोज कर वर्केट तथा काले प्रति प्रार्थनायाँ हैं। ऐसर जान प्रका है कि सदत प्रात्नतिक बदावीं कीर परमाओं का इन प्राचीन अधिकों पर बढा प्रधान नवा है : हन्हीं की पादर्शका शासकर इन्होंने बहुद सी क्षणाओं की स्थान की थी । जायदर सेक्टरनेज का कदन है कि "कह बोर्ड में देशाओं के क्षेत्रकर जो प्राचीनकर कास से हैं, होत सब देवराओं को रिवरि पान्-रिका सीव पर प्रावतीका है-जिसे सुर्व, बारा, मानि, बाद, प्रकृष मादि । किर क्षणाओं के बाधार पर वह वर्ष दिया गया है ने पादे महरिक परनाओं की बोधक हो, पाई कार्य केंद्र दार्शनिक मान पंजर्वित हो,

रयानसंदरशस इसमें सन्देश नहीं है कि बहुन्देश के कवियों की स्थानार जनम कोटि की हैं, वसमें बार बीट बाया होता कर सीवत कांस्टर है । इसरा लाखेर है । इसमें पर अच्छानी बीट मंत्री के छोतकर तेव सब केल अस्केट से दिसा तथा है। इस सामवेद के संबादन का गरेना वाले वाल पटना है कि लेकावार च्या कान किवाओं के समय गाने बेह्य कवाओं का संतर एक sens में कर किया जाए। कहाँद में दिश किए कार्जिक क्रिकामों के स्टास्त म्पामी का संबद्ध है। इसमें दिखेश्या पर दें कि अलेट की अवस्थी

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के कांत्रिक कहत सा क्षेत्र का में तिसा है : इन्हों तीने वेदें के सहुदाब के वयो या केदावरी भी कहते हैं । योगा समर्थनंद है तो तनसे रोड़े का है भीर विकासे विकोधकर संभी कहा आर्थिक विकासी का रोपल है। इसकी भाषा क्या इसके विक्य का विवेचन करके यह दिखा किया गया है कि यह सन्द शंजों देही से बहुत शंक्षे का बना है। इन चारों बेटी की रचना से धाननार वैदिन काल से राहित्य सी क्लादक किया भी समात देशी है। यद न तर मंत्रों कीर क्लाओं की रचना दोशों यो सीर न सन प्रत्यों सावप्रकार हो थी। अब इस प्राचीन क्षियों की बीजरी ने व्यक्ति विकास की बीद जान हेना बारंग किया । कार्य का इस बार की धारक्षकार हुई कि प्राथीन

मंत्री कीर अचारों का प्राणिक दिवादी से संसंस् स्वाचित दिवार तथक कीर कार्य कार्यापत नार्थे की शब्द किया तथा। इस रहेक्य से प्राचेत्र केंद्र के माहती की रचना धारंब हुई । वे शब नाथ में डिमो गय हैं, पर इसकी लेकावीओं में भारत काल को बह सहरता, सरकांट्या मीर संदरता नहीं है। वेदों कीर मध्यों में हुस्य संतर यह है कि वेदों की बादा बाल्यमण बीर प्रयासक है, पर अञ्चलों की भएक काल्यपुत्र-दोन सीर सव-सथ है । पहले में स्थापारिक कीर गोयर भागें का, के दूसरे में बगाबड़ा कीर संगो-बर मानों का नाहरूम है, एक में देक्शाओं को सब्दा और स्वान्तीक करवार का मार्थद है से दूसरे में शार्थिक विवास मीत क्रियाओं की विशेषा है। क्येट के नावकों में देला के क्लेकों का, सामवेद में बहारा से सीर पहुर्वेद में सम्बर्ध से क्लेक्ट्रो का बर्बन है। इन्हों नवाबी के कंग्नी काने पक्षकर कारण्यक हुए, जिनमें दार्शनिक विश्वी

सारक्षाता के प्रकारका का त्याचा हुई। व कांश्वलू हो सामी व शेक्स हिस्त मा वार्क हैं — एक से में शिक्त के क्षां किसी किसी करना करना है। रितोर से गाँ। हैं, रितामें बेच्छ राजाशा का चिंतन किसा तता है सीर मी पूर्णकार के सामनी पर गिनार करते हैं। तुगरे वे में संवारक विश्वले से संवर राजों हैं। पर मैं एक गाइता के तीनरे कारिकाल का समस्व काला है।

बारंस में ता क्षेत्रत केते की 'तृति' या नाम दिशा रखा था, क्येंकि क्षेत्रत हरती का आग व्यक्ते च्यक्ते सुरुकर हुवा था। संसार की स्थ बती के बात से दिला में है। विद्वार माने जाते हैं—एक विकास-सिद्धार भीर शूरण शुनि-निद्धांत । विशास-पिद्धांत ये अनुसार सन शारी का मारंग किसी सामग्रह बात से होता है सीर समय: उन्बीत होती रक्ती है; साम हो संकुलन कीर महिन्द्रमा बालो जातो है। कृषि-शिक्षांत्र में के हुन हमें तान तुमा है वह देखर को दय का कत है, जाने हमें कुरापूर्वक जो जरहारकरूप दिया है, सकत जाको सनुकेश से वह साथे साविर्धृत हुआ है। जातीस बाद कि विकास-सिद्धांत में असका क्रमति क्षेत्र है कीर स्रति-विद्वात के बहुतार पहुच्य सार्थ्य में हो हात-संघल है। एका बा। संसार में किन्ने पार्थिक संप्रदान हैं एक कुनि-विद्वाह के मारुनेशले हैं, दिकाल-शिक्षांत को कोई गड़ी बालता । इसी एकार वेसी का प्रारियोंन भी केंद्रर की हथा का कर है. प्रवाह प्राचीन सहियों ने इन्हें कहा से शबकर इसको केइसर कर दिवस है। इस्ते दिवे ने 'वरिन काह्यकारों हैं। बोर्ड के रेड 'बुटि' के संपर्धन म हेरलर 'स्वृति' के कंपरेत बाने अपने हैं। पहले तेर तोनों केर 'मनिर' में निमें आते थे, बोधे से बीवा केर भी करों में किया ताने लगा। वह महत्वों के दिन्हें भूगदा शर्मका समा और सन्त में सारणको कर के वह परने से सई। इसके करिशीरक के कीए वर्तवंत्र के के 'स्कृतिन में रिमी गए। सहयत मैरिक साहित्य बाल से प्रवाद के अभी की इस बरि-बाद बीए रीयारे विकास की स्पृति-कात कहा पानते हैं।

हम सम्बाद कर वार्थिक विवासणों की पर दिकारों का आलंकर हमना बहु कार का की तह तह मंदरे में देवता अधित माहित्य कियाँ हो पुरास का कि सावस्था माहित्य किया तहा कि तह की का किया माहित्य महुत कुछ भारित हो कामा गां आपना का हम तक की आवादकाल पुरास में बाद के लीकर है रह कर की रूपेंच में बहुत माहित्य हुएकर में बाद की की का नाम की माहित्य कर की की हमा हुए की प्रमाद हुई। देदी की रहना में आपने में के ब्लाद हुई के दिखात कर की हुआ हुई। देदी की रहना में आपने में के कह रहते के दिखात कर की हुआ हुई। में देदी का हुई का की साथ की स्वाद हुई की दिखात

बहुत बुझ परिकेश हो गया था। मैहिफ साथा जी करता किसीतर, परिकारिकी करा मुख्ये प्रतिकार होना र तक कर प्रता कर भी थी। कर स्थान में प्राथित में रिकंट परिकार का ताम प्रता में में प्रतिकार होगे करेंगे। एक्स प्राय प्रीक्ष राज्ये में किंग्र देवारों का एक्स हुई। इसमें की हिंदा, एक्स, अकरात की दिवार का क्यान्य में दिवार के प्रत के प्रतिक के प्रता कर प्रता कर का प्रता कर की होते के प्रति के प्रतिक कर का प्रतिकार प्रता कर की होते के प्रता के प्रतिक कर का प्रतिक का एक्स की प्रतिक हिंदी के यह एक्सी का प्राप्त हो गया कर विकार की प्रतिक होंगे के यह एक्सी का प्राप्त हो गया प्रतिक का एक्स हो गया हो गया है था हिंदी का एक्सी का प्राप्त हो गया प्रतिक का एक्स हो गया हो गया है था हिंदी का एक्सी का प्राप्त हो गया हो गया हो गया है था हिंदी के प्रता हो गया हो गया हो गया हो गया है था है था है था है था हिंदी है था हो गया है था है था

भीर साहित्य काह को साहित्य हैं हो हो से गोंसाड़ींत्र स्वास संक्रा प्रात्मिक का साम्पार है के साह । है दिन महित्य साह संक्रा प्रात्मित रूप के समान होता है तर संक्रा का सा साहित्य काहा है तर है तुत्र से होता है तीर सामा १००० दे कहा साहित्य होता है तर हो है तीर सामा १००० दे कर साहित्य हात्या साहित्य साम्पार मुक्तेयोर राजाधी जा है कर कोल क्ष्मा क्यों की रचना हुई हो रहु की सामान्य सामान्य होते से सुत्रों के परिचार हुई हो रहु की सामान्य सामान्य होते से स्वार्थ के परिचार हो तर होता सामान्य साहित्य सामान्य होता से साहित्य सुत्रों की सामा है परिचाल साहित्य होता साहित्य होता साहित्य होता है।

कुछ भिन्न थो। जनका पह भी बहुता है कि बेहतपाह को माणा सीत विकास पहले की भाषा घएने घरने सक्तम स्रोतों में क्याहित होती रही। यह जिससे पहले को भाषा चरित्रातित होते होते केवल पिहालों हो की

conduction of trade are राज्यक्ति रह गई तक केल्लाक्त को बादा ने क्रमता करका स्थान शक्त क्या । इस क्यार यह क्य विशेष्ट प्रकृत रहा । इस विदर्श से भारतर पर यह कहा जाता है कि बेतलपात को क्रमा जनत: परिवर्षित या विकासित होते होते बीद बाल में पात्रों से बार में पाहिलेंड हुई। यह पानी संस्कृत से बहुत क्षक विकास-कुछले हैं, पर हमारे संस्कृत को मधेशा सराहत्त्वरा भवित है। यह ब्याबस्य के बर्डन निवर्श से परिवेदिक नहीं हुई है । सभी में बीध-शाहित्व भी स्थला हुई है । पानी के समन्तर मित्र भित्र शास्त्रों का सबय साला है। इस प्राक्षतें में भी बमाणस्य प्रन्थों की रचना हुई धीर संस्कृत काल्यों में भी इसकी स्वार विकार । जैव-माहित्य क्रिकेट कर शतक में विकार तथा । बतकों के मलनर करबंशी का काल बाल है। इसमें भी कवीं की रचना हुई. पर इस माणा को बहुत थे।डे यन्थे।का कब तक पता सना है। इस भरत हो से कान्यर इसारी काश्रीनक देश-बाराओं का समय बाहा है। इसमें से बर्द का साहित्य-श्रांकार बढ़न कुछ करा पूरा है। बैंगता, गराडी, पुलवाती, हिन्दी,--वे बाल्लिक शाक्षातं क्रमक है बीद इनका भोतार गानेक राजें से क्या हुआ है । इन सब माणाओं में क्रमत: हमारी माश्रामों, दिवारी कीर करवतांथी का विशेश मोद्यार जान-साम से लंकर कर वर्ष भरता बाधा है और जब वर्ष इस स्टब्स पर हमाए मिलिल रहेगा वह रक्त यह सांदार विरुग्दर भरता वायगा। इस समस्य भोदार का बंदकन्, जिसमें बाधार पर दुसारी आर्थ बंबद्वीर का जाताद कड़ा हुमा है, अलेक भारतराती का वर्तन्य है। उसी संस्कृति के संरक्ष्य, त्यार कीर विकास से क्षेत्र्य से कारी-विकायिकार की बंध्याच्या हुई है । जिल शाक्षाओं का प्रज्ञेस करर विका गया है जनके पान-पाउन का काबोरल इस विश्वविद्यालय में किया गया है और वसी काबार पर इनारी संस्कृति के विकास का ओब सामने रखा गया है। · यह सहना तेर बादत्त्व बाय है कि बारतीय संस्कृति के एशीवृत इस कारो विश्वविद्यालय करों केंद्र के शुद्र भावार, राज्यदाता, जन्तावक बीर परियोगक तथा संयाजक बहावना शीरण महत्रमोहनको बाजकीय है, किनके हृदय में पहले पहल इस केंद्र के संस्थापन को कलना दर्ड थे। बीज

हिमको सम्बन्धान, जोग, सार्वाचान, धानन्यांकि तथा धातारारिकः दे इस कला को पण्डा कर रिवासा है। ईसर दुवाने धानना को सम्बन्ध कर स्त्री कव्याप्तान्त कर्षे—जूनो ज्योच सारान्तारी को रागेशा है जिसमें भारतीय केन्द्रिति अधुनक करी रहे। —(*)—

कारुय में जेनक-संगल की साधमायस्था

स्ट्रेजीन गर्मीर्मात--(दाध्यक्षेत्रश्रेष्ट् मात्मबोध सीर जमहोच के बीच ज्ञानियों ने महत्त साई सोडी

पार पहुंचा में क्षेत्र में त्या होता है बहुत की बहुत की ब्राम पर दूसरों में की महत्त्र के प्राप्त की के पहुंचे के पहुंचे के पहुंचे के पहुंचे के पहुंचे के पहुंचे के प्राप्त के

कुछ पनि मीट मन से लिए प्रवार मानन्त्रमंत्र से सिद्धना भाषिर्वृत सकत को लेक्ट सुखनीन्त्रमंत्र माधुकी, सुपना, विवृति, कालास, प्रेमव्यासर इत्यादि अधोग-यन की घोर बार्जार्थन होते हैं वली प्रकार ब्यायन्त्-मंगल को सापशाकता या प्रपतनक की लेकर पीड़ा, क्षाचा अन्याय, आधापार प्रार्थि के इसन में तथर ग्राणि के संगरत में मी-जलाह, कोच, करवा, बच, प्रवा हत्यादि की गठि-विधि में मी-पूरी रसक्तीयका देखते हैं। ये जिला प्रकार प्रकार को फीला शुप्ता देख कर सन्द केंद्रों हैं उसी प्रकार फैटने के पूर्व प्रस्का करवाला केंद्र हमा देशकर भी । ये ही पूर्व करि हैं, क्वोंकि जीवन की क्वेस परिश्वितियों से प्रोतर से लीनवर्ड का साकान्यत करते हैं । साध्यावसा का प्रकृत पण की रहरा करनेवाले कुछ ऐसे कवि भी होते हैं निश्वत सन शिक्षा-बस्या का परशोश-पद्म की चोर नहीं जाता, जैसे, मुख्य । इसी तकार ब्रह्म कृषि या प्राप्तक धानन्त के शेवन लिंद्र स्थलप या उदयोगपण में ही स्वयंत्रं वृत्ति स्था सक्ते हैं। जनका यन सदा तक लीन्द्रवीगय नाइये बीहि काराम प्रेसकेश राष्ट्रांट ने प्राप्तमें हो वो भारत में नगरा है । इसी क्रमा को अवका या कापना वारों क्रमा-चेत्र के भीवर समझ went & . क्युंक शृष्टि से हम बार्क्स के दे विभाग कर सकते हैं---(१) कारूद की आपनावस्ता या प्रयाद-पत्त की क्षेत्रर चलनेवाते । (२) पानन्द की सिद्धालका वा ज्यक्तेय-एव की जेकर पहलेकारी । हेरन (Theodore Watta-Dunton) ने निर्मे स्टिन्सान्य (Poetry se sa exercy) कहा है वह हमारे प्रमा प्रमार के कार्यात का जाना है जिसमें क्षेत्रक कार्यन की परिचारित करवेशका प्रथम क्षेत्रत है को पारको पर बोलाओं से हृदय में भागों भी स्वापी प्रेरमा उत्तन्य कर सकता है। पर बंदन ने शक्तिकाल्य से किन्त की तो कहा-काल (Postry as an est) कहा है वह कहा का ग्रहेश केरल संसर्धका मान बार । बालाब में बाला को लीए दोगी प्रकार के बावधी में बावेदिन है । सरवातावाद्या या प्रदान-पण को लेकर अलनेवाले कार्यों में भी बढि कता

में पूस हुई के शेक्सिट के परिचारित करनेवाल स्वापी स्थाप म क्यान को सकेता । यहाँ का कहीं-स्टेडिन आवें के साथ पारणों की

रामचंद्र इक

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ग्रम्द की इसी कवें में प्रहम करने से बेतर में कान्य-टॉट इस्ट किस्सी केवरिया के सई दसका निकारत हम किसी चन्त्र ध्वस्त में करेंसे । कारत्य की मानुसारत्या या प्रयास का लेकर कालेकाने word of service 2-various animits codes from the क्रिश्मार्जुलेक । हिन्दी में शामपरिग-मामग, बद्धाल (स्वराई), हम्बोरराक्षेत्र, प्रश्नीराज्ञराक्षेत्, श्रवणकाण इत्यादि प्रवस्थानान्यः क्षत्रव

बादि क्रियों के बोररमासक मणक तथा बास्ता पादि प्रचरित वीरराज्यात्रक योग । वर्षे के बीररसावक मरसिये । वीरशिव भाषाओं में इतिगढ, घोडेसी, रैराडाइक लाम: रिशेष्ट चाए इसवाब इत्यादि प्रदम्पwene einer menit Biete (Rallade) मानन्द्र को लिक्सप्रस्था या कार्यागन्त्रस की लेकर पश्चनेवाई वान्यों के प्रदादश्य हैं--मार्ग्याशास्त्री, शामा-साराधी, मगर-शाम, बोवचोकित तथा श्रृंशास्त्रस के पुरुषत गा। हिन्दी वे सुरसागर,

हुम्बाज्य करियों को पदाबक्ते, विद्वारी-सन्तर्ध, रोनिकाल के करियों के पुटबार मूं'गाधे पर, राग-स्थान्याची देले सर्वनास्त्र बाज्य स्था ब्यालका को व्यक्तिय सत्यावादो कवितार । पुरस्ती पर्द के ग्रेर मीर राजुर्जे । केंगरेज़ी की विशिक्त कविकार्षे (Lyzics) तथा कई प्रकार की वर्षेत्रासक कविदार्थ ।

सागन्य की वाधनावस्था क्षोक्र में केंद्रो द्वारा की कारण की कारणे में सक्क की मानस्-कला के ग्रांतिका कर पारम करती है ज्लाकी मीवारत में भी कार्यक मनेपारता, बहुता में भी करूर्व बसुरता, वर्षतक में भी राहरी बाईसा साथ क्रुपी रहती है। क्लिकों का बड़ी सार्थनक कर्य-केंद्र का शीनदार्थ है किसकी चोर कार्कार्यत हुए किश संस्था का दृश्य



ऐसा अन्देंजे अन्देशक की मुद्धि से गई फिला है; वर्ष की कर के बीच धनवान की दक्षि के साम्बास्तार पर प्राप्त होकर किया है। बहिर शम द्वारा राज्य का का का क्या कृष्ण के सादाज द्वारा प्रशास्त्र कीर कीराते का दमन न को सकता के भी शाककृष्य को गांठ-विशेष में पूरा मीज्यके शुक्त पर जनमें भारतान की पूर्व करता का दर्शन न होता, क्वोंकि भारतान की वरित्र क्रमेश्य है । भारत्-समा के प्रकाश को और कहतो हुई गति को विकास में

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भी सीन्दर्भ का दर्शन करनेवाने करेक की। हुए हैं। ऑस्ट्रेस करि संबंध

संपार में कैंग्रे वार्ष्ट, भग्वाय सीर माशाबार के दशन तथा बहुत्व सहस्व के बीच शीचे सरस देवबाद के साईबीय संसार का करन देवलेसाई जीव में । जनके 'इसवाम का विश्ववद' (The Revolt of Islam) आमक हादश-सर्गेश्वद्ध शहरकाल्य में महत्त्व जाति से उद्धार में रह नावस कीर माविका (Leon sod Cythra) में संगत-प्रक्ति के करने संगत की बड़ा दिवासर वया जनसे द्वारा एक बार हवाँना कावाबार से बरामा से प्री-रन बाभास से बतुरीयन करके बल्त में तर शक्ति को विकास की विवास मची जावा से तोक की किर प्राप्तत दिखा कर तोड दिवा है। त्रीता क्रम कह बाए हैं, बंगब अवंतर से इंड में बढ़ि बोग प्रान् में बंगव-सांति को के सफला दिया दिया करते हैं जनमें सदा विश्वासाद

(Didacticism) का कामासकिता को रांच सरक कर नाह भी सुके। क्षा ठोक गहाँ । व्यवस्थाधिकता तथी भारती तक बीच का दिवान शेख न होगा सर्वात तब अवेद सवसर पर सारात्र सकत कीर दुव्ह सात्र विकास का अवस दिसार शामी । पर प्रश्ने कवि देशा कभी नहीं करते । इस नगर में कार्य जन्म पूर्वपर्यंत्र व्यक्ति प्राप्त करता है जिसके सामग्रे वर्षे की श्रांति कार बार वट कर व्यक्ते होती रहती है। बाँव ताही संग्रह-गांक की सफलना दिखाना है बड़ी बजा को दक्ति से बीन्दर्ज का प्रयान बाजने के जिए: अवैशासक को हैंसियत से तराने के जिए नहीं कि पहि वेमा कर्न करोते है। वेसा कर वाझोते । क्रीर कर्त-रोस्टर्ड के प्रकार शारा

प्रार्टिक का निवालि काना:प्रार्टित हो सनक करना है। प्रत्याद कारेश सही हेता ।

करना चाइना है। कियो रहाबबयो प्रेरता से शतको करना में कई प्रसार को गरिन्हर्जी का जो क्षेत्र कामने काम हो जावा करता है उसे पारक के सामने भी बढ़ शब; रख देश है जिल पर खड़ जोग बढ़ सकते हैं कि ऐसा मैज क्या संसार में बरावर देखा ताता है । मंगल-राणि से अधिकाल राज्य और काल जैसे पराजनकाओं कीए बोर हैं हैना हो उनका सन-माहर्ग्य मीर जनका शोल भी लोकेश्वर है । जोक-दृद्ध माहति मीर हुत, सीन्दर्भ सें।र सुरोक्ता, एक हो सचिप्छन में देखना जातना है।

कवि सीन्दर्ज से प्रधावित रहना है बीर दूतरें। को भी प्रधावित

इसी से 'बतावतिस्तत तुसा बसन्ति' सामुद्रिक की यह वर्ति लोकीपित के हम में पत्र पत्र । 'नैपर' में रूत इंत से बड़ने हैं---न तका-विषये तकावविर्वययोक्तांति वे सर्वाक्षता । व्यक्तप्रकारकार्यमें सुवा दवि सामुद्रिक-सार-सुद्रवा ॥ भीररो भीर बाहरो सीन्दर्श्व इतःसीन्दर्श्व श्रीर वर्ध-सीन्दर्श्व के बैज की बढ़ बाइन ओरोहान आदि मेद-विकास से बहुत पुरानी है बीर विकासन हुट मी गड़ी सकती । यह हृदय की एक भीतरी वासना की दुविद

में देश करा की रहस्तकती पेरवा है। रख वी ग्रासकों से करि सेसी-से राजवातर, वर्वशायर, सवात-शायत साठि सद प्रवार को शासन-व्यवस्था के चेर विरोधी के-इस होरता से पीळा न तथा सके। उन्होंने भी प्रदर्भ प्रकार-प्राची में बाद-सीन्दर्भ कीत कर्त-सीन्दर्भ का ग्रेगा ही मेर किया है। अनवे नायल (या नायिका) दिला प्रकार पोड़ा, प्रत्या-

चार मादि से मनुष्य-वादि का प्रदार करने के लिए सकता प्राय ७६ जायमं करनेवाते. थोर से पोर कह भीर वंद्यता से हुँड न मेहनेवाते. परावसी, दशाल और भीर ही जारो प्रकार कर-माधार्य-गायक भी ।+ * Contain it is that with Shalley englaces is over near to sunners beauty and nation easily into naming. Hence his choich Propethors rather than Michael, Mathow, etc. Last sed Cython

u. Studies in Steller ' by A. T. Strong.

संग्रह में शंकरमंज्य के वायानाव्यां (१०% संग्रह में कियों किये में यह के शामीरत मृद्धाना इंजर्बन के कीर बुंधवर्ती के इन्हरूप पा रही व हो संग्री। मार्डेक समुद्धान एवं में सेमार की स्पर्ध स्कार के अनुस्तानमा नावत काशक पर बच्चा मों ने इन्हरूप न कर यहे। प्रमृते के त्याप्रेत शिवा वह बड़ा यह सम्बद्धानुति के विजो नावत के रेगा में मही, भीकर पर कुनी वायान तेमें के समुद्धानि विजये के हिए, विकार मीड़ क्यां निर्देश संप्राात तेमें के समुद्धानि विजये के हिए,

यहां बाता है। जारी क्यार के पास के एक दाने कीय नानेन्या है कर्मा कुंपने का मान में हाता का मारांचे हो बता दिवा है। उन्हों के साम्राज्यों में बताच्यार से नीहंग जरण के प्रदार में किए रह कई पूर एक चरिक्ष महाज्या के ला में नीहंग तरण के प्रदार में किए उन प्रस्त में की हों होंगी हमा हमा की मीड में मारांच मार्च के आहे की पहिल्ला किए का मारांच का मारांच का मारांच का मारांच पहिल्ला किए का मारांच की मारांच में का महत्व करणा है मारांच का मारांच कर देना आहे में कीया मीटार में का महत्व करणा है।

श्री स स्वित्तृत्वी हारा जैदिर कुछक कीचे की रामीक कावानी के स्वास्त्र देवे आप है हैंकर का को देवें हैं है ने उसके सार्ट के स्वीत स्वीत सहाम की अपने हों दिवार कोचे को है हैं । वे अपने सार्ट के सम्बंध स्वीत सहाम का अपने हो जीवन कोचे का स्वास प्राप्त की की है में होते हैं । एवं वे को का का पानों के देवराजीविक सार्टी के की हमें होते हैं । केक्क साथ अपना की परिवार्त दिवार के केच को का माने की साथ साथ के तिया का कोचे सामाना केट को पानों की साथ साथ साथ साथ की तिया को का का की साथ साथ साटी की साथ साथ

क्यावर्टनान्धेक को जा जानों है वह पूर्ण कारायों नेशिक्त ना संक्रित करों की बात कारायाला है ? कर्म-गीरवर्ष में मित्र करना रहा हुए देना महन्त के दिए कर्माक्रिक है बीट गित्रका किया नहिन्दारण सनावर करना अरावी है, तर्क जीत जेना जब बाते भीर क्रांतिन्दार्थ के एक पुत्तरे एको मीं —केव्या जिल्हा केव्या कर बाते भीर क्रांतिन्दार्थ के एक पुत्तरे एको मीं—केव्या जा करना करना किया करना किया काराया के

ही—सहस्र का शब्द में मानते का श्री एक नेवा फ़्रीडम डास्टाए के समय से पद्मा है यह एक हेरोबा है। श्रीन बीट कमहरून जनता की विरुक्त पोझा पहुँचाई कड़ी जानेवाले कर सावताविधी की उपरेश तेरें,

क्रमते दवा को विका मॉराने मीर प्रेम प्रचाने तथा करता होवा-गुहुत्य करने में ही करूंज की सोमा मही मानी जा सकता, करेंचेंत्र का एक मात्र गीलामें नहीं कहा जा सकता । महत्त्व के गरोर के जैसे दक्ति भीर बाब है। पण हैं वैसे ही उसके हटव के भी केवार कीर करोर अवन सीर शंक्या, के एक हैं भीर करावर रहेंगे। बाज्य-कक्षा की पूरी रक्षत्रीयता इन दोनों पर्यों के समन्त्रय के बोच गंगत या सीन्दर्य के विकास में दिखाई पहले हैं। भावों की प्रक्रिया की समीचा से क्या पक्षण है कि उदय से बन्ड तक क्षाव-बंदात का लुक्त भाग ते कावय की चेतन के प्रकाश में (Conseines) रक्षण है भीर क्षत्र मन्त्रकंता के केंद्र (Sul-conscious region) में किया रहता है। संचारी मान्ने के संचरत-काल में कभी कभी रमधे स्थानो भाव कारश-रूप में भ्रम्तसंक्षा के भोतर पर ताते हैं। रतिबार में संबारी होकर काई वर्ड कसवा या देखां हो की जीवित । किस एक में कर भवनो करम योगा पर पर्तेची वर्ड शोतो है तस क्या में ब्याबन को सी विश्वास की केसल लगा का धान नहीं रहता जन का में बलके भोतर ईक्यों की हो गोएव अमेरि रहती है कीर बातर ईक्यों के की बारूब दिखाई देने हैं। जिस प्रशाद विशो कावय के बोनर केई एक शान स्थानी रहता है और मानेक भाग तथा मानवरंगाएँ उसके संपारी के बाद में ब्यानी में उसी प्रकार किसी प्रकारतात की प्रधान गांच में कंटर क्रमप्रेक भाव वा नीजवान रहता है जिसको प्रेरशा से पटना-पक कारत है कीर बनेब मार्थ से स्टब्स से लिए तरह निकाली प्रकार है। err dimme fit erifein noel if fanlen enrieben fir unb-अब देखों से दिन समादा करिया। बोजवार द्वारा स्थरित मार्चे में बोयन बीर करर-कड़ोर बीर

क्षेत्रध्य-केमी जकार को मान रहते हैं। यदि बीतमात भी जकति संगत-निर्माणनी होती है तो जकती व्यारक्त भीर निर्देशिक्त की सर्वुत्तर करों वेटेंक भाव बीत्य मीत कठोर दोने पर भी सुन्यर होते हैं। वेले बीत्यान की प्रतिज्ञा तिस्स राज में होती है उत्तर्भ राव माने के साव राजकों का साहानुष्ठाति होती हैं अब्बोद पाठक वा बीता भी सरका में

राज्यपंत्र क्षात

का नहीं है कि उस कि उस

^{*} स्वरणविक्यदेवनिवासकानो सन्निवेशकस् ।

n g dawn erre erfe erreitenger ::

मारों को क्षान्तरीन बठने पर संगत पर निराज करनेवाले हो पार कुरति है—बदाहा कीर किया - कब्बार की तो किया की भीर देशों हैं बीर होता की पार्टी को बीरा - बोल में जबब साम्य प्राप्त हैं। देशा बात कामर जबने देखी काण हैं। बात: सम्प्रमानाया मा मानवाप की बीर - खालेकार्ड काणों का मीत्रयाल करना हो करता है। इसी में शाबद बातों हो नाश्वर्धी में राज्यारित की लेकर - क्यानेवाले महाप्ति

entrale ten-

800

अवस्ति ने 'बारत' की ही एक मात्र तत कह दिया। रामायण का क्षेप्रसार बरुवा है जिलाका संकोग औष को पारतेकारे विचाद से पति बारवीकि के देश से किसने व्यवस्थात आरंग ही में विक्रमा है। क्षाचे उपरान्त भी बाह्यबोद को १५ में गर्म में इसका चाभास दिया जना है तही देवराओं ने नहां से रास्त द्वारा पीड़ित सोक की दास्ता दशा का निवेदन किया है। यक मादि कारन के भीवर क्षोक-संगत की शक्ति के पदय का मानास शायका और मारीय के दशन के इसेंग में को पित जाता है। पेपपती से यह शांक जोर पश्चकी दिखाई देशो है। सोशा-हरता होने घर क्लामें बाल्यानीस्त श्रीर राज्यात प्रेय स्त प्रेयमा कर भी योग की लाजा है। ज्यान देने की बात यह है कि इस बाह्म-होता कीर शास्त्रण हेन को प्रेरवा क्षेत्र से प्रस्ट केवर उस विसाद संगर्धेत्यको स्थि से सम्बन्धित है। वर्षि राज्यकाल पर चढाई करने का तरह करता. केवल कामसीरत या शायरत जेन होता है। राम के 'कामानिकारण कोव' में काल का यह नोकेलर मीन्दर्श व होता । लेक के पाँच करवार जब संस्था के कार्य है जोक तब रोगा की दिया बारत की अन्य की जाना है कर रावराक्य में जानर लोग की प्रति ऐस-प्रक र्धन था, प्रशा के रंतर का, उसके प्रशिकादिक सुख के दिवान का, घवecte figures # 1 ते। इस अबर बाहा गया है जासे यह स्टब्ट है कि बाल बा ककर केवल प्रेममात्र की केमाल व्यंत्रमा में ही नहीं माना जा सकता

मो हुन जर नहा गया है उपसे यह स्वय है कि काल का कर्क केन्द्र प्रेमाण को केमन लोगा में हो गई। माना जा सकता किसा कि उत्तरदाय के जाएगाओं या कुछ कलागाओं कही है। मोन बार्टि का भीर वर्ष्ट कारों के विधान में भी, यदि जनकी तह में कता का कालक रूप में किस हो, पूर्व दोनाओं का सामाजार होना है। स्कोशन कालक रूप में किस हो, पूर्व दोनाओं का सामाजार होना है। स्कोशन करण में सोकर्गणत की प्राथमानक (Yes Rorali को कमल जातक, चीर परिवर्तकारी ग्रेडी के महत्वाण (Yie Rorali of Islam) के मत्कर-मणिया कामकरियों के सह जावर करते हैं के सारी, विद्वारिकों के सम्बंध कर्मना, पाइटरीइस सीर सागद हीय सारावर्ति प्रदर्शन करनेकों के सी है। से कस्तार की सार्थ के प्रदेश

कि से प्राचित्र में स्वेत्रील , व्यां हां प्राचित्र कीर स्वाचार कि पूर्वत्र के में ब्याणिक की कारणीयां है जा मार्कार के स्वाचार की कारणीयां है जा में सर्वत्र कारणीयां में हैं । तेना ते भी सामक्ष्य का मार्कार का मार्कार का मार्कार का मार्कार का मार्कार का मार्कार के साम की मार्कार का मार्कार का मार्कार की मार्कार का मार्कार के भी भागती का प्राचित्र का मार्कार की मार्कार का प्राचित्र का मार्कार की मार्कार मार्कार

कारणान्य पहले का नहुए कुछ स्वाद्य मान्यार्थिक या। इसी स्थार स्थारार्थिक या के स्थान ही तर सुन्दे में के का क्या कार्येक्ट का राज को हज़ारी सीच कीर हीच को की कारण है पर सेक्स प्रतिकृत राजकार के कुछारों मान्यान की की कारण है पर सेक्स प्रतिकृत सेक्स प्रतिकृत कारणां की कारण की है का साम है कोरोक्ट कराये हा। कुछा की कारणां की स्थारणां की कारणां की सेक्स प्रति ही। कुछा के या पहुंचा में में में मार्थाणिक कींक स्वात है। पर भागीय हीच से सुन्दे में मार्थीक कींक प्रताह है। पर भागीय हीच से सुन्दे में मार्थीक कींक

लिका सन्द था प्रनेता इसारी देशमाचारों में भी प्रचार वा रहा है। 'सभ्याल' शब्द की, मेरी समक्ष में, काव्य वा बका के रोज में कही कीई इक्टर नहीं है। -पूर्व प्रमोणहणा के लिए काव्य में हम भी समझा की स्था

सारायक मानते हैं, पर देशी क्यों ने ⊸र्सरे मानों की यह में क्योर कम्पानंता में निवद कामक क्षेत्रकृप में भी बीट क्यावक्य में भी । इस

ermeie mm करने कर बार में कि बोज में संगय-विदाय की और प्रकृत करनेताने है। भाव हैं—बन्हा कीए प्रेंब । यह भी दिखा बाए हैं कि कीप. एडीलाड बाति प्रबंद कीए का वृश्विमें की तह में यदि इन दोनों में से की। भार

क्षेत्रकार में निवार होता राजी साथा साधारमी करता और वर्ष की न्हरूप का प्रकार होगा । जब दशा का जेन सीर करवा दोनों सत्तराक-स्थान हैं। बिराशों में सत्यतात सबसे कथर है। यहाँ तक कि वसकी कररी मीबा निवय पारमाधिक राजा के पार एक—उपन कीर संबंधन को सेवि तक—

का पहुँचतो है। इसी से सामद बस्तुमाचार्स्त्री में सम्बदानस्द के सत् सकर का प्रकाश करनेवाली शक्ति की 'सन्धिनी' कहा है। त्यादहार में भी 'सता' सब्द के दो कर्ष तिथे ताते हैं... 'ते। बाराव में द्वेर', क्या 'बानदा

er met i वर कि कानवासका से दारी हुई प्रकृति के स्थक सहस्य जनतु से बादि से संब वह सत्त रतम भीर वसस कोगों ग्रह रहेंने वह समस्त्रिक में लेक के बीच बंगल का विकास करनेकारी तथ की बाजनट-करना के प्रकाश की वहीं पद्धति हो। सकते हैं कि तमेशाब और रहोगुद्ध दोवों सत्वगुह

के समीन होकर उसके इसारे पर काम करें । इस क्या में किसी भीर सकते प्रथमित को कामसार काम करने पर भी सम्बन्धिक में कीए साथ कोर है सारापुदा के समय को हो पूर्णि करेंगे । सारापुदा के इस शासन में कटोरता, व्यक्ष भीर प्रचंडना भी साचित्रक हेत के शह में भारित डोंगों । इसी से

सक्तार-भर में हमारे वहाँ भगवान औं सचि यह मोर ते। 'बसार्थ' **बडेश! बीर दशरी ओर 'ब्रह्ममाद्यीर सूद' रखो गई है**—

कृतिसम् वादि करोर पति, क्रोमश्च क्रसम्ब वादि ।

-- रामभंत्र शहर

THE DAWN OF LYRICAL POETRY IN BENGAL

THE TWO LUMINARIES Like the Advine, who bring the first light to the

sky and are closely followed by Dawn in all her charming graces, these appearst, in the postly faction of Bergal, two luminative whose stellar symphosy, while unfolding the highout excellence of colestial lyrical poctry, invoked the advent of the God of Love, through unconsolvatly, yet so effectively that within a century

unconsolously, yet so effectively that within a century of friftege of Vryddenn came down to this surfa again as Sitgasurings of Navadrips, so if to tack the authorities severiess of the ones of Vidydeynia and Cardino, and also to autree the construct of imagination of the latter occi in a concern form as the Incurrantion of Love!

These two great poets have been held in high enters,

These two great posts have been held in high esters, and the property of the property of the property of the who composed Reddi. Spps scope in inhebite of them, but also by easies, philosophure, bisnotaus, estites and the general public from the first the redge were composed down to cut own time in which the first of these two great poets has centilepped the geographical limits of Bengal due to the appreciative remarks and eadspiran of some entiment Berspens and Indias scholars.

To quoe lot a lew among a bost, the homage paid to Vidytputi and Capitilis by Govindality, who was Scilleys-Cabinayla contemporary and a poet of the fan rank, second to none but this illustrious pair, is significant

as an evidence of the influence exercised by the writings of this immertal pair on the subsequent lyrical poetry of Reneal. Gavindadic invokes inspiration from Caudidia in these terms:—"Caudhilis, I place your feet on my head to decoute it as the jewel of thought; I who am mean and worthless, entertain a hope which can only be realized through your kindness.— Poor Govindad's invokes your blessings towards the fulfilment of his desire to ming about the glory of the two (Eddhil and Kraus) before

the whole world with his postical sungs (weeth worlders) and after describing the various points of excellence in his poems claracterises his own irrestables desire to ecotopee songs on the same subject on that of a dwarf to eather the moon flow work weeth well. It has already been mentioned in the Sitzepus Calentys, who is regarded as an Availir by Vaispacus, lored to sing mentions of the sitzepus and of the worlders of the sitzepus and the sitzepus and the sitzepus calenty with a second of the worlder of the sitzepus and the sitzepus calenty and the sitzepus and the sitzepus calenty and

He praises Vidv@pati also as one who has fascinated

mould be so excited as to bring about certain transces.

The acceps were composed in the fourteenth century, and for over five centuries they have been influencing the entotional life of Bengal.

The late Mr. R. C. Datt wrote in his History of the

Literature of Bengal:—"Sweet Vidyspati, Sweet Capillite, the earliest stars in the firmament of Bengali Literature. Long, long will your strains be remembered and sung in Bengal."

Dr. D. C. Sen says in his Bengali treatise on

Dr. D. C. Sen says in his Bengali treatne on Bengali Language and Literature that had it not been for the charming attraction of Cauddills' postry, he would not have explored and discussed old Bengali Literature.

have explored and discussed old Bengali Literature.

' भाषिका भाष, विकासिंद तथ, किर करि युष ।

सारवाला गरे, हरि परिचाने क्या । तरि पुत्र काला ।

हुन भीत बद भी सार्थेद कीत सार्वाय प्रका ।

मा भाषा, काल कर पुत्र कर हि सोविस्ताम ॥

DAWN OF LYRICAL PORTRY ifs

From the evidence on record the natural conclusion
is that there must be factors of permanent human
interess and of substantial intrinsic value which constitute

interest and of substantial intrinsic value which constitute the excellence of the congs which have been handed down from generation to generation during these long fire hundred years.

In an article like this, limited by space, only a cursory

He are stricted not have accessed by each of the control appects of the postry of Viribpian in and Confliction, who must not only be read in the original the stand resided by exception and be read in the original to the stand resided by exception the page of the post of

Before we can fully appreciate the poetry of Visiyāpud and Candidās we grast first of all fix a norm to which we may refer for gruidance. This will be done after giving here very brief aktethen of their lives. Life or Candidās and the Solvin Coll!

Copolide was been in 1418 A.D. in a tillage in Binkhair. He was an episan whom the good people of Shame employed in the print of the temple of Shame company of the temple in the temple of the tillage of the temple in the miner of third ordings near the surgule in the miner of third ordings past the surgule in the miner of containst animal surgeressioning, the least of Confeder comment. At the instance of VASSID Deet Confeder comment, at the instance of VASSID Deet Confeder the married affinity between man and various to exist the married affinity between man and various to exist the married affinity between man and various to exist the married affinity between the confederation of the temple of the married affinity between the confederation of the temple of the confederation of the temple of temple of the temple of the temple of the temple of temple of the temple of the temple of temple of temple of the temple of temple of temple of the temple of temple The poet died while reciting his songs in a neighbouring village from the studies collarse of a roof.

Life of Vidgipati

Vidyspati was born towards the end of the fourteenth country in a formers Reinburge family in Mithill. The exact date of his birth is not fixed yet. He enjoyed a long life extending over nearly a century. Under the patronage of the king of Mithill he wrete several books in Sankert. He was an accommished stebules.

There are many reasons for Vidyspati's name being included among those of Bengali posts.

Why the two names are associated together :

The names of Vidyspati and Candidds are generally mentioned together. No definite reason can be assigned for this. The association of these two great names however usight have grown out of several considerations.

Pirst of all, they were contemporaries. Secondly, in postic greateest they were towering personalisies, much higher not only than their predecessers and contemporaries who were no better than doggerel-makers, or at best mere versifiers, but thou at least as high as any in subsequent

* For éctalls see (4) Dr. Sen's Bouye Rivott O Sahilya, (4) Empahhaper Lebkah (Bangahan) Office). ages. Srikysya-Culturys had special and equal regard for the rails whose some absent inspired tries. Whatever be the reason, this association of the two

socred names appears to us to synthesise all the points of excellence of the Great Lavie. Videfonti's aweetness, music colour and brilliance,

cut side by side with Candtille' depth of thought and puthos, simplicity and spirituality, give us an emotional

treat of the highest excellence. There two great poets met each other on the bank of the Bhligtratht. After this meeting Vidyspati's songs inclined more and more towards spirituality.

Essentials of poetry in general and those of Lyrical Poetry "in narlicular

Before quoting a few songs from the works of these two poets, it would be better to recall the essential features of nostry in constal and those of lyrical nastry in particular. It is not easy to deduc poetry. It does not matter much because we can recognise poetry though we may not be able to explain what it is. Milton has guided as in the matter by insisting on three essential features of Postry, namely, simplicity, sensormeness and passion. Of the triaity, by far the most important is the last one which, according to both Milton and Woodsworth, is the essence of Poetry. Wordsworth explains pession to be "the spontaneous overflow of powerful feelings." The Hindu

poetic language. But this soul requires a body for its manifestation, and hence the necessity for the incorporation of the other two factors cannot be ignored. By sensuousness is meant the concrete aspect of poetry. It deals with concrete objects in the Universe, both animate and inanimate, and their interaction with one another. Of this again the most interesting thing for the nost is, man, him. The word sensores has a very wide range of application from the meanest cannility to the parset solidarity. The point to be noticed in connection with this ingredient of Poetry is that sensorsnesses or concentences cannot be diverced from Poetry area when it is of the most abstract sature. Redness cannot stard without a concrete support like the rose as the flows it for does not are further in the

salare. Redness cannot stand without a concrete support like the rose or the loots; the deep on of pathos in the Utturn-Rinn Cerit is created by the term shot by Rama, and the sublime speculations about the mysteries of life, death and transmigration of the soul bave their contenparts in the concrete humm beings, Hamilt and Cato.

The remaining quality of simplicity means sincerity on the part of the poet. The poet views the world with open eyes with the eartholicity and simplicity of a child, but with a need's vision which constrains into the demor and

more permanent elements of busin life. Transfert and superficial fashiom, glumous and colours are of less interest to him than 'man in matter.'

In poetry the above-municated essential qualities are specialted with a special mode of empression known as

poetic diction.

Poetry, the language of passion, requires a beightused
mode of expression which is supplied by metre which
has the power of atimalacing attention and raising speech

from its congressplans pressic level to an ideal one
—exquisite, beautiful and sweet.

More being regulated thytim, is excellently adapted
as a means of positic expression. Different motives are

as a means of power expression. Districts more age
suitable for different encoding, as different synchrons of the
same object or idea are appropriate for different sentiments.
Ryune is the second great means of expressing
emolion, but it may or may not be used in damastic or

èpic poetry.

Larrical reserve takes advantage of clumps and those

that are intended to be sume, as the very name implies. are set to music, which raises the commodition to the

highest pinnacle of beauty and perfection. Another important feature of livrical moster is the subjectivity of the poet, as contrasted with the objective mood of the dramatic or epic poet. This subjectivity in ordinary lyrical poetry is concerned with the joys, sorrows,

hopes, fears and speculations of his own usind or those

The Great Lyric:

When however this subjectivity transcends all worldly affairs, soars higher and higher in search of the Universal Soul with which the individual soul nucks communion, the strains of sorrow at the separation and the melodies of joy at the prospect of union give the composition a spiritual flavour which raises it much above the ordinary lyric into the region of the Great Larie, to which chan belong the subline hymns of the Vedan and the Hebrew Paulma

A competent critic has rightly observed: "Great Lyric is equal in importance to Great Dramas of Shakesyears. Assolvely, and Sophooles. The Great Loris must be religious-it mest, it would seem, be an outpouring of the seed not towards man but towards God like that of the

God-intoxicated prophets and psalmists of scripture."* We shall me presently that the songs of Vidyapati and Candida possess all the attributes of first-cleas lyrical Poetry in varying but considerable degrees, along with the

attribute, namely religiousness, of the Great Lyric, The there of Consistin and Vidaspoti: Their theme was the love of Kryon, the Indian Apollo, and Ridhi. They composed sours on other subjects too;

but on those about Krena-Rādhā their permanent fome rorts. * See Marydopariis Britannica (article Poetry).

In describing these love scenes they have philosophically analyzed love and have described its different stages Some of the songs, according to modern toste, are gross and indepent to a superficial reader; but they have their inner meanings. Dr. Geierson obsurves on this point: "Thave grouned the seagesin classes according to the subjects of which they treat : one class, for instance, treating of the first warnings

and phases.

of the soul after God, another of the estrangement of the soul, and so on. To understand the allegory it may be taken as a peneral rule that Radha represents the soul, the measurager or d.itt, the evangelist or also the mediator, and Krans, of course, the Deity. The glowing stances of Vidy'spati are read by the devout Hindu with as little of the baser part of human sensuomeness as the songs of Solomon

are by the Christian priest. They (Vidyapati's poons) became great favourites of the more modern Valscara reformer of Bengal-Caitanya-and through him, somppurporting to be by Vidyspati have become as well-known in the Bengali household as the Bible in an English one." Excellence of Videdwati: Vidwanati is a master artist with a reportous language

at his command and also armed with all the implements of an accomplished scholar. His imagination is highly creative-creative of heautiful creatures throbbing with life. Hissongs, while pleasing the ear with their ambersial rayair, calls before the mind's eye beautiful, vivid and life-like scenery of hallowed Vrndivana with Ridhi-Kreas and all their companions, in colours so bold, nicely matched and bright, that the images seem to move like

According to Hindu rhotoric there are nine scotiments or Roses, namely, amatory, pathetic, heroic, detroiable, terrible, placid, comic, fearful and marvellous. Of the lyrical norms of Cardidia and Vidwinsti, the amstory sentiment is the principal one with a prominent share of the comit, partietic and placid, the two fast-named being intimately connected with the spiritual nature of the theme-

The amatory sentiment is sub-divided into three phases, the down (plicuritys), estrangement or separation (virgha) and union (milana).

Estrangement, in its turn, can be analysed into ten stages, beginning with longing (abbiless) and culminoring in death (marana). Vidyinati has given us exercise pictures of Radhi under these different moods and stages with such consummate master stockes, that we can almost see for

comple her breaking the string of her necklare of nearly on her way home after taking a bath at the river, where he canalit the first eight of Kraus, and stealing a glance at Krapa, while her companions are engaged in picking up the scattered pearls! With equal vividities can you visualize Ridhi at her death-hed bewailing the separation from Kreen; and the barden of the song, mariba mariba sakhi ninya mariba' not only rings in our cars with all the concreteness of physical nound but also penetrates into our bearts and melts our eyes to tears I

Vidvapati's songs are beautifully adorned with figures of speech, specially metaphors and similes, of the latter of which he is the second master after Killidde, according to Dr. Sen. Any number of them will be found in his songs, like bright jewels set at appropriate places.

In hearty of form and expoension, in depicting natural scenery, in harmonious blending of colours, in passion and senseptioness very few poets have approached Vidyspati and fewer still have escelled him in brilliance!

Excellence of Casalida: The first quality of his poems that strikes the render is the simplicity and clarity of the language. There is

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hastly any hig measuremen or difficult word. Though figures of speech or not variety, by three is no exisions attempt at decoration. This stopplicity seems to be cheeraled with a mynificun which obscures the uncating in some cases. But if the principles of the Stabigs cut and the spiritual relation of Riddles and Kppps be large in view, the obscuring given piece to perspiciely. This implicitly of expectation is consistent with the simple life and natural surroundings of the poet.

The next element of importance is the depth of pusion extends in this writings. R. C. Dutt says: the feels deaply and sings besingly.* The pext was of an empirical temperatured with an inclination towards anotherises. He has described all the planes of lowe, the written mode and their moleties with natural fidelity and intense exaction.

In this paper we have been also been also been also been also been also with the planes of Considers are as life-like and so inc.

prices platfills on consists as a second processor in the single natural studies, Those of Volgapail not like eclose-gaining planed and richly heared, and the second processor is the second processor of the studies of the second policy of the second processor of the phylogogony of the characters, and the volled delineative with we note that the second processor of the contract of the second processor of the second part of the sensourcemes in 6 classer importance to him that after internal voll and constrain forces. Yet the economic play of Crubibits' sough is the

Yet the cosming glery of Caudrida' sougs is the optimal speed of the apparently temporal insident and actions. In describing the desso is leve (pirovaliga, Reliah appears even to the most careal and superficial reader much ligher and more spiritual than perhaps the risot perfect heroise of human love-stories. Reliah heavy the manse of Kras, it penetrates into her heavy through her

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ear and uponts her. She repeats the name, cannot describe the degree of sweetness in it, the line cannot cause uttering the name. Repetition of the name, like saying the prayer, cartivates her and she is completely overnowed with the desire of cutting Kraus."

Falling in love with anybody on hearing his or her name is an affair not known to the code of human love. But if the name can even partially averse convictions. though dissly due to distance in time and source which suggest something pleasant in the past, there is no reason why the heart won't respond to the hitherto known stimuli though the intellect may fail to grasp the situation and assign any reason. The individual scall which enjoyed communion with the Universal Soul is the past and experionced bentitede, is now entranged and encased in this goes body which has imprinced it and kept it in igno-rance and durkness. By some rood luck the name of the in darkness as it is recollects something distant, indistinct and nearly forgotten. By intuition it beats against the referenceall and is ready to rush out in search of the

This note of spirituality which is struck in the very first some runs through all his somes and nooms as the

His songs relaibit childlike simplicity and faith with godlike windom. There is excet melody for the ear, beautiful and sublime associations for the inscripation. lefts thoughts for the mind deep and sincere feeling for the heart and beaverly light for the soul. In fact when reading them we transcend all worldly desires and anxieties, and, with a heart full of devotion and reverence to

¹ og. der gregg een vin i mier feine feer nich aften al minur after fin nich a

much saturated with the nobler emotions that its magnitude, death and different manifestations would have been confixed to the ideal plane of imagination only, had not Śrikrens-Caitanya in his life asswered to Candidas' Rādha in every detail. Divine Love assumed human form on this earth in the person of Srikespa-Caltanya, as conceived by the seer Cand5das a century before his advent. It is possible to convince a non-Berguli person of the deliciousness of the tuscious Rasagolla and the celes-

Socionas of their youns:

Him, rise to higher spheres of endless reusic and beautiful imagery-becoming as we read or better bear, one with The north conception of love is so sublime and so

tial Sandet. There being no language har, the things may be tasted in the original. Those who have once mated these certainly owe unswerving allegiance to them. We are quite confident that the source of Vidvipeti and Coultilly would have been equally liked by all had them been any possibility of removing the language bar. No amount of writing about them can really help towards an appreciation of their beauties. Translation is the only way. We are morthling to conclude these desci-tory remarks about the great posts without attempting a

metrical translation of a few of their songs. However defective the translation may be in metre and shows it may give some idea of the original.

Cavdid7s sang many songs on the surprises of love (duffer) of which this is one :-

After both I steed and felt.

For details see Dr. Sen's Bancabhata, a Schires

My heart trembles with fear!
Elders reboke the slippery mass,
Neighbours feb with skarp sting;
Pauzly mane the water-feuit,

With thirthing thomas briefling | Standal duckneed sell the water Skin and threat which doth great

Even when strained; weal did I such Fate decreed serrow's dart! Sava Candida "Hear, charming one,

Says Capifells 'Hear, charming one, Weal and won be brothers twin : To her whoever loves for weal The other scens win "!

(विरोति सुद्धेत प्राप्त रेतिया। व्यक्ति व्यक्ति प्राप्तिया प्राप्त । प्राप्तिया प्रतिया, विभिन्न प्राप्ति व्यक्ति प्रप्ता । वे चा विराप्तिया जोगा कोवार कियाना गार कार । पुत्रीय स्थाप विदे विभागत आयं में त्याना । पुत्राप्त्र स्थापन, अपेत विराप्त्र, व्यक्ति विभ्या आये । क्षण पार्तिक वर्तिया ने कारण कीवार विद्यान कार्य ।

हरूबन राज्या, ज्येत विशास, च्यूनी सीम्ब्र साथे। इब पार्टेक्ट मंदिर दे एकर श्रीद्ध नेदेशा छाते। नवाह जाता हाते तरा, श्रीतित कायून वर्षिः। म्यून चारिते हत् इत् में, यूने हुए प्रीता विदेश । बदे पार्योक्त द्वार वर्षिते हुए, तुन हुए प्रहारी चार्षे। सुक्ते। प्रारोक्ता में नदे विदेशि हुम नार तान दर्शिः।

Capitelia brings beene to his hearers universal truths with his honsely similes and metaphore. The language is simple, the thought is deep and the feeling intense.

simple, the thought is deep and the feeling incesse-Let us turn to Vidyspail. Ridhil is pining owing to her separation from Kippa whose ceitan to Vyndstvana is no longer beped for by anyone. Ridhil has sarived at a stage in which she ke no longer able to be an the panyor



निरम् सामा गाँदे शहु शेवारिक ।। अवारे निपारिक श्रुप सरवारी । चैरात प्रमाणिक सिपाय सरवारे ।। RABBA Knows Mi will that her end is drawing seasor. The first lithous means that is no work, and by this fines, two exhausted in withheated the purps of separation. She is not exhausted to withheated the purps of separation. She is not expect to day, but also a minima to proserve the copies is a single tooch is some to review for. But if there this force as single tooch is some to review. But if there this force is the seasons as spanish and sevoul over introducts benefit in the finance of separation without may be farther distance of the first think the seasons of the seasons to be consistent with the seasons of the seasons of the first think Cold is once to come to this person who examily facts the experation if

No comments can sufficiently bring lates to the scader the many points of excellence in this seeg, whose deep pathos and etuneds belief in the drivine nature of Krego have not failed to drive/factive tears from those who have it reportly using by one who shares the belief and somitments of Virtuals.

One is nother unwilling to leave this beautiful puredize of Capitidia and Villyipati's treation, but little of epoce compels us to be satisfied with the above two songs only for the persons.

equoe compule us to be natisfied with the above two songs only for the persons.

The fulface onjoyarest and appreciation of these posts require some acqueintance with the language, a little knowledge of the Richik-Kepa, story with its spiritual administrace, and an interpretary, arimated at least perity,

with the same faith and sentiments as the poets and able to sing these songs properly.

The above translation cannot above all the beastles, as a jug of water from the Gampus cannot above the majestly

as a jug of water from the Gampus cannot show the majetty and beauty of the sacred stream.

Yet on attempt like the present, it is hoped, will not be taken by the charitable reader as an arrogance; for the motive behind is as solfless and sacred as that of the pilerim who brings from Benares a little Gapres water to be distributed among his friends and acquaintances, who sprinkle a few drops over their heads to expiste thomselves from sin; and this secred touch kindles in some a desire to undertake the nilerimace for an ablution in the

Similarly, it is loved, the taste, even through a faulty translation of a few drone may provoke in some readers a genuine thirst for the ambrosial fluid that flowed from the devotional emotion of Videopati and Caudidos.

B. M. GHOSAL

THE PROBLEM OF OUR POLICATION

When some twentyfive years ago, the cry of national education was first raised, and a movement was started to establish national schools and colleges in Bengal, the Bengalee people became enthusiastic over the idea, whereas the rest of India viewed it with a good deal of suspicion and fear. It cannot and need not be denied that the originators

of the movement were largely actuated by political motives, because they felt that in order to preserve education in our country it was necessary to take it into our own hands. But although the movement was born of the political passions roused by the Partition of Bengal, it had a deeper spiritual urge behind it. There

was a large number of people in Bengal, all products of the Calcutta University, who had lost their earlier faith in the virtue of the education imparted by the official university. The political circumstances of the country only gave shape and form to this vague but widespread feeling and made people suddenly realise that the official universities are in reality huge machines for the mass production of intellectual and moral mediocrity, and the method they have adopted is the method of standardising the so-called educated neople of India. And in

the result the educated mind of India is clearly an immature mind. The cry for national education is to my mind the cry for some sort of education whose object is to bring out and fructify all our vital capacities and thereby build up the nation from within.

The word national is both ambiguous and vacue: and naturally national education meant some form of

admention which is not totally feeding. We were in no way hostile to the new ideas and new knowledge which modern. Emerge has given to us; on the other hand, up were fully aware of the life-giving quality of the new knowledge. We were conscious of the fact that in those days nobody can be called properly educated who is not fundlar with the methods and teachings of modern science; moreover, a people devoid of scientific culture is bound to be economically and politically dominated by races who are trained in the methods of Wostern science. But at the same time all of us were for reviving our national culture. There is accepthing deep down in our nature which has an elective affinity with that culture, and which is in no way antagonistic to scientific truths. So the problem before us was how to engraft modern scientific culture on an ancient culture. We could not hit upon any simple and satisfactory method of solving the repliest and ultimately decided when making the experiment of combining the two and wait for the result-New averybody knows that in the result our national council of education has become a merely technological institute. The claims of the life are much more insistent than those of the suirit.

I believe the same problem confronts the Binds University to-day and we hope the newer and bigger institution will succeed where we have failed, in antalgamating the scientific culture of the West with our dving Hinds culture, which undoubtefly is one of the finest cultures of

If the Hindu University succeeds in reviving Hindu culture by modernising it, Pandit Madan Mohan Malayiwa's name will go down to posterity as one of the createst benefactors of our people.

the world.

वाल-विकासन

बापुः कर्यं च विश्वं च विद्या निश्वकोर च । वस्त्रीसामोह सुम्थल्ये गर्मसामध्य देशिकः ॥

> "शब्दोपत्रवर्षेती भाषेत्राची हि वर्मेशः। एक्षेत्रेत हा प्रदेश शब्दो राजुमध्या ॥

भवांव "कर्मका नाहां के दोनों पहिए भाग्य मीर ज्यान हैं, जैसे एक पहिए से माही नहीं एत सकती, जनी जार साथ भीर जाक में से एक ही का भाजना भी निरामानाक होता है'—के हमें काल करने का भी प्रकार मित्र सकता है। यह निस्तान कहा करने पर यूर्तिक हमेंक था भाग हता जबता करने या सकता है—

हमारे विश्-एकतों से सहतार कीर सारवास शर्मिका में सन्तार सारकरिया से प्रस्कावपुत सामार में सात्री हैं, सब्दार किया है है से सामार में प्रस्कावपुत सामार में सात्री हैं, सब्दार किया है। सारवार में प्रमुक्त ऐसर जब्द देशा है—"किया के कामी पुत्र । सारवित कीर नामिका स्टाप्टर, स्कूर्ण, जीवस, सदकावित सार्वार किया पुत्र सारवित्ता में सावता है, क्या ध्यान सारवित कर साव में कहा है, या भी किए। किंग्न सुर्धी की एक सोटी सो सीवत पन्त्रवीति संत्रव

ius

करता है। प्रवेदस्थिति में केमी पिड़ेनी वा भागन वायास बनाया या, जानु यह में 'प्रमाप' से का से एसरे में पेवा प्राचित का स्वाप्त स्वाप्त का स्वाप्त स्व

"कादर सम कर एक सवारा । देश देश मात्रसी पुकारा " ॥ विश्वीत इसके कुछ जोगों का निदान्त है कि---

विश्वरीत इसके कुछ सोगों का लिक्कान है कि---अद्योगिन पुरुषसिद्धपुरित अक्सो:, विकेत वैद्यामित पापुरुषा बद्दान्ति।

प्रधानन पुरुषात्रसूच्यान अस्ताः, कृतन वृद्यामन चार्क्स व्हान । पैर्व विक्रयुव्य क्षत्र साहयस्थानस्थानम्, कर्न कृते वर्षः स्थानस्य व्हान स्थानस्थानस्थानस्थानस्थानस्थानस्थानस्थ

हकों के समान कुछ मनगई शायान धारानों ने बाई तक कर काल कि रूपित के समय कर रिस्तृ विकास नारकों हो। सीर पांचित्री हो चन्ने कामानों लोकर बर रिप्तेय करते हैं। पाळाज मंगेरियान को पांचित्र पायार गया: हर्गों दें के रिस्तृत्वा से विकासे कुछते हैं। इस देंग में परिक स्वकास न होने के कामा दोनों बाते की पूर्व मीर्थाना नहीं है। सक्त्री हामार्थ विकास दोनों स्थानों की पूर्व मीर्थाना नहीं है। सक्त्री हामार्थ विकास दोनों स्थानों के देवार में है, कम्मीद हतारी कारता बढ़े कि कर स्थार में पूर्ण के हैं कमानिया में हुए किया कारता बेहतार के स्थार के स्था के स्थार के स्था के स्था

ита-бартыя

प्रधा परितिकों से प्रीक्ष से प्रीक्ष में क्षीव का प्रदा्ध मा मां है स्वाप्त की स्वीता है कर पीत है, वह पति है

बबार होनो पाहिए, यहाँ नमीं आदि सहने को शक्ति होनो पाहिए, हारोह में बहु क्या मन में गाहन होना पाहिए, परिक्रम की शक्ति होनी पाहिए कीर करने उपको रीको यह करने माहि का सरनाम होना



पन्त्रवीति शक्त

\$43

'रिक्य' कर एक आमह करू है। बोर्ड होग शासको होगें कि बच्चों को शहाताता चेकता, वनकी बही किताब व्य होना वा करना नाम किस होना रियाना हो रिक्या है। हम बोर्ड कि पह शब्द कार्यों में शिया का एक होता ता पह है। अकरा बारागर रिक्ट का नामिंच हम की होता ता पह है।

नवारि बहु अधिषित नहीं गर। फिजा वा सबसे मण्डल प्रमें है। यह होना पाहिए कि डिशियत व्यक्ति को समय स्थितनें बा निकास स्पत्त से सरक डीठी से इस प्रकार है। कि वनसे समाज का व्यक्ति से करिक बस्पान हो।

करणाव हो। सब बुमें देखना है कि सदुत्वा को शिका कर से शास्त्र होती है, त्वाका बार किस वर होता है। दिन्दू शास्त्रों के मनुशीनन से क्या कड़ेया कि तब शादी गर्म में हो एहता है का उत्तर्धा मात्रा के देखने,

arra-Oversor सुनने, विचारने का प्रधान शको पर पहला है, बात: बालुबेंद से तका इराबों में विशेष विधि कालाई गई है कि गर्मियों को कैसी कैसी कमारे हुनानी पादिएँ । पदाहरणार्थं बहाबारत में विद्वार कीर उससे पुत्र No stage from \$ 1 service efficient at work and \$ इदं ऐलबरे वैद बीराजनसोद च । सभीको गाँभेको छला हा दे तो है प्रशासके ह विवादारं स्थापारं वास्त्रारं स्थासितमः। माइन्या क्रिया देश्वमाने नावशाहे च ग्रमान्य । श्रविकालं बड़ोपेरं नहावानं शहाराम् । विवानवामानवं केतास्वयस्तिकाः ॥ निवन्तारमसावशं नेपारं अर्थपारिकारः । हंगां पविचा सने वीरं सल्परशस्त्रक स बीर नातक व्यक्तिवस्यु ने व्यवस्युद्ध-वेदन को कहा मात्र-प्रविक्तिका होकर सुनी भी, जलका प्रयाद सदाबाला पुद्ध में दिखाई दिया। क्यांचि के परच्या जबा बाद दियों का बाता हो। के बाल रहता है बीर जैसी दिया मात रह समय है सकते हैं उसका बढ़ा नहरा संस्थार होता है। फिरा, आई, बहुव, ब्रहुव्बी, सन्बन्दी, वहांसी, वीकर-वाकर--गानी का सम्पर्क बाह्य की द्वीरा है कीर सभी उसके बाहिएक कार्त हैं। बच्चों की क्या पड़ा करा रुवा है। उब पर कैया रङ्ग पहले पढ़ साता है नहीं स्थानों हो जाता है। उन्हें बहुपरस बाजे को शक्ति देशो प्रका होतो है कि प्रधा करा है। बाद को वे देखते राकों हैं उसे किसामय से प्राप्त कर होते हैं। उन्हें सबसे को ने निर्देश सरने को सांत आ समय नहीं होतो, उन्हें उस समय सो तो हरिएय-कविकार होता है कही सर्वव तथा प्रक्र प्रशेष होता है। ऐसी हमा में यदि प्रतिक शिवा न सई के कावा बीवन महा के वितर कर है। बाह्य है। वृद्धि माता-विजा को जीवत शिका हैने के केन्य इस मान मी हों के भी उन्हें इतरा सरकात कही कि सको क्लों के देखनेस रात दिन ने रत साथे । उन्हें दिवस होकर बाको करने दियों सेने व्यक्ति की सींच देने पाने हैं का उन पर टीर राम्के, उन्हें रोने न दे, बनकी रचा रक्को अवकी जिल्लाचे---विज्ञाने से मनजूब बोजब देने से नहीं, किन्तु खेल कराने से है। इस निकन्द का गीर्यक "बाल-सिलासन" हमने इसी अर्थ में स्थला है। बाज-विज्ञायन था सहस्य बहुत बड़ा है. शैक्षा कि हम जाने देखेंने । 'बेलना' किया का प्रेरतार्थक रूप 'विकास' वा 'बेलाना' है। बालकी को केंद्र में लगाना, उनके लाग केंद्रना, बीर उददारा उन्हें मायायक शिवा देश बात-फिलाका है। इस बोग किसी भी सांसा-रिक विषय में इतना प्रशाद नहीं करने जिल्ला बाल-विकासन में करते हैं। कह बारपाएको परों को बात देखा श्रीतिष्ट तम सावारस जनका की जरव में स्वास्त कह सकते हैं कि बच्चों की लेवाने के जिल पाप: बढ़ी ब्बलि जुना जाता है की सन्य किसी कार्य से दीएवं न हो। विश को क्याहरी जाता है, माता की 'यह कारन वाना नंताला है। सका आई कामनी पटाई में ज्यारत है, होतो बहुन इस बोग्य नहीं कि धर का कार्य कर सके इसलिए कभी कभी अपने की रख लेगी है। यदि क्षेत्रं सँगते-ताते, प्रान्ते, प्रात्तातो, यह, रेशी के दाल दर के क्षेत्रं नावेदार निम्न गर्थ के यह सहान कार्य अनके बिगर्ट कर दिया गया सानी करको रेपन्थित का सन्दर बनो सेवा-दारा वसल करने की चेका

पल्डीम सस्त

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को गई। ऐसे जयत व्यक्ति के स्वयंत्र में तीकर या बीकरानी पर यह मार रहता गया; से। भी नीकर ऐसा शो घर कर घरन नोई कार्य करने में समग्रे न हो । गामर्थ यह है कि समने रही, सबसे निकन्ते, शबसे मार्थ, राज्यो गानी भीत सावसे प्रमान न्यति की यह शहान नार्थ

सींचा जाता है। परिशास करी होता है को बेलो हता में केवा

चादिए, क्यांत क्वा शरीर में, बन में, धर्व में, सकात में, विधा में, त्या सन्य तब साधावक कर्ता में उसी विकासे का अनुकास करता है, उसी की सर्ववानकान्य शिका बहुत करता है, कीर शुक्रित संस्थारों से परिवारित द्वीकर बालामी गुरुवों के बारधन द्वी जाता है। इससे

क्या प्रचार सीर क्या के सकता है ?

entration (M)
क्षेत्रम सम्माने हैं कि शिका कर स्वान स्कूत है। इसके मानदे में
इमें केई भारति नहीं। स्कूलों द्वारा बहुद बुख किया जा सकता
है; परन्तु यह तभी है! सकता है जब स्कूडों को अच्छी लावती जिले,
कवान ऐसे क्वमें जिलें जिल्हें गायकित किया होक विश्वो हैं। जिल्ही
शानरित्व पुलियों दुवित न ही नई हो । यात-शितास्त की इस क्यान
को पहली मेरिया से पुत्रमा कर सकते हैं, बीर महत्ती दिशा के दूसरो
मीक्स से । जब पदली मंदिल सही नदर हैंडी कीर लोनेदार सिद्धी से,
बबा पुनी हुई लक्त्रों से बग गई के उस पर भी दूसरी संक्रित सुन्दर,
हरू कीर बाल-बेल्य कैसे है। सकता है 🌣 प्रथम संस्थारों का दूरोक्टरह
वक कठिन समस्या है। इसजिए यदि बाडको यो सञ्जीक शिका
देशी है, यदि प्रमात जीवन सुधालत है, हो उनसे खेलारेवाने पुत्र बर
रसने पाहिएँ। इवासे पारवा के यह है कि खेडानेवाते या बहुआ
अभ्यासक को अधिक हैं। यहि छ: वर्ष से पहले की बाकरवा में जेल दूररा
मण्डो विकादीला सने के भागे का कार्य कावन्य सुकत हो जाद।
पारपाल निद्वारों सीर रिद्रुपियों ने सेशाने का सहस्त शक्त कर किंडर-
गार्थम भीर मारेसेशी विधि की कावेत्रमा की है। इन क्रिक्श से
क्षेत्र-दूररा दी समुचित शिका दी कशो है। परन्तु इकारे किर्देश हेव
में इन सबक्षी गुंजायश कहाँ । तथापि इन पत्रपाल क्रियाओं में क्षेत्र्

हुर्थन है। नेवाश सा जान ने ने पर सैरा मरेरिकार के बेहे से तिवहार सम्बन्ध तेन पर हरार फरोच इसकी शाहर है सकता है। कुत जराइपसे हुए यह कपना मारा जरूर के पार्ट के करते हैं। लिता स्पार्ट स्थापन के स्थापन के सा स्थापन करते की से फरोड़िक तिवहार्कों पर प्याप नेता चारिका-

ऐसी देवी शांक नहीं दिली है जो प्रवादे व्यक्तिया आहवी के किए सर्वता

(१) बच्चों की माकृतिक शक्ति ही उन्हें खेल के लिए मेरित करती हैं। इस सर्थ-तिड मेरा का लिल बाचार्चे ने कई प्रकार से बच्चाया है...

चन्द्रमीति सकत (क) गरीर से प्रतेत सक्वत का सम्बन्ध मेरिक्ट या प्रष्ट-वंश के साब है। प्रकार के साव-जनामों द्वारा केवा है। वे। साव-जना हाने-न्द्रियो अर्थात् श्रीस, कान, नाव, निद्धा श्रीर सत्या द्वारा प्राप्त कान की समिताक तक से जाते हैं जाते हम बान-पन्त (Sensory Nerves) करते हैं; बीर जे बन्द मस्तिष्ठ को बाहा गांस-वेशियों एक्स शरीर के क्रम्य कार्यभेरी तथ हो जाते हैं रुग्हें ग्रम काग्रा-तग्तु (Motor Nerses) कदने हैं। बस्तुत: सन्तुर्व वारोरिक कारनें का सम्बाहन इन्हों देखें प्रकार के तल्लाओं के प्रातीय है। शहने की बीमारी में में ही तल्ल बेकाम हो। जाते हैं जिससे न के पुरुषी करने की पीड़ा का जान

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देर कीर न दाव-पैर काहि रूप्य कंतों का संपालन दे सके। साबारह कामें के लिए जिसमें शक्ति की माहरवसना है उससे कारिक सरोप में पहले हैं. विशेषक बच्चों के सरोप में के बात ही स्थित रहती है। जल हरित का उद्धा होना भी साम्रायक है। वहीं को वैसे काम के करने नहीं होते. जैसे सवानों की धनेत्सर्जन के लिए करने देले हैं, भक्त कनकी नभी हुई सक्ति का काम जेल के द्वारा देला है। यदि क्यों में केन्न की उत्तावना न हो वे। समस्ता पाहिए कि

उसमें ग्रांक को बात क्यों क्यों है। उसका शेक जानार करणा नाहिए। शक्ति का व्यव इस प्रकार द्वीता है कि जान-तन्त्रकों के द्वारा जो क्षा भी शास मलिएक की प्राप्त दोता है जसके उत्तर में आशासाहक करन करोर की किस दिल सांस्पेशियों की किरनार क्षांतिय करते रहते हैं किससी ऐंसने, दीवने, उदाने, तेवाने, नापने, बूदने सादि कमेरी में वे मालपंतियाँ जुली रहती हैं। जिल बच्ने से हाय पैर न हजाया गाउ। द्वी, जिसके हैंस में वशिशवाँ भरदनाती रहती हीं, यह चार्ड घरने माता-विता की दक्षि में अबे ही सीवा दीर अब क्या माना करता है। मनेविशानवेशा को हाँट में ते। वह अपूरा हो है। विश्वविशायन क्यों

का साध्यक भूका है सीर खेल जनका सामाणक जाये है। (स) श्रेत में शक्ति का न्यम के समाम दोता है, परानु उस न्यम को दानि नहीं कह सकते। उसी स्थय के द्वारा सरनी शिका निक्रती है। बांसपेरियो के टीक टीक संबद्धार के दिया संस्थारिक बहुओं stramé efese sei annièm : alle altrasunte et form so तस्य द्वेता ते। इतने हो से काम पत्र आहा । परन्तु कर्कों की इससे भी क्या दर्जा भीर माने बदना देशा है। अन्ते प्राचेत्र परिचय का कुछ न कुछ बत्तर देशा देशा है; वस पर चपना सनेतार भाव प्रकट करना होता है। अब का प्रबद्ध करना हो जीवन है अपनी के दिन वाहे जेत

है। इसरिय करवों के सेत थे। ऐसे धन्त्रीत समस्या पादिय। (२) वण्यों की प्राकृतिक शक्ति समेत रूपों में प्रादर्भ Right & 1 sector won, the word war won gon, felbe कराओं के तेमाने कीको तथा अन्ते किर से बनाने के मेश करना, विकि विच्यों को जिल्लामा स्थान, दलरों के बरावर, वहेंचवा तथा उनने चारी बढ़ बालें को लेक्टा करवा. सन्धरित राजने तथा स्वामी वानों की स्वास रखना बादि बारेस का है जिनमें प्राप्तरिक राशि प्रकट होती है। परस्त शकिक्सिस से सब सब एक साथ नहीं बाते, कियों का प्रदुर्जन बहते देशा है जिलों का बीखें, विस्ती का मीर भी पीखें। जिल कर में किसी शृक्षि का प्रार्ट्सीय है। रहा है। गार्ट के सरकल सामधे का क्यांका करना कावन्य कावस्था है। एका जन समय देशी डी संदेशी चाहवा है, कीर कारि नारवे अक्षत में चन्त्र कराओं से काम प्रकार को पेक्ट बरता है, स्थानि विश्व प्रक्रिय साओं के निवा काहरी रह ताती है। बड़ी शरिनाई से यह है कि बिशी भी वर्तत से प्राच्यांत तथा कियान का सक्य क्या प्रशा मा रहता है। यह दान नहीं है कि अब मो बिचन चाहो किया सम्रोगे; पति प्राह्मांव का समय बोध किन्न आवेगा के किर करने के उस किन से सदा के लिए हान भोजा बहेगा। हो, यह हो सकता है कि प्रदुर्भव के सबव प्रकार सामग्रे वेकर कुछ परिचय तथा हान और सम्बास पैदा कर तिका

जारे, वह क्या दिख्य को विद्याला कीने कर बनी रहेगी दीए सरका (३) ग्रास्ति के सद्वयदेश तीर दुरुपयोग ही वे वश्या अक्टा मा बुरा बनता है। शंक ने शहरिक है, भाकी कर

किस्तार कीसे भी है। सब्देगा ।



विकासो चेतुक्तियाँ हैं, ते बाद एकदमा सामको पास चला सावेगा । पैसी बाह्या में स्वापको स्तुत न बेहतना चाहिए, किसी सफले विकास की सीर

क्ये साहर करना पारित्र।

(क) मध्यूनि ने तिस्मा है कि "सामस्य दि दुःस्मानको विश्वद्वार-विश्वोगनावर्त", सर्वात् स्वारं स्वतं के लालने दास सा दरसाना सा

कुछ जाना है। यह या का बों पा बहुत मार्गी है। यह के बों बात हिए महा है, जा करते के तकों करी प्रधान गती है हो बात-बात हैएना है, वह करते के तकों करी प्रधान गती है। करते कर बार पर प्रधान की कि भागे कह जाना जाती है। हतों की तकता प्रधान प्रधार करता का जाता है का हुए में अपने अपन अपने अपने अपने प्रधान प्रधान गता है का हुए में अपने अपने अपने अपने अपने प्रधान प्रधान प्रधान गता है का हुए में आपने अपने अपने अपने प्रधान प्रधान प्रधान के तकता है। अधिक में है कर की प्रधान में हैं पर यह का नहीं होंगे, तक से क्या मार्यक्र पूर्ण टेने इस्ता है। (हु) "विद्यानी प्रधान कहा, प्रधान के स्ता करता है।

na-brens

है। रोपा जुल, कार्यावस, तीर धानावसे का सुमार है। सामार है कारोंने प्रस्तारों में करना चुर हो करने, परंतु वह पाप वह केत तूर करने प्रमाने का सुमार रोग हैं। करने हैं। इसना सहस्र आहें हैं सो समारी हिस्सायस्य कार्यात वृद्धिका हो गायी हैं। हुआ का कारत पूर स्थान, करने के स्थान के रहे प्यास है। कारत का वृद्धार प्रस्तायों हैं। अपना सामार्थ है कीर वह भागपुर मार्ग हैं, होना सामार है। सामार्थ केता हमार्थ प्रस्तायों की लिसो रोगा होंगा कर मार्ग सामार्थ केता प्रमान कार्य स्थान प्रमान कार्य स्थान स्थान हों। वहीं स्थान स्थान कार्य स्थान हों। वहीं स्थान स्थान कारती हों। वहीं स्थान स्थान कार्यों के स्थान कहा हो। हो। वहीं स्थान होंगा हो। वहीं स्थान कारती हो। वहीं स्थान

(१) पेटन के बेहा का ना कर के प्राप्त के प्र

7En धन्दर्वति सम्बद यो सर देशा कार कमी न करना : इन इपनों से इना का बाल बाता है तथा बचने होनों के जामने की बाहत वहता है. बीट कहा सचेत राज्या सीवाण है । (६) एक व्यक्तवर्ध राष्ट्र में "न करो!" के सिद्धान्त का *वाप्य*न किया है। स्थाना मत है कि काची की निवेदात्तक आधार्य देशा वाली सन्हें भारत-मञ्जब बनाना है। 'बह पढ़ी बत खुओ', 'बसे देखकर मत हैंसो', 'फिलाब म मोची', 'चारवाई पर से म कुदो' मादि भागाओं का पात्रन बाल-स्थान के परिकार है। यदि वहाँ से ऐसी भारताओं का पातन करावा है को करतें वसरे कर में प्रकार करना पाहिए । इसके जिए हो हो बार्रे हो सकते हैं. या वो तिस बात का विशेष करना है अपने कविक रोक्स किसी बाद पर काले का बतान करावट किया जाय जैसे वहीं की हराकर चवकोता कितीन दे दिशा जाय, फिरान ग्रहरा गरके मोधने के शिष्ट कुछ है किसे जायें, था बाँद करने में वर्बात समस्य मार्गा है जो जा विशेष करों से प्राप्ति उसे समक्ता दो जाय, जैसे, वही किर बहुंगी तें। हर शाकर्ती, फिर सहस्रह गाउँ करेती, तब क्वा शुलीती, चारराई पर से कुवले में तुम्हारे पैर में चोट अब सकतो है, इनर अमीन पर खुदी, हेलें कितना कुद सम्बंधे हो । (a) क्यमें का काम है गिरमा भवता, लोडना । इससे क्यहे बहुत रान्दे हो बाते हैं। साथारत रियनि से अद्भाव से जिल करिक करते करकारा प्रशासक है, प्रथर वचने की गन्दा रखना भी दश है। परिवास यह बीला है कि या हो कर नेपा बोड़ दिया। जाता है जिलाने गरियाों का सर्दे गुबार उस पर पढ़ता है, भा सहा चोद में स्वका जाता है। सदा सोड़ में रहाने से क्यार निर्मत को काला है. यह ते। इसके द्वावानीर नहीं चलते, दूसरे संयाने बादबी का निज्ञान, वसीना, वारीरिक अंद्रशा क्यमें पर बुशा प्रमान धालती है, इसी तरह सूखा नेता हो जाना है। क्यमें को सदा यह हो कोर लेद में स्थले से अवसे शरीर का जो भाग दक्ता है क्य किर्देश की अल्ल है। (c) संसार में किसी को भी सभी इच्छाओं की पूर्ति नहीं हो सकते:

सबको बन बारना चक्का है, हानि सहन करना चटको है। यदि ऐसी

यात-फिलाबन	ŧ⊂ŧ
सहरू मन्ति क्षेत्र में देश की आप ही संपानेशन में द्वाना कर न व	दाना
सहे । सिक्षीना इत साने पर क्या द्वानी होगा, परन्तु तुरन्त हो द	
सिकीस न दे देशा चाहिए। इति सदन की टेंब डालनी चाहिए।	
बक्ता बदि इसरे का सिलींगा ते भागे तो उसे होन कर बारस व	
चाहिए मीर वातों से यह बाब प्रकट कर देना चाहिए कि स्वा	
भवती हो कह का भवता होता है। तालावित होते पर भी कह	
वस्तु बच्चे के। स सितनी पाडिए: उसे यह प्रशित हो। जाना पाडिए	
बहु को की बाब्दे सभी उसे नहीं कित सबसा। यह सब सम्बास	वीरे
भारे असमा गर्वाद्वम् ।	
(e) सबसे व्यक्ति व्याद श्रीतन के विषय में होता है। क्ल	100
हुँह से रोने का राज्य विकास कि सबीब माता ने उसे कुर फिलामा जा-	PF.
कर दिया; मानो तूब विश्वामा जनके दिया अक्षेत्र है । ऐसा नहीं हं	
माहिए। मोजन ने जिए सबस निका होने चाहिएँ। इसको पानन्दो	4
बरने से हो श्वा सरेय रोगों या सड़ा कर ताता है :	
(१०) केर्ड कोर्ड क्यमें बड़े इड़ी होते हैं; फिसा बात पर इड टाम	
हैं वो फिर नहीं मानते । देशों इसा में इड कर ननर हुट से देश	
े हैं, भीर बाहक की भारता के निर्मत बरना है। मेरा वासर्व यह	
कि बालक जिल किलो कान के जिए इठ करे उसकी पूर्णि धवरण हो	
नाय । फिलो प्रकार जातका यन क्या विषय से इंटा लेका, सीर सन्तु	
समय पर उससे उत्पन्न काम कराना हो इसका उपाय है। इर	
व्यवेत में बारक यानको का नहीं सुनेगा; इसक्रिय वस सवय	
कर्दश देश क्षी न चाहिए। माचेश हट ताले पर माप भवतो <i>इच्छा</i>	41
पूर्णिकरासको हैं।	
(११) यण्डका प्रयास बसले भाव से देशा है। हेंसा हैंसा कर प	
ि जिल्ली कम्पद गार्ड बाडक की बार हैं, बद रूटें प्रसाद समस्रेगा; व	
र्मुंद कवा करके बदि बाप इश्ना हो कह दें कि जाबी तुब सब्दे क	
नहीं हो, तो बाल व दुःशो है। सथ्या। दण्ड का बहुत सा काम के	
हो सकता है, तथापि किसी समय बदि दण्ड देशा ही अधित सम	
शाय तो नह इतनों से इतना हो, भीर बच्चे की यह पूर्व प्रतीत रहे	Per

हम्मः अन्यस्थीत सुकृतः समुक्त होत्र या स्वश्रास्त्र से स्वत्त ने यह दश्य दिया नया है। वहि ऐसी प्रशीति पत्ते हो जायागी तो यह फिर यह स्वराधन करनी में ने हा स्वीता मेरित दश्य हैने पर रोजेशा नहीं किन्तु करेता से साथ असे सहन कर

बीकानी में देशिक स्थान में है कर है के स्था पत्र के प्रतिकर्भ में है कर है कि स्था पत्र के प्रतिकर्भ में है कि स्था पत्र के प्रतिकर्भ में है कि स्था प्रतिकर्भ में है कि स्था प्रतिकर्भ में है कि स्था में कि स्थ

भार लेनेसाओं की भादर्शकीत्व द्वीला पाहिए। तथाना ।

Section II—History, Politics and Economics



THE MURUNDA DYNASTY AND THE DATE OF PADALIDTA

1. There are, spart from the inscription of Samudragupts on the Allahabad Pillar, two references worthy of notice, bearing on the dynastic title Murusda (that is the Kushānas). It seems that the line of rulers described as sahānusthi-Śaka-Murunda were called popularly in India as Murundas in their time. In Isina texts we find a Murunda ruler at Pataliputra who sends his envoy (data) to the king of Peshawar (Purisapura). This envey, who put up with the royal minister in that capital. found too many Buddhist monks there. Each time the Patrar envoy came out of his lodging-place to go to the palace for audience, the first sight he met with was that of a Buddhist monk which he regarded as inauspicious. The Peshawar minister told him that the capital was full of them that is he would not be able to avoid them !

2. This shows that at Patalinutra the Ruddhist monk had become a rare phenomenon, and the envoy was probably an orthodox Brahmanical Hindu. The condition of Peshawar, which was the capital of apparently an

* Anningka-Brhadwitti, U. I. P. 3. Muni Kalyanavijayuji has kindly sent the gatha relating to the envoy's visit to Pechanism शादक्रमश्रंद्रदते दुनिस्ट्रस्मिक्क्वेक्क्कक्षेत्र ।

1 I. B. O. R. S., XVL 287-289, 303-304. . भिन्तु प्रस्तव बहुए दिव्यति रच्यो संक्रित प्रकृत स

रोबा:--पारक्षपत्रे नगरे सुरंजी राज सत्ताः वर्शवहतस्य पुरुष्टुरे दवरे mark t

186 K. P., JAVASWAL important ling to whom the energy was deputed, indicates that it was the capital of Kanishka er his producesor. The Muraqis railer at Flatiquers was evidently a Marrota provincial governor.

J. This incidentally fixes the time of the Jeina teacher Flatiques whose religious insurrotions to the Nursuda of Platiquets are possel in several lesion texts.

including the Prakkénsh-acriiva. The Prakrit pătikă relating the cering of the head-croalis of the Munupla by Pklalipia and his consequent convexitois are of unsterlala. The medieval Jaina works give his time about 484 A, (F. R. A. S. 1925, p. 86) which is a linite too high 4. The definite statement that a king with his capital at Perhauar was a contemporary of the Munupla of Pitali-

potra will me allow Pidalippis to be placed in 60° A.M. (61 B. C.). That the time reterred to it that of Kanishka in further certo-located by Pidalipta's controversy with Nightjuna' who is associated with Kanishka. S. I have given the Purifyic calculation as ending the Murropks about 243—247 A.D. (J. R. O. R. S. XVI.

embasey which returned from India about 234 A.D. The Shamametry, J. R. A. S., 1995, p. 85, Pedalipta could not save been a contemporary of Balambra who fired long before

save been a contemporary of Balambra wis and figures as a contemporary of Kuhica.

* Levi, cited by Pinot in IHQ, T, 612.

describe the dynasty as *Tukharas* alternatively call them Murundas, the Vāyu giving prominence to the latter appellation (J. B. O. R. S., XVI, 203).

K. P. JAYASWAL



NEW LIGHT ON THE EARLY GUPTA HISTORY There is a passage in the Horsesprits of Bina which enumerates the instances of rulers coming to grief through their earelessness or over-confiding nature. Soon after the

death of Rajyavardhana through treachery, Harsavardhana resolves to avenge his brother's murder, and it is at this juncture that his friend, Skandagupta, Commandant of Elephants, while giving support to the resolution formed by the king, warns him against showing any tendency of universal confidingness by citing the instances of untimely death of princes who were not sufficiently vigilant. Fits-Edward Hall was the first to draw the attention of the scholars to this passage, and he did so as early as 1859 by

publishing a translation of it in the preface to his edition of Vanosudatta in the Bibliotheca Indica. He was followed by Rhau Daii, who in 1871 contributed a paper on the Discovery of Complete Manuscript Copies of Bana's Harsacarife, with an analysis of the more important portions. The paper appeared in the Jour. Bo. Br. R. As. Sec., Vol. X., p. 38 and ff., and as he was in possession of better copies, he was able to insprove upon the translation of F. E. Hall. It was not, however, till 1892 when the first Bombay edition appeared that the scholars were in possession of the correct text of the original and also the commentary of the crudite Sankararya. In 1897 was pub-

Sanskrit and Prakrit Series.

100 D. R. SHANDARKAR Ever since the translation of the work by Cowell and Thomas was published, the Harascevite in Seing' tapped by many a schelar to yield all the historical information in contains. It is true that so far as the history of Haras and his harily is concerned, we have practically exchanged.

its contrain. The possage, however, which records the cases of the relates who through contentesses fell a pery to the machinestons of their enumine has not attended a much careful sundy as it deserves. This is all the more regrentable, because it british with political incidences which are exceedingly important for the another history of India. One such political epichods is conserred with Candesqueya II of the Imperial Gupta dynasy. The

words of the Havanorria which describe this swort is given in Biratt A, and the gloss of Sakita-Feys on them in Ritner B. This was all we know about the Organ capaces from the literary sources up GRI 1923 when our information was all of a raddem very much augmented from two unexpected sources. One of the works then discovered by the Government Oriental Manuscripes Library of Marina was Syndysopositis to Nikola.

contained four passages (Estranta C—F) from a Sannárddrama, till then unistroom, which was called. Inc-O-Gestrapapie and bore upon the adventurens life of the Goppalang. Throse of those were called together in an interesting paper published by Mr. A. Rangawandi Sanawani in the July number of Inf. 4st. for 1921. A rankly made addition to our knowledge was, however, made by Fred. Sylvens Deri why while amounting the discovery of

sublishes to our knowledge was, however, made by Prok. Sylvenia Lovi, who, while amountaing the discovery of the Mispataryass, a joint production of Rismachandra, perills of Hemachandra, peeceptor of the Chambleys king Kumikupali (A.D. 1145—1117), given five important extracts (G.—K) from the same drama. They have been set footh in his paper preparing in the Oxfober-Desember number of the representing in the Oxfober-Desember number of the NEW LIGHT ON THE MARIN GUTTA BEFORE THE Journal diships for 1923. From an examination of three passages as rightly infers that Cardinagests of this play must be Cardinagests II of the Imperial Guyds that the Cardinagests of the Imperial Guyds that the Cardinagests II of the Imperial Guyds that the Cardinagest II of the Imperial Guyds that the Cardinagest II of the Imperial Guyds that the Imperial Cardinagest II of the Imperial that settings in the Lactures be dishrested before the Brearest Hindre University in New Yorks 1924. Unfortunated.

those Lextura have not yet been published. A second astumpt was recomby mode by Prof. A. S. Alshare it does amen University, with the further help of two difficient possages (Exturst L.Ol. Be has not forth his views in the shape of a most informing article which has been published in the plane number of the Acon. Bib. Or. Ros. Sec. for 1928. This was followed by another article of his (JRORAS, 1929, 1449ff) is which he draws the entrotion of isolates to the strony of Rewell and Burkansitis as americal in the "Register-Tauswith", a work compared

early in the 12th century A. D. The stary has acted a great recombinate to the pile of the DeC-000-beyonds that it may be judiciously said to fift in the desilie on which the extracts said on logical. It cannot threshee be doubted that Prod. Aldukar has already done much cowarfe the reconstruction of the Copp history, but it cannot be desied that something still remains to be done. I therefore give no consecution of the Copp history, but it cannot be done that something still remains to be done. I therefore give no consecution of the Copp history, but it cannot be come aim me who will push this empirity one step further. To the extracts from the DeC-000-beyonds brought is

gether by Mr. Rangowani Saraswati and Prof. Sylvain Levi I am able to add one, six, from the Sylvain-speakite which I over to the coursery of Mr. Rankrishna Kavi. The first question that arises is: Who is the author of the Desi-Construyages? This question is narsowed by the

D. B. BHANDARKAR

prote perties of Extract J which tells us that it was a production of Visikhadatta. He must doubtless be the name Visikhadatia that composed the Madri-Bâleshan. Now, let us consider what information is supplied about Now, or an occasion wast unremained a supportant in this connection. The prose portion of it tells us that king (réjus) Remagupta agreed to give over Dhravadori to the Saka to order to keep his subjects cheerful (positrisilvalisatemips) and tried to dismade (his brother) Kumkra Candragupta from going in the garb of Dhruvadevi to kill the enemy. This is made quite clear in the verses that follow where Rimagupta says that he is ready to isreake Disravadert and court infamy simply for the sake of Candragueta. If we read between the lines, it seems that the enemy at first wanted Risnagopta to surrender Candragupta to him but the Gupta king refused to comply with the demand, partially in consequence of his deep brotherly love to the latter but chiefly to quiet the minds of his people to whom the surrender of Candragupta would have caused grave dissatisfaction, and that it led ultimately to the compromise of the queen being hunded over to the enemy. Condragupts, however, did not like this compromise and hit upon the expedient of meeting the enemy in the garb of the queen and killing him. In this fragment of history one point alone is not quite clear. The enemy in question is called simply the quire claim. I see corany in quirission is called simply the Sales. Priess fasis this Sales appears to be some Sales king. Sankaritya, however, given us to understand a somewhat different thing, as will be seen from Extract B. There he tells us distinctly that this Saks is not the Saks. ruler, but rather Sakinan-denyah, 'the perceptor of the Salem, who was seeking for Dhravadevi. At first thought, it is true that one does not feel inclined to accept this ansement, and this was particularly so before the above extracts from the Deri-Cassiropays's were published. Bucause

NEW LODE OF THE EARLY COPPLE SETTON'S WESTERN SERVICES ASSISTANT OF THE PROPERTY OF THE PROPER

The next point that we have to consider in where these hostilities between Saladfrys and Rimagapus could have taken place. Elemat C salaws that the country camp was asteried: A Rigara which, resembling to Mr. A Rimger count (Sarawsti, was weeply changed into Aripura. This is supported by Elberts A shift has given the reading Aligones. He may be right, but that these most enable use to infinitely the place. Perhaps more hady in fertherming in this master from a careful consideration of the centests of Extrart M, which M. Althriar was the first to be implement.

the whole manuscript of this drams, which, let us hope, will be amounted before long.

Algories. He way be right, but that does in sensitive as for the influently that place. Foreign some hole is festioneding in the influence of the influence in fails encounter. The verse which because the extent is in fails encounter. The verse which because the extent is fail to the verse of the influence of the influence form where form in the influence of the influence form where form in the influence of the influence form where form in the influence of the influence form where form is the influence of the in

dramatised in Bed-Condonnata, There are however, two different names here to be accounted for. The important of these is Sarma (v. l. Sena) gupta, instead of Rimagupta. But both of these seem to be misreadings, as we shall try to show later. As regards Khaéa, it is almost the letters So-ke reversed. And as Khasas were perhaps known better than Sakas espe-cially in the Himalayan revices the letters which were originally Salka come maturally to be reversed, and turned into Kha-ta with a slight change. Unfortunately Prof-Altekar separates Kartifena from around and takes the former name to stand for Kumarzounta who in his ordinon is the person addressed in this stanze. But why should Kietikeva stand for Kumiyagupta, and not for Skandapunts is far from clear. Secondly, why should the caves be taken to recerberate with the exploits of Kumirousota or Skandagupta about which we knew nothing? On the other hand, the stamps attains to its fallest significance if we take it as addressed not to Kumicacunta, but to his father Candragopta II. For in that case we can easily understand why the praises of this Candragupta are sung just in these Himalayan caves from where his brother had to effect an impreciaious retreat by reconising to surrender his wife Dhraysavimint. This seems to be the natural sense of the stongs. It is therefore advisable to take Kärtikeva-nagara as one word.

Klithleys-augura as one townt.

Now Gasserte, N.W. P. (Yol. XI, p. 663 and p. 48, L)

tellis us that Kirclievpoura lay in the valley of the Gonati
and nare the pressure tillage all Baijunt which is comprised
in the Almora District of the U.P. and thus situated in
the Himilityse. It is mentioned in the Dist-Parello

(Chap. IX). The town and district of Kirclievpoura are
manismed in the Profitshelvers recept-polity guard of
Lallbahmotevs, sesigned to about the middle of the ninth

century A.D. (Ed. 48, Vol. XXV). or 15-89. Kirclievpo
centers A.D. (Ed. 48, Vol. XXV). or 15-89. Kirclievpo-

NEW LIGHT ON THE BARLY GUPTA RISTORY FOR pura is also mentioned in the two Taleivara charters (Eg. Esc., Vol. XIII, pp. 115 and 118) of Dysticarna which have been sacribed to about the sixth centary. It will thus be seen that a place is still known in the Himilia-

will thus be open that a place is still known in the Himshiyas, six, Buljitith, withit his still called Kirtikerpayma and that it was in unistence at least as early as the this century A.D.

If thus appears that the fight between Rimagupa and the Sakapain took place not far from this clace. It does

the Sakapani took phose not far from this place. It does not seem likely but the kinghoet the Sakapat, His is supposed to be a normber of the Sakapat, Smily of Guipart and Malkay, could have cateaded as far set the Histolyse. This shoe shows that Sankartaya is most prebably right in taking Sakapat is a Sakaticalizaya. This proceptor of the Sakas could stayon a full top in a migricus creates, pechaps in anterdensions to a different king who raided over those fulls.

Here yesthess the Majanalos-Tandrich may be

brought in for or help. For we are fitted that a former and that is former and the class in the strategy on and the class in the strategy of the strategy of

196 D. K. SHANDARKAR gupta had started on an expedition of conquest and was in the bills of Almora. And we shall not be far from right if we suppose that he was in the country of Kartrimuz.

which is described in the celebrated Allahabad rollar projection one of the independent kingdoms on the frontier of Samudragupta's empire. It is possible that Samudragupts tried but failed to compare this dominion. What he could not do his son might have attempted, but with what ignominious disaster we know. The preceptor of the Sakus might have attacked Rimsgupta and his party on behalf of his overlord, the ruler of Kartrirum. That both the Salekerya and Rimagupta were in camp is clear from Extracts C and F. It appears from other extracts (e.g., P.) that Rimagupta's queen, Dhravasovienini had also come with him but stayed in a place assigned to rajokula. Here the information supplied by the Michealw-f-Tendwith has to be supplemented or corrected in the light of the inference permissible from Extracts G and H. The Tawkrikh says that when Rawwill stied for peace, the condition which his current insisted owen at the very outset was the surrender of the Queen. It, however, appears from the extracts that the preceptor of the Saksa stipulated at first that his younger brother Candragunta

very motte was the numerial of the Quose. It however special norm the entered in the September of the Salan special norm of the critical the September of the Salan special norm of the September Chefi who came there with a dress won by Dhravasvirging, being directed to do no by some Ajjuks of the

youl family with whom Candragupta was in confidence. He put on that dress and now Römagupta before departure. The interview of the two brothers is deskied in Extracts The instruction of the two bothers is deptical. In Marsest Could M which the proof of All Tell of the Sensa. It is in this incoview that yieldow; is around in the stud of a this incoview that yieldow; is around in the stud of a complete disrupid the heat hand and Stategors was ensembled to the student of the student property was servicing as with his breaker his trace young Lidy. In a proper, however, of the conventues and Stategorya, Conventue of the student property of the studen throws, on this point by the Tuwkrikh referred to. From this account it seems that all the officers dressed their some in like manner as damsels. Every one of them concealed a knife in his hair, and Candragupta besides carried a trumpet also contraind. When they marked the enemy's camp they were distributed as praviously arranged, Can-dragupta to the rebel King and his attendants to the latter's officers. When the King retired with Candralence's officers. When the King rection with Config-gent densed as Discreasswintin, the latter ripped his belly with the lattle and counted the trampet. When the other youths heard I, feep offit their work in an instance. All the officers of the army were thus about. On hearing the turnpe, Kinnagapria solfiers also milled forth and extra-minated the Sec. Confingapor's rules exceeded so wonderfully that the enterty's heariness were all skins and

After the narration of this event the Tawarikh goes on to say that Rasswill's Wasir, Satar, that is, the prime-minister of Rimarusta thereuson enried the kine's

sussicions against Backsonfris (=Vikramirka) or Candragupts and that the latter was therefore compelled to feign medicers. The words 'feign medices' cannot best arrest our attention. For an Extract K, shows, Candraamest our attention. For an Retract K above, Contribution aggues is twice introduced into Act V of the disease as kritich-easents, i.e., playing the rele of a huntin and as kritich-easents, i.e., playing the rele of a huntin and as diseased of the release of th mind. In this way alone could be excite the suspicious of Rimayurta. That he had made short work of this precenter by this time is certain, because when he comes on the stace for the first time in Act V in a system. Be uttern a years describing the rise of the moon by saving that this luminors had be more vising destroyed the beam of darknon remain all his oversies but had now entered upon the sky to step across the grade, that is the eclipse of) Ribu-The first of these two events must refer to the destruction of the Saks preceptor and his party, and the second to the machinations of Résungapea through jealways against him. Both the events must have come off below the commence-ment of Act V. If his dressing himself in the garb of Directorational and tailing leave of Rimagupta are shown in Act II, the event of finishing off the fields, preceptor and the end of Act IU, or the beginning of Act IV, he comes to know about the malicious intentions of his brother Rimaranta. He must therefore have been forced to re-

main is consite somewhere. This pechaps suplains why we hove at least two stanzan conced from Act IV, which are addressed by Kuzzāra Camiragupta to one Midhavasenii who is represented as not only a mayd or prostitute but also while or beroize. It seems that it was in her house that AND LOUIS ON THE MALEY OFFICE METERO'S PARTY.

BY THE MALE OF THE MALEY OF THE STATE OF THE STAT

It has been mensioned above that in Act V, Candra-gupta appears twice as a lunatic. [The first time he so appears is in a promise. It is difficult to say whether this appears in a prossite. It is difficult to say whether this process comes of at the legiming or about the middle of that Act.] This is quite evident from the penintery worth of the Nilpsuborpora, profil "Desi-Casslopagus postchars afida;" And the concluding remark of the same work is that Candragapps at that time not only was acting like a lumitic because he was slightly afraid of the enemy but was also intent anon concealing his emotion of love (sendan-cikira-poporaporu) and was articiosa to repair to the palace (-6;68:66). The question stines : for whom could be have this love? Was it for Dhravasvimint? When in Act IV his love for Midhavaseni has been depicted in such a way as to compel the authors of the NAturalareans to say that she was not merely a prostitute but the heroine, it does not seem likely that in the very next act there could be any suggestion of his love for Dhruyasvāmiņā. It is creditable neither to Candragupta nor to Dhruyasvignini, nor even to the author of the play to represent a hero transferring his love to fast from one damed to auclier. It is threefer natural to suppose that in this case Candingapuit love to Midhissonani is referred to and that he probably warned to keep it is they made for some time to make him to go into the conside world to accertain and counterest the matchingaries of Rimagupuit. This alone can easily explain only be warned to forget his love. for Midhissonani for a time table to see in the makes.

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What happened in the pations we can infer from a verse from the Saylin copper, blue gazant which forms were from the Saylin copper, blue gazant which forms assigned not only but times to that which is queen. Assigned to eathy but times to the sayling times, which is the sayling times the sayling times to the sayling times. We have the sayling times to the sayling times, the sayling times, the sayling times to the sayling times to the sayling times. On the sayling times to the sayling times to the sawling was reliably to an unsellows, and came to the quiet of the king ty only an unsellows, and came to the quiet of the king ty only an and times the sayling times to the sayli

ungestion. When Reveel, the Li Risingapita, are kinlen look jety on the and gives him as bid of ingravation. The mentional took it, and picked up a list of the came and the support of the size of the a laint. She rose and gives the client of the size of the catenoth five segments with it, and critically weeked usual factories of the size of the least size of the size of the size of the size of the least size of the size

As regards the Wazir, Barkamiria admitted that although he commelled his brother in all his dealings, he did but his daty and requested him to continue to govern the kingdom as he did for his brother. But Salar resiled NEW LIGHT ON THE HARLY GUPTA HISTORY 201 that as he was with Rawvell in 160, he would be with him in death also. Bankmarin, however, told him to write a book on the duries of hings. Saint consented, and wrote the book which is called "Instruction of Kinge," Which

book could this be? May it be the Milodre of Kiman-

The story of the Dest-Cassiroparts raises two questions of importance, the first a social and the second a historical one. The first of these is: How Candragupta II could marry his dead beether's wife? We are not here much concerned with the moral turpitude or otherwise involved in such a course of action. That question is fairly well answered by the Mareata-t-Toodrich which tells us that Dhruvasvimini had really chosen Candrarenta in a sequeneous ceremony for his wisdom and handsome form, but that when he brought her home, his brother took the girl from him, so that he was forced to give himself up to study and associate with the learned. numers up to sensy and associate when the caractery When threeters Rimagupta was killed by Candragupta, also could have no comprinction in murrying him though he was her handou'd numbers, for as a nature of fact also had already closen Candragupta but was compelled to marry his beetler instead. This is the straight reply to cory fine question so far so its arceal apper grow. But we are here concerned not with its moval, but its social side. When Candraguets marries Directoristics, she is a widow. How can be marry a widow? Secondly, he marries a lady who is not only a widow but his own elder brother's wife. How could Candragupta marry a widow who was his own beether's wife? This is the real social

quantion that presents itself to us, because nothing is more sheeking than this to an arthodox Hindu of the modern day. This, however, is in no way surprising to a sobelar who is convenant with the Smyll literature. The wellimport text asside serie secreçõe khiês on public pativa; 202 D. R. BEANDARKAR
policais-úpaira sórliséin palir-ango séddiyais é occasa tot

only in the Parisane but also in the Mental Serfit (XII, 97). This text allows a somme to remary another mus in see him of alwershy, see, some the first humber are proposed to the second of the second of the second is untransable, or dood, has become a religious occetic, or expelled from caster or when. In its impostant. The Mirsal-Serfit has been returned by Prof. Júly to the 5th or 4th country of the contract of the early Gappa partied and must therefore be considered as reflecting the precisions of that age. New this haw-book loop

5895 Anato-Arrivan strings arefulls stof behavior Miles name t Kahatran Mayate desam mahifi kahateum-ashati (XII-10) u "Wemen, have been created for the sake of promagnition women being the feld, and man the giver of the seed. The field must be given to him who has the seed. He who has no seed is unworthy to nossess the FeM." A text more suitable to our case may also be anoted: Mete bhartari sampr\$pt\$n dovar-\$dfn-ap@eya y\$ (Unacarchet narum kernat or deither reakirties is (XII. 50) Translation. When a woman, after the death of her husband. rejects her hutther in last or other (relations) who have come to her, and unites herself with a stranger through

list, the is the second (type of wanter woman).

There is no question of any siggap here. The woman referred to in this verse is not described as significant appointed by the bushand or elders for the purpose of raising an issue. It simply says that a woman when the bushand is dead next first units he seed with her

NEW LIGHT ON THE BARLY GUPTA HISTORY AND brother-in-law or other kinsmen, if any one of them is ready for this purpose. For what is a woman after all? She is for this purpose. For wast in a websate area and intended for precedence. Because she is but a field which really belongs to a man who has the seed. The only question is: the order of precedence. If she has a brother-in-law or a supervise kineman, he possesses a prior claim to her over that of any other man. If this is the line of reasoning which is commendable to the Smeth, Candragupta had every right to marry Dhravasvimini. In fact. there is one stansa (Ext. L.) quoted from our drama, where the words kilds and kalabilets have been used with reference to Rămagupta and Dhruvasvāmini respectively. We are told in this verse entered by Candrasourta hissaelf that Ramarunta, though a man, behaved himself like a Alls or impotent man be offering to surrender his curen to his enemy. Dhruvasvisnini had thus to become Asherilysis, that is, fit for being used by a stranger. The kehelvityi, that is, fit for being used by a stranger. The conduct of Cardragupes in marrying ber was thus not at all opposed to the law laid down by the Sarpic. If widow marriage and marrying the wise of a lead edder brother had been probibited by the Dharmackiters, he would not have been able to perform the occuracy and, above all, this sex Kambragupai i from that green would never have been allowed to succeed him to the throne. What we are layerer have to bear in mind in this cornection is this. We read of widow marriage or marriage with a brother-in-law as being permitted by the Status ber think nothing of them further because no clear historical instance of such an event was so far known. But when we find, as we do now, that no less a personage then Vikram@ditys, who made the Copta period a Golden Age in the ancient bistory of India, himself marries a wifow who was again the wife of his brother killed by himself, it cannot but shock the orthodox susceptibilities of most of us however we may like to contemplate his learning and the patronage he gave to Sanskrit

The second question that we have now to consider is whether Rimsgupta represents the correct form of the name of the Gapta sovereign who was the elder brother of Candragueta II. This question seises, because this name is not yet traceable in any of the inscriptions and coins of the early Gupta dynasty. It is true that this is an argument of silvatio and as such is not always to be relief upon. Nevertheless, we have to remember here that up till now so many coins and epigraphic records of the Gupta sovereigns have been found that it cannot but be considered strange that the name Rämagupta has not not been traced. On the other hand, of just about the time of Sumofragupta and Candragupta II we have discovered coins issued by a ruler who calls himself

Kitca. This Kitca is taken so a title of Samudragrapta, because on his coins we notice the suithet sursardiscolotts which in inscriptions is associated with Samudragusta and Samudraguota alone. This was the view which was originally pronounded by V. A. Smith (Inc.

aut, 1902, p. 259) and has been endoned by Mr. John Allen in his Cotologue of the Coins of the Gusta Dynasties etc. (Intro., p. axviii). There was no doubt some force in this argument before the plotes of Prabbiguatformer came to light. Prablishattgupes, we know, was the Chief Oueen of the Vikotaka king Rudrasens II. Above all. we are told that she was a daughter of Mohardiathodie Candragunta II from his queen Kubern-nags. And while describing this Gupta ruler, the record couples with his name just those four enithets which according to Swith are complet with Samutragupta alone in inscriptions (Eg. Inc. Vol. XV, p. 41). And one of these is agreedjecketti. If occupitionictis thus becomes an enithet not only of Samudragupta but also of Candragupta II, NEW LIGHT ON THE PARLY GIVETA HISTORY 205 there is no reason why it should not be an epithet of a third Gupta king also. Nothing is therefore more about now then to arrease that Kica is the same prince as Samudragupta, simply because Kica assumes the epithet of annerspeckeds on the reverse of his coins.
On the contrary, there is every reason to held that. Kinos
was a rather separate from Samudragupa to Candinassa a rather separate from Samudragupa to the rame which appears on either side of the standing figure of a king on the obverse especially below his left arm is the personal name of the king who issues them. This is how the names Samudra, Candra, Kumira and Skanda are found on the obverse, and if these are considered the individual names of separate Gunta kines, for the same reason we could to take. Kien also as separate from those just mentioned All evidence thus points to Kim being regarded as the personal name of a king distinct from Samudragupts. On personal name of a king distinct from Namurongapia. On the grounds of type and habric numberations connect his colors in time with those of Namuringappa and Cardin-gapta II. The conclusion is therefore not unemon-table that Rhungapia, the delfir toother of Cardingappa II, is a microding of Küngupta. The letters k and o of the Gupta period are of such a type as are easy to run into " and m. If the middle bar in the Gupta letter &s drove it can be read as so only. Similarly, if the lower left loop of the Gupta c extends itself unwittingly, as it does in cursive writing, it must read as se. In fact, if any is does in carsive writing, it must read as es. In fact, if any application of surfaceation imposed coin No. non Plate II. of Alliari Crischyne, be will find on the obverse the masses, rout Xiao, but secretaling the Keries. And if the middler consumerytes, Xiao can easily run nine Silma. We shall not therefore his for from right if the suppose that conjugating in the David Conference of the masses we had Kricagrapia as the marten of the distr between of Construpping III, but that later on, themles to the burried comieve hand of the scribes, Klaquipin come to be orithen and read as Rimagujos.

APPENDIX: ORIGINAL PASSAGES

(From the Harmstonian)

And (vi.Alfiyuse on pure hallowing the pure of th

(Prom Šatikarieya's commentary)

B
Šatinotin=Konya), Šatintilipath i Candraguyen-blastic-jeytep
Dheuroldovia, potenlayuvantari=Candraguyen-blastic-jeytep
weld-dibitida sile-teris-in-conservat vertodilia, iti i

vela-dharipa stravelo-ja apariretma vyapadia, iti i (From the Śraparopeublia) C. Straveno-sibustah Candravastah fatron skandhāvānah

Stri-veşa-nihmata). Candengapyta) fatroş skandlığıvlıra Alipumoş Sakaşıntivadlığıy-ağınmat i D

Dest-Candragerpte vidājakam prati Cardraguptah n := Sadvandrym pribavospma-vikrama-balka dpih;= ndibintin daudinah Hissay=eva guhst-mukhtid=abhimukhan niqer@muth

parvater:
Eksay=nje vidatne-kesandojne-bihrosye bima megsh
Gazdind-eva harer-dravani bahavo vizaya kini sabihiyaya s

Deyt-Canfragupte Vanntasenkr=udoldys Mithavasy= oleth it:— West-to-trade-troor=bloddinast netrayot Pratyshpels var-inase pulaking svedadi saustrarivast

Pratyringen var-linure pulakina svedari samutanvana Kurungen: aitambayor mupucayani samplimayon mapy messa Kurung-napidat mapy metho mivasama-granthis mtav mocchombida i

NEW LIGHT ON THE BARLY GUPTA HISTORY 207

York Deer Cantongupte Sakupatina paraia kecchrani-ngadhan Remagnata-dandhitetum mandightindari-maptyutar-ngoone pratidete mit Ventin-atthono-m-diyarayan kanton-Candongupu Ameyen viduskepuolashi i-Vidi-shio ankan dipid bhawala lugar velime

rains—Candingcom Abreyon, vidigalogucoloub):—
Vidir—bio anthum dipin bhavada inape; velaye
majban diminosi salishko padhido padaqo vi gamtum b
Nayalash—(anapadara) atr—npatyad—sintaghysh

(pravidya Cet) patalaku-hanti)

Cep-jayada jayada kumfiro i kumfira kahka ajjusb]

ejia libu ejiyat kesavil kitrapena anda vimapat kuyatean pekishashiribiha pazuratakirada olik kautu lisasa ese ederde Dimerushirek sa sentra-peribibitata pastikupake pastikushira pahaja kizastrama samipe ejiyashiri inaqquatiga Equidalmi samita a sekishatiri inani bira saman samirata inishiribihatiri mani bira saman samirata karabitatiri inishiribihatiri inishir

Vide-at dien-delte i klava shen bloopingeis (4 georga pacheli di yavazi-storio) atti-resch kette affaratabi di yavazi-storio) atti-resch kette georga-pacheli di yavazi-storio). Georgayavani palamani attiyavani palamani ili. (Prom the Majadarama)

G CETOTE THE JAMPANAPAR

(c) II. 22 (nijasta, p. 70) bikimanya praistotid-mayanya hipatom-washi titakapanan i Thidahay-machitahutu ten diyardam-wali Yothi Doo-Candraguni dirityi 'iku pelerensa usivisasanya falanya Ilmandan-anjandias akipangajine rajida Rimanyana witusahamintan' jojanah parajaman - Chrosoleri nepulipshi Kunton Candragunia yakapanan' wayati yakibi.

Protest-esticate as khale-sham tekn parityaktan

ntsake!
Tratyngen-yenvana-vishtsbuonen mangam metad.
Ripo-drigani on tava yenvana-yegya-tiptes.!
Sakita on many-mangamin manumuliyanino.
Denia tyajinat halavidan-trasyi ne tarifigib ii

* Read "with firth an

Read "vadhietha

Anva-stri-suckase Dhrovedort Yadi bhattim avekkhasi tado mām marava(da)bhātişi pari-Rein: tunitmi devte trinavat tvafantam Disconfest ahan pi jiyidan paricuyahti ajjaattuu padhamaparan vyeva pariculaust) ncheri destri resti me davalată i Dhroudes's ivam niputtuses this dayshuds (am apayaraddho isno semestis eyaris parkoniyadi i Rein. tvavi sthitan sneho nihandhanati manah I Dimpagest:

D. R. RHANDARKAR

ado vyeva mandabbig# parichchaiy#mi! Breit. tyayy-unfrogita-prompt trad-arthe vadast sake t

parityak iz maye devi jano 'yan jana eva me i

buckie from all pringermans (cargenells)

desi nadariti carada mandale obratalia kira estia kartuali i

Reis:

Atotoisson Aphichtettina istvam saaman namavisvasi i

Discountres.

vivorado) khan ni de skuentama arthi iirea t

Res:

tond-lighthary-rapameturi sa dat-miden ward na kahama s

96. : Etst. strf-vessdhiri-Candragupta-bedhanii;tham=abbibi-

tamwapi videpeat-strayena" Dhruvudenyti atri-vishayasi prati-

pannam -- iti bhianartha-roiskam (

Read vifesons.

NEW LIGHT ON THE DADLY OFFICE PROPORTY OF And also L 46 (redbs. p. 94): wreth their wassesministed. rodish I varies Devi Candraguete Rais Candragenturh - Shu:

twid-dublehars-Rospetan on far-nodes and on behaves Discussion straffittes with 1 Barrier irach all blist citantraum broads combineds:

desi nadamti candamandalte ni cabulta kime m

Perimba ! tvayy-aguropita-prerzęk tvod-artho yaźnak subs.

parityaktā mayā dest jano'yam jana eva me v abox of bridge periodystict patherespecus yyers tamen

atra strtvesa-silvuste Chandra-custe privavacazait strtpratyurit Dhravadevys gurn-manya-autitou-espacya vyasasa-

(1) On 1.52 (sympthesis, n. 196); h) moreone and hose-chaloci-

times rati-barab-stary-bitskin vicesum peterbant wather Devt-Confraguete cutarthe '4ke Chardyneuroph orive Mathavasene runn identa me bandham waiisnava!

kanthe kisknara-kaothi bEhu-latike-petak samesa barastite stans.handbook more holds hadredte onedyayam t

pikiau tvoj jagnasa stholo-peapaviet sainimmaven w pirradi tundorma haddharezrova hedavati handhan tunar-m-Erhati !

atra ratch prartisant II. 2 (penkarana) o. 1665- tation ca vedentriale apollopumie visavarahitara-sani coshiitasi nibadhyata I Yatha Viiakhudatta-keto Devt-Candragupte McGarvasentin sampidisya Kumura-

Cambra continuo moletino

210 D. R. HHANDARKAR Saund-Birujulan shorpala-rucher—Shedhauti netrapek pratpatpeju verbane pelakie svoluk sagritarrank;

ken = #py=aspplac = #py=adho nivasana-grazibis = bav = ochv-site) #

K

K.
(8) IV, 2 (discuss; p. 188): . . . yorks us Devi-Condengapte nationes like

na siya-kara-visthaza-paythiy-dama-vera-timir-abo t utya-vila-varees onedo gayumat gaba-larighio vissi t ivar avangwa-dodhinak irruk-muusttarva Koonto-Conto-

iyan svapayadaskinak iyesk-cametnaya Kumfes-Gimlesgaptusya candr-daya-varyasena pravola-pratipikik-eti i Akkatin bika-madiya yiku-cainistan manfil pikrawa

babir-mhampet niknovak tatpraydasi anniaktikiden «Rejigagatwil Reny-uhlmyopid-oyiddhu niipkriiniki yatha Devi-Cardra quite naticham-dah-date

bahravila-kajja-visesask algudham nipharasi mayanido i rikkhalai khuddha-chitu sunsut taah maqo riupu i iyaan-unmattasy Candraguptasya modesa-vikitu-popumapangon magak-daru-bilitasya mgabub-gaman-irihati niskusian

.

L

Biš (krana; p. 110): hhvonya parūbityntyasy = 8thavā
hkvyazasay = nrihasy = ca-praithadivasta = aimayo yathāvastibā-enja-sistoyah kranab baldiši = tura kranate sa
paithaupus tiyvarthab i yathā Devi-Ganingspite Gasfor-

gupto Dhravadevto dyshva suagatem waka

smolketi i

lymm-mpi dert tighati y-mainki rampuh om-matilotiquis qa kanega-lokena misa dalimi istali-jongatega orbindinosa pupir-mva omadi kalil i patyol kiliba-jon orbinen omitem manusa punisoly satu hali-koopa-vinoda-lokiny arabibily kalentelipir. Europeier u atan Dhermadovahildi omnost i funfanzartena misa osoh i (From the Köspo-edmärke) p. 47.)

Date# rufelha-goth Khas-#dhipatuye deets. Dhravasvëmintë vannët khandita-#thas# nivavrite fordarma/amajeunto prodi il tasminn were Himstaye guru-gabs kepa-kvunst-Kirmare ! greante tava Kārtikeya-nagara-atrigām gagali kirtayah s

(From the Sanifra conper-plate grant, Ep. Jist., Vol. XVIII. p. 248, v. 48,1

beledere krijmst elekturen kila kalan data sa Grendorrent i venStynii tanuh ava-ciiram wasaked - valre-irthakalo hu betauntane compati, Ritalianale III official di Attori le la transi in



SOURCES OF PROPERTY UNDER HINDU LAW

There are two important tests bearing on this question.

(A) Manu, 10, 115.

सम्रतिकारका दार्था हाथे आधा स्रवेत शक्तः रुकेताः कर्मवेत्रसम्ब सर्वातस्य ५० वा ॥

There are accent harful sources of Property:—Lukeritson Acquisition, Probase, Conquest, Investment, Industry (Trade and Agriculture), and Righthi Gird.—Quosed in Mathawa, p. 604; Partianusadhana, p. 350; and Piraniriadaya, p. 537; Sarpinatur II, p. 350; Yiddasaphi (Stu II, p. 345; in Hentildi, Doke, p. 41)

The seven terms used here have been explained as follows:—

 cap. "Labba" is coming by briefst fresauce, or looms presents from some persons. "Uses fire we "kwalis" in the four cases. "Iyay, "is both, is "kwalis for fixed by each great for the "Walay..." English Gelf. in "lood" as "south for the "Walay..." English Gelf. in "lood" is "lood". "I "lood" is the "Walay..." English Gelf. in "lood" in "lood". "I "lood" is "lood to "Gelf." English "Gelf." in "lood in "loom." English Gelf. in "lood" in "loom." English "Gelf. in "loom in "lood" in "loom." English "John", by ballen, by dames of white leads "Labba", "double, by dames of shall strashy lodges to one foods and other properties." I "look" in "loom." I want of shallows. "Propeys" and "look" in "loom." I want of shallows. "Propeys" and "look "loom" in "look "loom" in "look" in "loom." "look "look" in "loom." "look and other properties."

to some people 'jaya' stands for winning at gambling; but this is not right: as gambling cannot be regarded as a 'lawful' means of acquiring property...(Medbirthin) ''Dira'' is property acquired by reason of relation.

meass—'Karnayaya,' dataining wagen by meass of an and other means—'Satpatajayan's to the accepting of each pure gifts as are not forbidden, from persons of pure climates. The first three are for all more, 'Jaya's' for the Karnaya, 'Parayaya's' for the Valloy, 'Karnayaya's' for the Sathura, and 'Pantigrala' for the Beilmanna—(Savoyide nitribysus, 'Daya' and the nest are the seven sources of property valled see 'Luvida', Le, its accordance with only "sights—'Diva' is received valued by "Chris" in Savoyide valued as "sights—'Diva' is received valued by "sights—'Diva's "sights—'Diva's" in the sights—'Diva's sight

when he having, i.e., in accommon wan dreat singuis-Dilya' is properly obtained by reason of relationship;— "Hobia," is obtaining hilden treasure or friendly presents. The first three are lawful for all the four castes,—What is obtained by conquest is lawful for the Kagniya only,— "Prayogal stands for agriculture and trade. These two are lawful for the Vaison—"Sunningstrabs' is layerful for the

Bethmaga.—(Kullöka)

'Sources of property!—i.e., means of acquiring wealth,
'Lawful' not Bogal.—'D@ya,' obtaining, by partition, the
property of one's father and others.—'Likha.' acquiring of

SOURCES OF PROPERTY UNDER HINDU LAW INhidden treasure and much things.—'Kraya' chaining things by purchase or exchange.—'Iyaya' in gualding or in boths.—'Propaga', investing meany on interest common for all the four cases: 'Traya' in possible to Common for all the four cases: 'Traya' in possible to the Kentings on are 'money-inefing' and 'trade and agriculters' to the Volum and 'inching' dat' to the Britmann.

—(Raghaviannéa)
This text describes the seven means of acquiring perpetty, for the Beilmanas, in normal times.—Lashil, lost, permissible in normal times.—Lashil, distallent distance—Skrays, the purchase of Isada and star things—Isada control of the star text of the star

'Diya' is one's share in the father's property.— 'Lishat,' obtaining of bidden treasure.—'I yay', chaining in war.—'Prayega,' sugmenting onc's wealth by sat, trade and such means.—'Karmayega,' by means of arts and orafus.—(Ramanadra.) 'Prayega,' investing money for profit.—'Karmayega'

'Frayoga' investing money for profit—"Exercayoga' is officialing as a priest at sacrifices. The first three are laudit for all the four castes; 'Jaya' is lawful for the Kaptriya, and 'Prayoga' for the Volfon and also for the Sôdra; and 'Karmayoga' for the Britmana only—(Visusattodouxy p. 317-538.)

DBys. is what has come through relationship; 'Labba.' is finding of treasure-trove and such things;— 'Jaya' is conquest of war; 'Prayoga 'is money-hunding on interest;—'Karmayoga' is trade and agriculture.—(Surnantee III on 350-351.)

'Prayoga' is monetary transaction for earning interest;—'Karmayoga' is officiating as priort at sacrifiers.— (Hemādri-Dāsa, p. 41.) (B) (Gautama 10, 39- 42-)

real necessificationing feeding represents and the control of the

A mm is an owner when three are Inheritance, Purdam, Partition, Finding and Trover; I-in difficient to this, there is Gift for the Britmanga,—Conquest for the Kestriya,—and Exeming for the Veriges and Sidne.—(Quosel in Aparticle, p. 129; Middlesselp, p. 314, 994 and 691; and Partitionasselesso, p. 122).

These terms have been extellated as follows:—

These terms have been explained as follows:—
'Sam'wibbigs' Partition' is been laid down as creating ownership-"Aparticles, p. 729.)

"Birtha" is inheritance, direct and 'unobstructed';—
'San'wibbigs' is inheritance, indirect, 'obstructed';—
Parignah's indiring, in the terest and such place, of such

things as wood, grass and the like, not belonging to any person; — Addigunar' is finding of treasure-trove and such hings—"Like is an additional source of property peculiar for the Revinus; what is acquired by peacession or as "wages" is peculiar for the Vallysi; and what is acculted by serving the twischers in peculiar for the vallysis; and what is

Sidns-(shoulded on Ministean, p. 315).
The sources of opposity manifound here are common to all near. 'Rithal, reads for 'unbolarcent' or 'above Thomassure,' Sathvilalige,' for 'observed' or 'indirect indirectionser,' Parigusals' in the observing of sont' until indirectionser, 'Parigusals' in the observation of sont' outside these above not oblinged to any one clay; 'Allaigeans' in finding a treasure rows and down things,—where these conditions are present, the roan becomes the 'owner'; (e.,), to come to be regarded as the

things—where these conditions are present, the none hecemen the 'owner'; i.e., he comes to be regarded as the 'owner' only when the said conditions are actually perceived to be present.—The source peculiar to the Brithmana it what he obtain by way of gift; this is in addition to those commercial above,—the 'securce' possiliar to the

SOURCES OF PROPERTY UNDER HINDU LAW 217 Kentriya is conquest, imposition of flour and so forth; to the

Valley, what is earned by oglotalities, earli-ternfoling on of orth,—to the Solin, what is earned at wages for wring the twice-born. This last includes all finese earlings that are made by people of the 'missel' actors, for install reasons and professions have been prescribed as "dantionfriends for the Sign and so feeth—Cultilabora", pp. 611-622. [These two—Parigraphs and "Adhligants" correspond to "Libba" of Maria Calledon.

'Albha' o' Maru.]

'Ownenship' being purely temperal, what this text does is to indicate that permitar transportent results accrue to the Buildungs if he restricts his acquisitions or 'gift' only,—to the Xşariya if he restricts it to 'conquest'

only and to forth—(Pavdiseowshährar, p. 120.)

Mann has counterated the sources of property for all
men, making no distinction in reference to castes. Gantana, however, makes Icheritanee, Purchase and Acquisition only common to all castes, he reserves (Conquest for
the Kapariya (though Mann rethins it for all).—Estiming
for the Valiya and Staffar only (though this is included

tion salp common's all assets he reserves 'Compose' for the Kenriya (though Mann retains it for all).—'Esming' for the Vailya and Stiften only though this is installed under 'Frayaya' and 'Karanyaya' of Mann which are common to all).—"And Gill' for the Brilmana, solly (Snough im Mann this also light the common line).—"It is interesting to sole, however, that the commentality.—"It interesting to sole, however, that the commentality of Mann, from Medilibilith downwards, keep applied Oustamak definition to Mann's teer take.



ANCIENT INDIAN EDUCATION AS DESCRIBED IN THE SMRITI TEXTS

The pupil's first introduction to efficiently was made by the performance of a ceremony called Philydresidis at which the children of all cases were to commence the learning of the alphabet for the first time. The age sixed for this was five for all cause alibe.¹

The formal and regular introduction to obtaints one discovers made by the correction of Equations which was recovered as the contrast of Equations which was recovered by the contrast of the contrast through under different relax. Manches of these some most slightle for this errors, which was been discovered by the contrast of the special contrast of the property which was containly used up by the first three courts, should not be missed. In this connection according to the contrast of the first charge of the first charge of the special contrast of the contrast of the

े संबक्षे रंपने वर्षे सब्दुई तथारी । वर्ष समितिको साथे विकाससम्बद्धाः

(Virtualkarmattara.) हाने नक्षे दिश्ले क्षेत्रे को विश्वदे ।

denge om hjana kamentarion i

(Nondinardnas)

No evidence regarding the VidyGrambha ceremony is however to be found in the authoritative Sikrus. * Aposteries DATA 1, 1, 1/A.

Third.

unternen, a Biobladder in the rating amoun, or all of them in againg. Buschitysma is connected by this with the traintions of in earlier age. The unifort Veight ribual in certain cases admitted Sofras and particularly, the Rathickius or compensor who, according to all incomens, had Soffar blood in the veina, to a participation in the Senata rites.

The Politisks Relieves even gives certain Mantras to be rectord by the Reshables in the Appendidnt acroline. Buddistyns IDs. So. 1, 9, 17, e] defines the Reshables as the designing of a Visiyu male and deltain format article healthy shows again the mission dates and the exclusion of the experient from the politique of infinition (which is negrenative of the Abrilley) above min in the works of the Situation Side Apparatush, are to be regarded only as the vatester of the Committee is large and the statement of the Committee is large and the varieties of the Committee is large and the committee is large.

The palse of iministics way with the corses. The finitionary is to be initiated in equiting the Kamulya is, summer and Variety in automat. The upperlimate four Upparayana are orth in far the distination, 1-22 for the Upparayana are orth in far the distination, 1-22 for in the age-limits to boxever given in a few of the Sitzani Sitzanian to administe are as Britanaya [17, 1, 2] and the Languaghtelli fact in it the secretal position [17, 1, 2] but a the area [17, 1, 2] after the encaption [17, 1, 2] but also leaves it to be demanded by the Amiliary of the paging according as it is consistently the Amiliary of the paging according as it is consistently by the Amiliary of the paging according as it is consistently by the Amiliary of the paging according as it is consistently the Amiliary of the paging according as it is consistently take Amiliary as it is consistently as the Amiliary and the Amiliary of the Paging according as it is consistently as the Amiliary of the Paging according as it is consistently as the Amiliary of the Paging according as it is consistently as the Amiliary of the Paging according as it is consistently as the Amiliary of the Paging according as it is consistently as the Amiliary of the Paging according as it is consistently as the Amiliary of the Paging according as it is consistently as the Amiliary of the Paging according to the Paging according t

* Apartments, 58, 1,1,1,19; Hirospakelin,1,1,1,4; Bas-

^{12;} Visus XXIII, 15-17; 26.

* Always calculated from time of connection

ridared ampirious by them [II, 2, 4]. Gostama mentions ridared ampirious by them [11, 2, 4]. Constains measures as the maximum age the oversitelt year for a Kapitiya and overstysecond for a Valleya [1, 13, 14] white as the minimum age of initiation for a Bohmanya, he mentions the normal case of the eligibility years as the night and phil-'for the finishing and a some particular wind of the father [1, 5, 6]. This wish is explained by Massa as the wish to attain special profelency in the respective pursuits of the different castes. 'For a Brilimona who aspires after divise different cause. You a Brillmann who appressable think givey and spiritual pre-equivence or smoothy resulting from penformery in sacred learning [houles meanmakinousys] the indinates should take place in the fifth year; that for a Rancing who wants to become aronag and powerful [botherious] in the sixth; and that for a Vultya who longs

for great success in agricultural and mercantile pursuits [arthino] in the eighth year [II, 37]. The 'wish' is howjartinosity) in the eighth year [1,1,3]. The 'wai' in hisra-ere disboration [1, 1, 2, 1-20]. For those similar of a Agustration [5, 1, 1, 2-1-20]. For those similar or ag-cial sprimal excellence [1/enhanyesseeshlesses as in Manua] he fixes the seventh year; for those similar or comparity [1/enhanyes] minh year; for limithous (gasafirity signaris [6/gastelmen] minh year; for limithous (gasafirithous) Abacca) tenth year; for value force [6/enhanyes] minh properties of the companyes of the companyes of the companyes of the properties of the companyes of the comp cleventh year; and for property in cettle fociablescotwelfth year.

It will speed that there are two principles assumed

in determining the arrelimits of instruction for the different castes. In the first place, the Brakmana begins his colousion at the enrient ago and this may be for two nes-sons: he attains intellectual eligibility earlier than the hours of other castes and he has also to underso a far more

^{&#}x27; Are the later ages fixed for considerations of bodily health. and vigour, considerations which sold determine the matricula-tion age limit in modern universities?

extended and deeper course of study and discipline. With regard to the popils of other castes the period of their theoretical studies or mere book learning must be much shorter than that of Bellimanus so that they may take to their respective professions in the practical spheres of life in the ages most suitable for the purpose. It may also be noted that the age of seven (according to our reckoning) at which the Brilintana begins his education is also the age recognizeded by modern educationists.

The spiritual significance of the coremony of initiation as indicated in the sacred texts cited show is also, followed out in the Stires. Manu explains it then: "Of him who gives natural birth and him who gives the knowledge of the Veda, the giver of the Veda is the store venerable father . . . that birth which a teacher . . . procures for blue through the Siriti is real, exempt from age and death." [II, 146, 143.] The same sentiment is repeated by Vasiatha [II, J] and Visyn [XXX, 44-46] (the new existence arouired by his initiation in the Veda). Apartamina expresses in thus: "He (Scorpe) causes him (pupil) to be born a second time by impurting to him sacred learning. This second both is the best." Gautema niso says : "That (initiation) is the second birth." [L.S.] Bandhiyana also refers to the 'second birth through the Veda/ [J, 2, 3, 6] and to a Bribmana having two births [I, 11, 21, 14]. The preceptor is thus the spiritual father, to when the care of the pupil's mind and spirit is committed after his body is duly nessed by his natural parents and made at the big transfer to a new bosse and suvicemment congunial to his spiritual greents.

The obligation for mon of the three twice-bern coates to get themselves initiated at the proper ages could not be violated with impunity. Those who violated such obligatory injunctions earned for themselves the degrading with of Public-Shiobhai (a.s., row no base) but their right of a learning the Shirity and we can teal right in a few parts of the size of the property or valence of inflation, resulting, resigness and social rates concert [closelabous on $(S, K_1, V_1, v_1) = 1, V_2, K_3, K_4, V_4, V_5]$. Associating to Matta they are to be designated "Vergram of the order or the order of the order or the order of the order order of the order order order or the order ord

They were reclaimed by perintmans or sentin prescribed presenters. Aparthus 11, 1, 1, 20] where the persons to the persons to present the present to the person to upon a suddent mode are change, etc., for the space of two months. Veys [LLV, 20] persons the Prijisjans persons and applies the designation Frijisjan persons coliniates [LVII, 2] whigh a presenter Delithal persons which means subsiding for two mention on hetrogrands which means subsiding for two mention on hetrogrands using under set for EU, To-527]. Most also persons [M. M. 1987]. Larly, Gournes expression [M. M. 1987]. Larly, Gournes expression [M. M. 1987]. Larly, Gournes expression [M. 1987]. Most allow the time for influidois to pass as a mirror effective [M. 1987].

Considering the sevenity of the penumes and penulicis ambeing to the violations of the obligation of initiation by men of all the three centes, it is imposent that the institution penulicisty worked as a computacy system of universal education in the native Hinds south policy. The minimized over treated as outstand who were detailed all the benefits of solid like and deteased own moveredy of manifestal penulicists. A high degree of universal library was that were perfect recognition in careful with a consistent of the contraction of the co

DADHA KUMUD MOOKERJI

the first care and objectives of needey which was the real governing subtricty in much comment afterin. We must also receipted the much comment aftering the prolate of the comment and the elementary dancy that reast upon must to outh aimset us metal themselves through a course of response cutternal delingible going expectation to an interfecting of repeatures including," contention of crows and processes of the comment of the comment of the composition of amountainty of the comment of the composition of amountainty.

We shall now go into the details of this primary ceremony of Upanayano and bring out its full edocational significance.

Finally, with regard to the meaning of the term

Upprosymma, the element Upproi does not imply the introduction to a tracher of a student by his father or any other relation. The texts clearly point to a different translation and imply the introduction of the student to francourpe by the tracher himself. The stadent enters upon (agolfs) by the bracher summer. And season emery upon (apont) the deadsocobarge or emery with (apont) the tracker; by who has thus entered upon studentiship is consequently designated as apeta [Sants. IV, 8, 1, Përust. III, 10, oregusted to spece comes and of the second o (c) in mat sense the word Opegana [Jointon Gr. J. 22] is sensitions used for the most usual term Upparagnet. The sense is further confirmed by two passages in the Schapetha Bröheups. In one [KI, 5, 2, 15] Sancheya says to Uddilaka Ārapī: "I will. enter as a student with the reserved One (Upiyimi bhagavantam). Arapi replies: "Come, cuter (with me) (eleaneds)," and he initiated him (tree lopes/eye). In the ether passage [XI, 5, 4, 16] it is stated that according to serne, a teacher who has initiated a Bolkmann as a student (fellbaupan brakmararyen upunipa) should abstain from account intercourse, for a student who enters upon studentship (no brakescoryans spaint) becomes as it were a orrida. Elaborate details are given in the books for the proper performance of the commony. We shall select such as are more interesting. There are four special external marks prescribed for the brokmackrin when he is about to be initiated. These are: (1) exercise of which the material

and colour vary with the casts, (2, 3) abias, and aiodio also varying with the castes, and (4) seems of which the material and length vary with the caster." It may be noted that the material of the sirdle seems to be determined with reference to the distinctive occurations of the different racks. It is Mutia grass for the Braismans, bowstring for the Keettriya (symbolical of his military avocation) and woollen thread for the Vaiiwa. There is also a special spiritual significance behind these external marks. The symbolism of the parasent is thus explained by Piraskara [11, 2, 7]. 'In the way in which Behaspati put the garment of im-mortality on Indra, thus I not (this parment) on thee for the sales of long life, of old are, of strength, of splendour."

According to Hirayyaketin who extends still further the scope of this symbolism, the student puts on the garment that he may be clothed " with long life, with increase of wealth and he a protector of human beings against imprecations." [1, 1, 4, 2-3.] There is again a symbolism in the girdle which is put round the waist of the boy with the following verse: 'Here she has come to us, who drives away sin, purifying our grand and our protection . . . this blessed of elle "[Hirones, I. 4, 4]. Gobbila also reverds n. 50.

Sapha, II, 1, 16, 191; II, 13; Zácož, I, 16, 105; Pitrovic, II, 5, 166; Gulkara II, 10, 65; Hirropen, I, 1, 17; A, 7; Ap. Gr. IV, 10, 10,

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the grides on the grides of protection [31, 15, 27] is a wife We Beatler [31], a position from [31, 32] and Statisfyson [31, 15], a regarded the operation in shifts we have an indication in an argue of Agomental [30, 35, 17, 1, 16]. The observables in increase of Bellitzanea power halfs were their source of Bellitzanea power halfs were their source of Bellitzanea power halfs were their life of Garpitz & Bellitzanea power halfs were find the Garpitz & Bellitzanea [12, 24, 24]. Bitteggrides [11, 12, 24] and the stall α of class α solid varies form β of the stall α of class β of β of the stall α of class β of the stall α of the stall α of β o

When the intenting puril is thus properly dressed, he has to satisfy some preliminary queries gut to him by the tracker before he infinises him. The first query was as regards him name and himsus. The first query was as regards him to declare formally that he wants admission as a disciple. The form of the declaration is thus prescribed by Himsus him in the first [1, 5, 5]: "I have come hilber to be a student. Initiate stel: I will be a stedent, impelled by the God Stvirt!" Piraskars makes the teacher ask the pupil 'Whose pupil art thou?' And the pupil answers 'Yours' III. 2, 19, 20]. The object of this was probably to make the numil require that he would abide by the rules of Brakensourys upon which he would be represently enturing. According to Visco [XXIX. 5, 9, 10] the teacher sense not admit to his teaching one whom he does not know. There are also laid down certain suscal conditions qualifying a papil for admission. 'He must not be a scorner, a wided man or one of meontrolled passions; he must be pure, attentive, possessed of a good memory and chasts, who will not grieve use revols the teacher, to whose the sacred knowledge can be revealed as to a keeper of

Keatrice, for great revulty, and the Vaides for great wealth. [Hirasua. I, 1, 4, 8,] According to Stakhavana [II, 2, 13-14] "those who are desirous of a host of affigurents should be initiated with the year. 'Then the Lord of Hosts' [Rv. II. 23, 1] " and ," warriors with the verse: "Come here, do not come to harm' [Rv. VIII, 20, 1.] " Some of the prayers used in the performance of the

ceremony indicate the elvicit of education. They are both religious and secular, and such as are necessary for the harmonious development of a man's nature. The pupil prays to the gods for insight, offspring, splendour, strength and vigour [Areal I, 21, 4]. According to Stickbiyana be prays for long life, offspring and strength, increase wealth, mastery of all the Vefax, firms and kins. Piradeara

inviolable character of the strictual bond that connected them: "The heart shall dwell in my heart; my mind 229

then shift follow with thy mind; in my west then shall rejoin with all thy heart; to me shore those shall offere; in me thy thoughts shall shell; upon me thy veneration shall be here; when i speak those shall be silent? [Hiller, N. I., 2, 5, 11; Schida I., 4, 1, 1, 1]. Prieme J. 18 & Hennile for marringal; slimal, 1, 2, 1, 5]. The currency of iministics concludes with the follow-

ing charge hild upon the Brahmatchin: "A Brahmatchin art then! Drink water. Do the strevier. Do not alsey in the day-time. Be devoted to the teacher. Study the Veda" (Alest: 1, 22, 2) Steikhilyens (III, 45) 463. to further day—"Put or Intel. [Cl. Blench, II, 5, 2; Gabbles, II, 10, 3; Blency, I., 7, 5, 11]. The period of steicherting on Envisionary begins with

what is called the Swides evens. Brahmsonryn gractically means the observances which the stadent has so keen through certain periods of time before the different texts which he has to learn, our be targets him. Thus the study of the Veda is opened by the Sivitri [ci. Sat. Br. XI, 5.4. 6 ft. The Bellemana student is to be tapered the Gloveri which belongs to Viletimitta [Rv. III. 62, 10]: the Eastriys is to be taught the realsh as ascribed to Hirayyastopa [Rv. I 85. 2]; the Vaidya is to be tought the Jagust which is a verse ascribed to Vienadeva [Rv. IV, 40, 5] or to Hiranyastlen [Rv. I, 35, 9]. The Salabra note observed as a preparation for that instruction stight last for one year or three days or the Skyltyl can be trught immediately after the initation. [Situal II, 3, 1-6; 7, 11.] According to Physphane [IL, 4, 3, 6] the Santre crate may last for our year. six months, twentyfour days, twelve days, six days or three days. [For teaching the Strict of Goldale II. 10. 39; Hiramao I, 2, 6, 11; Ap. Gr. IV, 11, 94; Kh. II, 4, 20; Jac. L.2), 5 6: 22, 29.] The normal time for this, the first of the Bookersciria's water or special observances, seems

had to live on special food which was not to be either sengent or saline or talk according to Khildira [II, 4, 12] and to bey that food firstly of his mother and of two other women friends or of as many sathers are in the prioribranhood' [Goldrich, II, 10, 42] or 'other boxes where they branhood! [Goldsin, II, 10, 43] or 'other brases where they are kindly disposed towards him [Rirospo, 1, 2, 7, 17] or of a 'rougan who work writzen [Saiska II, 6, 6, 4 dm. 1, 22, 3] or frost three weapen who will not reduce or from six, where can indefine number [Planes II, 5, 5, 6]. Mann [II, 50] makes the pupil beg food first of his methan, then of his sister, then of his own maternal next and then of a female who will not diagram him by a releast. The alms were to be collected in a bond given to the papil by his teacher. [Hiveneys. I. 2, 7, 14.] After the lapse of these three days of observing the Silvity crata, the studentship formally begins under prescribed conditions governing the life and studies of the numl dwelling in his teacher's house.

The restrictions as regards food are withfrawn and the student is allowed to est pumpent and saline food and vegetables [Husaye, I, 2, 9, 9]. Mans feebids the states of loaney, meat, substances used for flavouring food and substances turned sold [13, 177; et Baudh 1, 3, 21-24; Parask II, 5, 12; Goldillo III, 1, 17, 19, 23]. According to Apastamba, also, the Beakmacirin shall not eat food offered at a carrifice nor purgent conditions, sak, honey or most [L.1, 2; 2, 23; L.1, 4, 6]. Apastembs, appealing to the Minsterlets, combate the dontrine implied in the to the Minikaists, corchast the destrine implied in the injunction of Bambhiyana that pupils may est intribident 5004, such as honey, ment and pungent conditionate if it is given to them as leavings by ideatr teacher. For the general rule is that students should set the fragments of food given to them by their teachers, and are to deep their teachers except when ordered to commit crimes which

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small based order and seed on contenting to Benderic Names, and four titles design found from the Grazers, [31], it is problish theory and some: The last of content, in the problem of the seed of t

to go est. Spayed for almo. Conceally, the summa was proposed for least and over to be addressed in preactival torses warring assuming to the east of the Negalier constraint of the summa strength of the state of the Negalier contractive and the streams presented for saking almost the out, of the streams presented for saking almost a summa stream of the saking almost a summa stream of the saking almost a good for benegative, 1/2, 1/2, 1/2, 1/2, 1/2, and 1/2, 1/2, 1/2, 1/2, 1/2, 1/2, and 1/2, 1

ANCIENT INDIAN EDUCATION

According to Man, the proper process in to agreeated the standard resident with the Landsdag of the Veda and in performing coordine and are much the Landsdag of the Veda and in performing coordine and are much for the Veda and in performing coordine and are much for the Landsdag of the Veda and Landsdag of Landsdag (Landsdag of Landsdag of

The life of the storiest was regulated on the principle that he must do what is pleasing an exerciculate but in teacher (Gend. II, 30; Vigou XXVIII, 7]. As Agastania, post is stored, destinishing the pupil shall "seas this teacher deally by acts tending to the acquisition of sprinted and material wealth" [1, 1, 4, 23]. The interaction of sential was all comprise collecting search feet, Kest gross, conclung, which is the season of the contraction of the contraction of the contraction of the contraction of the fee cooking, begging alone, see Distant II, 182]. Thus the wast important least of often safe begging

for exching begging aims, see [Manu II, 182]. Thus the sun amperant tain of shein and begging in the corrected ovlid field and he of the state of th

before adding the fuel he is free to use the broom at his pleasure [IAM: 16—19]. Besides feeting and tending-the far twice daily, the popul was to leach water in a vessel for the use of his teacher both in the moming and avoining [IA: 13]. Thus the standing daties to be performed by the

studiest in the interests of his teacher and of his own discipline and moral life were begging, fatching finel, water and flowers and other articles lie startifics and tending the sacred fire. The duties were more of the nature of services readered to the teacher but these were others more directly counseted with his own life. We have already considered the regulations prescribed regarding

the unitests diet. We shall now consider these regarding hid dress, the lauration he must verifi, his germal balantour, the habits he must verifi are varied, his germal balantour, the habits he must verifi or califrant and the like.

The dress of the Reakmactifu was precisely the same as is promitted for him on the control of his Uporayana certicoly. The dress was made up of (1) the gridely, (2) the stiff, 1) tower gammes, (6) upper gammes, and (5) manifold using. The girlde of a Bethrings was to be made of Millian season consists.

girlen, (i) this staff, (i) lower gamma, (i) super-gamma, gamma, gamma,

"The most (Mare); that of a Kanthiya of a branch of

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the buryan tree shich grows downwards or of Vaja, or
Khadina (Manu) but of Valaja, of Bladra or Udambara
owed or of Pda (Manu). According to some authorities
the shift of a student, without any selective to eath,
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of the sarifice. The length of the anxi after varies around,
ing to caste: for a Builmons it is to reach the rend of the
hair for a Kattrist to reach this rechold and for a Valent

the dip of his more (Maniss. The stateme shared be mirghed with without a bluemist, humbours us to look a real Euler's to seening some, with their halds periods, unbarr by the (Datum, with their halds periods, unbarr by the (Datum, in the half of a data samination or wood (Datum). Asserting at the half of a data samination or wood (Datum), Americang to said vessibles blarkeds may be worn as these generated and would be a seen to be worn as a three generated of the Saids are to be worn as upper generated; for the Bullmann of the saids of a common feer of blarket does satisfying and of the said of the saids of a common feer of blarket does satisfying the said of the said of the saids of the said o

threads; that of a Kastriya of hempen threads and that of a Valitya of woollen threads. According to Bandhiyana

a Valjas of worders throuds. Americing to Buildingues, [1, 8, 1] cle serricinal formed in the security of Keile gross or common and should confire of three three strings burger as the security of the securi

satisfies consist in set pleasing to the optimal scales, to observance of rules conductive to the own excluse and influency in studying. More often than these need in the last conceining to the commentation, that showing the particular statestry of the distription which would not allow exceeding to the commentation, that showing the particular statestry of the distription which would not allow out these interests of the commentation, they was for the contribution of the commentation of the contribution of ferrod the first class of these derivative, see, the services to be restricted to the success Now we shall consider the second class of shades contacted with the student's conduction where the contribution of the contribution of the desired contribution of the contribution of the contribution of which is the contribution of the contribution of the conduction of the contribution of the contribution of the desired contribution of the desired contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contribution of the contribution of the contribution of the desired contributio

For pivolenus (2a.1, 15) fbs. 1, 5, 11-20, 1, 5, 13-27; Va. 32, 24-00; PM. 3XXVIII 10; Ze. 1, 29, 20, 20.1, 18, 10-11; 83; 09.1, 15, 11-11; 80; 09.1, 15, 11-11; 80; 09.1, 15, 11-11; 80; 09.1, 15, 11-12; 09.10; 09.1, 30.1,

sun rises or sets or when the teacher is coulde-

timus a day.*

less' or plunge into the waters like a stick." He must not week his body with hot water for pleasure, but if it is soiled by unclean things, he might clean it with earth or water in a place where he is not soon by his Guru." He is not to use any bathing powder or the like for cleaning himself. The both has to be taken three His next duty is to perform his morning devotions (another or mattering the Sivint). This must be done with a concentrated mind in a pure place outside the

village, and in a standing posture and in silence. The prayer is to begin from the time when the stars are still visible and to end when the sun rises. The evening prayer is also to be similarly performed from the time when the sun still stands above the horizon until the stars appear." Returning home after his twilight devotions the

student is to offer oblatious of water to the gods sugre

* As. II, 12, 15:14; Se. XXIII, 21; Par. XX, 4; Sa. II, 7, 16: Vi. XXVIII, St.: Mass II, 130,

* Ap. 1, 5, 12

* Minn II, 176; Ga II, 8-9. * Ap. I, 2, 30; Su I, 1, 39-91. * FL XXVIII, 5.

* Ap 1, 2, 28 29

* Va. VII. 11: 6 s. 11. 8.

* Monu II, 101, 222; Ga II, 10-11; Vo. VII, 16; Kp. I, 30, 8; Ro 17 7 13-14

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and manes, worship the images of the gods and place fuel on the sacred fire.¹

He must avoid the following hunging: perfumes.

gariands, anoisting his body, applying collyrium to his eyes, use of shoes, umbrella, parasol, and carriage, and sleep in the day-time.

There are laid down many useral injunctions which the student must obey. He must avoid singing, playing musical instruments, and duncing at which be must not

the stronger must near. He must note arguing, paying musical instruments, and during at which be must not even look. [dp. L. 5, 11.] He must not go to assemblies (for gamaking etc.) not to crowin assembled at Sativala.

Certain virtues or moral qualities are specified to his cultivation and practice. He must avoid idle disputes

his cultivation and practice. He must avaid alls diagrams or generity, buckfiring and him, He must be free from secural desire, anger, every, overtoneness. He must thing a staints beings. He must talk with senses only so much as his purpose requires. He must be free giving unriche in stilling his duries, modest, possessed of sall-command and devoid of pride.

There are raises remutative the behaviour of the

antient towers his tracher. He must always obey his trachers tracked record to consider the considerations which cause loss of case. He must not contradict him. He must accompt a count or axel fever than that a his anchors county a count or axel fever than that his anchors. We have that the same of the county has been county by the county has been county and the county and the county has been county and the county and the county and the county has been county and the count

^{*} Mores II. 116.

baving risen also. He shall walk after him if he walks and run after him if he runs. He shall not appreach his teacher with abors on his feet, or his head covered or belding implements in his hand except when on a journey or occupied in work. He shall approach his teacher with the same reverence as a deity, without telling idle stories. attentive and listening eagerly to his words. He shall not sit either too near to or too far from his teacher nor with his lays crossed. In the presence of his Gorn he is to avoid covering his throat, leaning against a wall, stretching out his feet, spitting, laughing, vawning and cracking the ioints of his fingers. He must not sit with his tracher to been and or to the windowed of him but may six with his teacher in a carriage drawn by corn, horses, or camels, on a terrace, on a hed of gross or leaver, or a mat, on a rock, on a wooden bench or in a boat-

From the regulations everening the life of the student in the home of his preceptor, we now pass on to the regulatious governing his studies. The student must commence his study in the morning, embracing the feet of his teacher both at the beginning and end of his lesson. After having received permission

he will sit down to the right of his teacher, turning his be will sit down to the right of his teacher, turning his face research the east or towards the north. Then the Skyliri is to be recited sugether with the syllable Os before the instruction in the Volks is begun. The student turnst be very attractive the whole day long, never allowing his mind to wander from the lesson during the time deveded mind to wander from the lesson during the time devoted to rindy. During the time for real (which he has siter attending to his studies and the business of his tender which has been indicated above) the profile for the given in the download passages of the lesson learnt.

The common of mindy included the "whole Veda" together with the "Robusque" actured by Mann [II, 163]

There were also accompanying various kitude of austraining and vors prescribed by the rules of Voide study. By the whole Voda the occumentatess understand the four Vodas with the Asigns or one unite filled consisting of the Manters and the Brottmaps. By the term: 'Rubers' of the Manters are the Brottmaps. was' and ment the Upanisado or the secret explanation of the Veda. According to Visin [XXVIII, 34-35] the stratest most first agains by heart one Veda or two Vedas or all the Vedas and thereupon the Veditigus. If without atodying the Veda he applies himself to another seads ha degrades bimself and his progeny to the state of a Sidra. In another place, he discusses the comparative merits passage [75, 43] the knowledge imported to the posil is stated to be of three kinds, sin, worldly knowledge (relating to poetry, rhetoric, and the like subjects, sucred knowledge (relating to the Vedus and Vedüşrus) and knowledge

of the Suprain Spirit.
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of his indication, we find of the light-office. There are desirable and the light-office of the light-office of the which are than explained by the communities on distribution. Griphs 80:80 131, 1, 21: "The Upwayers worth has been contained by the besilished as of the size of the light-office of events to the unity of the distribution of versus need to the events to the unity of the distribution of versus need to the field of the light-office of the size of the light-office of field of the light-office of the size of the light-office of field of the light-office of the light-office of the size of the light-office of t

"According to Apastamba, a fresk faitistion is necessary for the attaly of the Atharva Vela but not of other Velas, (See Pattane-Shire 1,1,5.)

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It is thus clear that the graduated course of studies corresponded to a graduated course of special observances or practical discription whereby the gradual development of the inner experimes sursering to the growing difficulty of the subjects of attaly was rought to be accured.

the subject of study was rought to be screened. All the Science are agreed as the inergin of the period of studentship. It is to consist ardinarily of twaiter generate the members of each Verla, or with he has learned the Science and Alman Marsay for each Verla, or with he has learned Alman Marsay for each Verla, or with he has learned the Marsay Marsay for the Alman Marsay for the twaiter and the Marsay for the Marsay for the twaiter for Verla (Howaye). "He will have been discussed that if we'll as a full filewaye in the who has been instructed that if we'll as a full filewayer."

keep values or netwer years or until 18 sets formet in VAGA (Groppy). Here shis how how intended shift of settle as a possible of the sets of the sets of the sets of the sets of the possible of the sets of the sets of the sets of the sets of the possible of the sets of the possible of the sets of the sets of the sets of the sets of the possible of the sets of the sets

Stuti which declarate: "Let him himle the sucred free waiting this hair will hisbe? This means that he period of studentship must not be presented too long. In connection with the length of the period of studentship when the tength of what may be called its maximize term, i.e., the number of days of setting that that has placed in these Bottampical schools in the year. The school term once and must with the rectionwase of

a special contrainty than an organization of the munch of Selvany, [(i)], August? See an dis opening duty for a month study in the evening is not permitted with the contraint of the preferentance of the Ulberryiese ceremony, after which the stoffent has to show of fire-string the Vetes. Thus the term

comprises five months in the year, viz., latter half of Schwass, Bhildrapada, Advina, Kilvika, Mirga-Steps and the first half of Pausa. [See Apar. I, 3, 9] Manu. [IV, 95-96] makes the academic term comprise four mentls and a half by prescribing for the Upsharma ceremony the alternative date of the full mean of Bhildrapada and for the Uttervisus the Passa (or sixth) day of Passa or the first day of the bright half of Mighs. Thus the interruption of Vedic traching lasts for aix months and a half or five months and a half. [\$56kh. IV, 6, 7-8]. During this period though the tracking was not done the private study of students was however not to be interrupted. Manu [IV. 93] laws done the rule that after the performance of the Disarious terremony the student is to study the Veda during the light nights of each month until the full moon of Srivaga in order to fix in his mind the part learned already; and in the dark fermight of each month he is to study all the Vallsigns, greatment and the rest. [Harndatzle commen-tary quoted in S. B. E. II, 33-]. With the commentences of the next condense term the student will begin the study

of the next condense term the student wall begin he study of a fresh part of the Veda.

The academic term in punctuated by numerous boiling. The interruptions of study were allowed for a waisty of causes and circumstances. The first cause of such interruptions is the occurrence of certain natural abrencement. These incident the following: with whileting

up dust in the day-time (dust storm) or audible at night;

sky flaming red; rainbow; hearfrest settling on the cround: clouds out of season: thunder, rain (sufficiently heavy to cause drinning of water from the edge of modiand lightning out of assaon or in season (in which case the study is to stop for the remaining hours of the day or siele): Toniter, Venus, the sun and the moon surrounded by a halo; thunder, earthquake, eclipse and fall of meteors (to soo study until the same time next day, is, for 24 beared; simultaneous rain, thunder and lightning (to stop study for three days). Secondly, the standing list of holidays included the following-new moon (two days' leave); tell mice days of the months of Kirtika Philguns and Labella : eighth and fourteenth days of each half month and full moon day of every month (Manu, IV, 113); ourtain other days set apart for religious coremonies, e.g. three dataless (involving three days' leave for each); string feetival (which, according to Haradatta, falls on the thirteenth of the first half of Caitra) and the festival of Indra in the month of Authba (when the study of an 'suspike' in forbidden, according to Apastamba; and lastly, festive days (the day of the initiation and the like) [Good, XVL 43]: Thirdly, study is forbidden in the case of certain political or other events taking place, e.g., invasion of the village [Gast. XVI, 34; Manu IV,118]; when the cows are personaed from leaving the village due to cattle-lifting by robbers and the like [Ap. I, 3, 9, 25]; or during a buttle [Vi. XX, 11]; if outcasts ['robbers such as Ugras and Nisidas' (Haradotta on Ao. I. 3, 9, 18) have entered the village or if and some

Asse cose; or when a king or a learned Brähmana (who has mastered one Veda) or a cow or a Brihmana in semeral has met with an accident: or when the bine of the country has died [Gest. XVI, 32] or has become impure through a birth or death in his family (ci. modern 'court mounting 7 [Manu IV, 110]. Fourthly, study is to be

stopped when certain sounds are head, $\alpha_{\rm so}$, howings of inclusion, taking of dones, targing of dones, a grange of underso, granges occursis, grof a well, decreeding of an ear), the second of an arrow, of a large or small dones, the noise of a charoit, the wait of a person in pain or weeping. There are specified certain circumstances under which gody is not permitted. One must not early in allowing the lightness above it a briefly remote actumity of a village, the contract of the contr

a high-read, a village in which a copue like or Chapgible live, or a drone, if a copue or a Chaptilia is in sight. Nor men one study during inspurity when also mare relations have dide, or when the has partaine of a financial repeat or of dimens on the consons of a samifice affected to size (when the study is stopped for a day and a night). Consideration of leadth disease stropped of goody under certain commontous, ag, when the pupil has wontimed or earls a food read or or ordior from some

and a night). Occaderations of brakh distinct stopping of singly under certain circumstances, any, when the popul has womitted or entits a sted interell or suffers from some registers or when he has labera in sovering meal.

Lashy, there is no interesting regulation of a distinct limit for the suppopul of study. "It some of his following that has been as a suppopul of study." It some of his following that has a suppopul of study. "It some of his following that has a suppopul of study." It some of his following that has a suppopul of study. It should not suppopul of study. It should not suppopul of study. It should not suppopul of suppopul or supp

acother says with the touries, the study of the Veni shall be interrupted until the shocuter recurses [Goat XVI, 32]. In connection with some of those rules for the interruption of study, it should be noted that they aren a suply to the study of new parts of the Veni and not of the parts likestly learns, now to the study of the Agost of the Venia. This is clear from Mann [11, 165-106]. The object of the Venia and the study of the Agost and the Venia and the study of the Agost and the Venia and the study of the Agost and the Agos

tion. There are no forbidden days for the daily recitation

since that is declared to be a Brahma-asthra (an ever-lasting surrifice offered to Brihmaga); at that the Veda takes the place of the burnt oblations, and it is meritorious even when natural phenomena requiring a resultion of the Veda study take the place of the exclamation Vasal." The same view is held by Anagumba U. 4, 12, 91 according to whom these various rases for the prohibition of study refer only to the repetition of the sucred texts in cesior to learn them and not to their application at the sacrifices. He quotes Viljapavegi-Britisarpa which declares that Vedic recitation is a socrifice and must be done when it thunders, or a thunderbolt falls, or lightning fashes, for these sounds are like Fassf (which, when pronounced by the Hotel priest, serves as signal for the Adhyarya to throw the oblations into the firel which rouse not be beard in valu-

We shall now consider the methods of teaching, the rules of Vedic study implied by what is technically decated Assessorea. These rules are best explained in the Saikbavana Gribva Sitra [11, 7, 18-27]. In the first place the text of a liven of the Riemela is tangent to the student. Secondly, the Bei, delty, and metre of the hymn are indicated to him. In this way the teacher is to so on reciting the hyunns belonging to each Rul or each Amawika which make up the leason for each day. There seem to have been, however, shorter lamons for the students of other castes who had no intention of becoming Vedic scholars. For these students a day's lesson might comprise an Annesika of the Kaudra Siktaa or abort homes of the Rgyeda (64, the tenth mandala); or as much as the master may think fit for them; or it was still further whittled down to the first and last hymn of a Bei or Aravika the study of which would, by a sort of firtien, be regarded as the study of the whole portion belonging to that Bei or the cutire Annythu; or lastly, it might be

(cf. the soliteions belonging to a \$30 or making up an America). Himsysteelin [1, 2, 1, 16] tays down that at the beginning and on the completion of the study of A \$250 ta, 68, Kingdon) there is no be performed a special enemany or a startifice for which a twen is prescribed in which there is a prayer for the gift of singlet. Apparatus [1, 1, 1, 1, 2] also release to the correction beginning a result of the study of the study of the study of the study of the or ending the rectination of one centure Velas. He number 100 software the study of the study of the study of the study of the study 100 software the study of the study of the study of the study of the 100 study of the 100 study of the 100 study of the study o

ANCIENT INDIAN REQUARTION 246 even only one vone of the baginning of such hyunt

1395 cown the rule that when the student strikes the index of the Annuslas of a King (A., completes the study of the Kingla) he shall not study that Kingla in that thy nor in that sight. In another place [6, 4, 5, 16] he eights that without a two of obedience a popil shall not ently nor a stacker tood; a difficult now book with the exception of the texts called Triphelivays and Triphalavacous; but he quotes the contrary opinion of Hartz who does not allow that exemption but insists on a your of obstitutes for the study of the whole Veda. This shows also that the Afgas or works explanatory of the Veda need not be studied under a you of A few store rules of Vedic study are laid down by Anastambo 1761. Out of term the student most not stude any part of the Veda which he has not learnt before. Nor shall be study during term some new part of the Veda in the session. That which has been studied before must never be studied during the vacation or in the evening. According to Visyn [XXX, 27] a student must not lie down to skeep again when he has began to study

in the second half of the night. This is of course study by his result and not with his tracker.

PATRIA KUMUD MODKKRID According to Gantama [XVI,21] and also Vignu [XXX 26) the Sgyeda and Vajurveda must not be studied while

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co) us agreed and regarded mass and as Similar while the sound of the Simms is beard, while, according to Apastamba [1, 5, 10, 20], if smelter branch of the Voda & being recited in the telghbourhood, the Simus melodies

Details of the methods of oral instruction pursued by these oricient teachers are furnished by a Prititikhyo

of the Rivvels, and have been pendered quily accessible by MaxMiller in his History of Assists Susskrit Literature

These details give us a pliggree into the lecture groups of these Brilimagic colleges. "The Guru who has himself

formerly been a student should make his pupils read. He himself takes his seat either to the east or to the worth or to the north-east. If he has no more than one or two rereils, they sit at his right hand. If he has more, they place thermelyes according as there is room. They then

embrace the feet of their master and say: 'Sir, read.'
The master gravely says 'Om' (i.e., 'yes'). He then begins to say a Frasna (question) which consists of three verses. In order that no word may escape the attention

of his pupils he promonness all with the high accent and repeats occasis words twice, or he says 'So' (Ai) after these words."

The chief difficulties in the propagation of the Veda are the chances of the final and initial letters. The puzils are instructed in these embanic roles independently (the Sibal) but whenever a difficult case of 'Sought'

occurs, the Gura examines his audience and explains the difficulties. And here the method followed is this: After the Gurn has pronounced a group of words, consisting of three or acceptions (in lone compareds) of more

words, the first rentl process the first word and when anything is to be explained, the teacher steps him and says 'Sir?' After it has been explained by the pupil, who given with the weeks Week, set. After the weeks of the techner have thus been separable bytes, the rest papill has to apply to him with the word Site. When there is difficulty, the relates robe that the Gam says two confidencies, the relates robe the time Gam says two results of the confidence of the results of the Gam says to be it is a compound, one word only is to be presented by it is in a compound, one word only is to be presented by the papil. When a restlence of three everses has thus been proceed robe, the law papils when it is those is reduced by the set of the results of the confidence in the results of the results of

compounds, and pronouncing every syllable with the high accent. It does not seem as if several pupils were allowed to recite together, for it is stated distinctly than

is at the head of the class, the permission to continue is

the Gera fort tilt the verse to him popil on the right and that every popyl, there his take it failtaid, muon to the right and walke round the nature. This must compy a long time receipt, considering that a long time everythey, considering that a long time everythey, considering that a livent content of the popular are not fainthead. As popular are not fainthead, and the end of the lettern, in note that there is the end of the lettern and the verse, which were to be repeated at the end of every reading, entheses the forth of the end of the lettern popular the property completed the eventuality and the end of every reading, entheses the forth of the end of th

of his title and is allowed to evidence.

We have one completed the oraddensition of the various regulations governing the life and entitles of the Rohamakhra during the peets of this says at its teacher's licous. But some strikens would aleet to make the period of that says limbing without any direct for the boundardner's life or the market that. Such advantage of the properties of the

would have to confine their entertuellage to a period, of these years, and naturally to satisfy therealles with the mastery of a portion of the prescribed studies. There is a most increasing saying queed by Agostanik [1, 6, 1, 99–22] but disapproved by him in which the factor: We show doming to study may safe having senied as a locat-solider shall deed! too mutuka every early of the shall be shall be shall be shall be shall greatly the same is coulded a larger part of the Vold. [Apontable [1, 2, 5, 6] where we have described in a [Apontable [1, 2, 5, 6] where we have described in a

or 48 years are meant. These who would be householders

of anthentially are always transgeroscall of a scholar who became a Ris by this inconsisting of the Verla, but, be it metic that as schown in the previous passage, by acquired, that associated as a bounchalder by observing the wood of standardably for some morths in the year. This is in keeping with the melicus system of the Richmany period, when there were specieles and arrangements for the continuous of suitain beyond the novella period of became and the standard of the standard period of became The Sirma also continue the tradition of the Uparicals is noticed respectively.

rare example amongst the men of later ages (when rules

This Serma also continue the tradition of the Ugariagals in suther respect. They point to a plantility of teachers for the student. Yrong Bethraugas in older times, just as low, sent feron one teacher to another, learning from each what he knew. Each such beacher would generally knew and teach only one Verla and a student would have to learn the several Veda for an execut seaders. The ratios which seemingly require a several teachers. The ratios which seemingly require a

student would have to learn the several Vedias from several teachers. The rules which seemingly require a pupil to stay with one and the same teacher refer only to the principle that the pupil must stay with his teacher, until be has beaunt the subject which he began with him. This is evident from the following passage of Apastamba.

aims (collected by him) are at the disposal of him to whom he is just then bound. Another passage [I, 2, 8, 26] expressly refers to a pupil " attending to two 'teachers," while according to another [I, 2, 7, 26] the student is permitted, in the event of the incompetence of his teacher, to go to another and study there." Sometimes the regular teacher may appoint another to do his work. So long as his instruction lasts the new teacher is to be treated with the same respect as the principal but, scoreding to some, only if he is a worthy necess in noint of learning and character. In any case obedience as towards the teacher is not required to be shown towards towards for teacher is not required to be above twently in substitute. We make so did of the determ yourges than their pupils who are not of course to show him the obselices proper first first register scatter. Our such this relatives who were old crought to be fathers and a first relatives who were old crought to be fathers and as record involving for a mixed involving for a mixed of the country of the coun

relations of the Vols, in which case obtaines several acts of the relation of the fill [1, 1, 1, 1, 1-1]. In the case of the case of the dauged not enough on the fill to cache could be changed not enough on the fill to the cache cache of the states. We have already adversed to the ratie that a profit in not to cleay his nother in the sales into a countri ords crimes a cause loss of a threat on the cache of the states. We have a flushy where a statler transgrosses his drifts through carries cannot have always to the cache of the cache of the same of absorbagly he profit will fine plus of this he does not carried that which cache of the or he may fresake bim and return bome (Ap. L.), 4.

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containing an accessionary not numeric possession it, and was in devent in following the law. Under him the access must be southed until the end, provided the stacker does not fall off from the confinences of the law. He from whom the pupil guthers (trinoit) the knowledge of his religion at dates; (charactis is called to he devise whom he should never offend, as he is in sprinteal father who, by imparting to him the ascerd tearning, given him a new life—a second brits which is the best.

Three secure to have been different change creates.

wan, oy unpareng so ann the socrea clearming, gives ann a new life-a second hirth which is the best. These secut to have been different classes or grades of teachers. The Astrya is defined by Mann [II, 140 f] to be one who initiates a pupil and teaches him the Voda together with the Kabjes (fix Sitras referring to secrifices) and the Rabayasa [lit. the secret portions, i.e.,

the Upringed and their explanation (Soche, Gover-GEL), Right) or the returnely overe explanation of the Volta and Augus, nor the Upringed between the Au-Vest and Augus, nor the Upringed Societies, and Upringed Societies, and Societies, and Societies, and 1,9-100 cent and be basing instead or paper laterates to paper and the Societies of the Volta of the Volta August and the August and August and August and Language and August and August and August and August and Language and August and August and August and August and Language and August and August and August and August and Language and August and August and August and August and Language and August and August and August and August and Language and August and August and August and August and Language and August and August and August and August and August and Language and August and August and August and August and August and Language and August and August and August and August and August and Language and August and August and August and August and August and Language and August and

osacies the Angue of the Veia is to be called Upda'Aydyo (sub-teacher) acording to him. Manu [II, 141] and Visya [XXIX, 2], however, regard the Upddhydyn as the person who teaches the aformoid subjects 'for a fee' or 'for his livelihood.' The Acirya is ten times more venerable all gurus [Gust. II, 50]; he is called an Aligura along with father and mother [Vi.; XXXI, 1-2].

There are presented regulations governing the teacher's relations with, and duties towards his pupil. The teacher is to adopt and love the pupil as his own son, and much him the surved witness with subscincerard streeties

without withholding from him any part at the whole law. A teacher who neglects the immuration of his projet course to be his iscarder [dp, 1, 1, 8, 27]. Although it is the dairy of the popula overaller services to the tracker is please him, the easiler must be extrain to see that the papil is not exploited, for thou on purposes to the chritisest of his stables. Such services are unsent for the papil is common improvements and not ashiply not be common distributions. Such services are unsent for the papil is not comprehensive and and saidy for the commonts affecting unprevented and not ashiply not be commonted selecting unprevented and not ashiply not be commonted selecting varieties. Although the common description of the common description description of the common description of the common description descripti

These delivered tendence were against land pusiness than in the first land produce problem. As excellent to comparing, I first when covere in possible, for any first content with at them per cover. He is then the state of the

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according to the magnitude of the pupil's fault until the
pupil is completely corrected and leaves off sinning
II 2.8.23.24.3

We have already seen that the teacher proper who was called the Astrya did not accept any remuneration for his work. He did the work of teaching as a matter of religious duty. The admission of a pupil was not a source of income to the teacher but an addition of a member to his family like that caused by the birth of a son. The teacher and the pupil were not connected with each other by the 'cashnexus' but by the ties of spiritual relationship whereby both were repaying the debt they owed to the Bylo by the pursuit of knowledge. The coulet who imparted instruc-tion for a fee would be called an Upidhykya. But though the Aelirya could not accept a fee from a pupil under instruction, he could accept the same from the pupil whose instruction was completed. In fact it was one of the obligations of the Brahmackrin to bring to a close the period of his formal pupilage by making presents to his teacher. Of course in the majority of cases it could not be expected that such presents would be at all any adequate remuneration for the amount of labour and expense involved in supporting and educating a student for a minimum period of twelve years. It was a case, in modern parlance, of free board, lodgeing, medical aid, cigthing and tuition given to the student during a continuous and long period exceeding a decade, the cost of which could not be properly assessed and much less paid in the shape of parting persents, especially in the case of a student of the Brahmana caste which was distinguished for its phenomenal poverty. It is therefore a misconception that these parting gifts of a student to his teacher after completion of his studies destroy

the honorary character of the work of the teacher or that they prove the hollowness of the prevailing assumption which makes it out to be a labour of love, a viruse which is its own reward, while it is smentially, looking beneath the appearences, a more occupant transaction.

According to Manu, 'be who knows the sacred law must not present any gift to his teacher before the Sami-Nortena (rite perfectated by student to end his studentship); but when, with the permission of his teacher, he is about to take the final bath, let him procure a present for the westerable man according to his ability, siz, a field, a cow, a controlle man succeding to his ability, sin, a h44, a cony, expands, here, a parased, and shous, a small, grain, owns vegentles, and thus give pheasure to his tracher! [II, h47-h48]. The word procure 'implies that the stocket is collisately of such circumstances that he has to collect the gifts for his bancher by begging. This supposition is indeed clearly confirmed by a passage in Apastamba [1, h47-h48] in which he esjoins that the student "shall preserved within the control of the student shall preserved in the student shall be successful." righteous manner the fee for the teaching of the Verla to he over to his teacher according to his neare." The 'righteous manner' means that unless his teacher is in distress and in need of immediate relief, the student is not distress and in need of immediate relat, the student is not to take the fee from at Ugan I eliker the obligating of a Vaisya and a Sidra woman, or a twice-been man who per-pertates dreadful decels." (Harshitts quoted in S.B.E. II, p., 27)] or from a Sidra, though "some declare that it is looted at any time to take this moony for the teacher." More such persons. It will thus appear that the payment of the ice is enjoined more as a religious act formally beinging to a close the period of studentship and marking the fulfalment of a secret vow than so any kind of material re-maneutin for metal services rendered.

muneration to useful services residenced.
It may also be model in this connection that, or account
of this absence of any economic relationship between the
tracker said the tought, to independence of the former as
regards the choice and elimination of the inner was complete
and absolute. A most therough-going risk of treatall and
meal fitness was imposed on the student whose fulfillment

of same gained him admission and not any other consideration. The spirit of the system is beautifully expressed in the following passages from Manu [II, 112-115]: " Some

in tions of dire distress a teacher of the Veda should rather die with his bussieder then you it is borren soil. Sacred Learning approached a Bribmana and said to him?: "I am thy treasure, preserve me, deliver me not to a scorner; I'mer to a wicked man, nor to one of uncontrolled passions' (Vi. XXIX. 9; Fo. II. 811; so preserved I shall become steener. But deliver me as to the keeper of thy tressure. to a Brilinman whom thou shall know to be pure, of subdued seases, charte and attentive." The same spirit is expressed by Bandhiyana [I, 2, 4, 2]: 'As fire consumes dry grass, even so the Veds seked for but not honoured destroys the enquiren! In a word, the pass-port for admismon to such Britamanical schools was constituted by the inhecent fitness of the pupil for the Vedic studies, a fitness of which the recognised tests were a desire and apritude for learning and a spirit of obedience and discipline. Before admitting the student the teacher would satisfy himself that he had in him the vital principle of growth, an inherent responsiveness to moral stimulus and that he is not like dull, dead, inert matter incapable of any esparaion. These tests for admission and the regulations govern-

ing the life of the student after admission during the period of his education were no doubt determined by the very ideals and aims of that education. We have already seen how in the scheme of this ancient education moral training fills a scarcely less important part than mental training. The development of the loner nature or character of the student was deemed as one of the essential objects of education. The value attached to this aspect of education is apparent from the following significant declaration of Manu [II, 97] in the charger of the Veda nor liberality nor sarrifore nor any selfimposed restraint nor anatorities even procure the attainment of rewards to a man whose heart is contaminated by sensuality." This definitely and emphatically lays down the ancient view that mere intellectual development without the development of character, learning without piety, proficiency in the sucred lore with a deficiency in the practices it implies, will defeat the very ends of the practices it implies, will defeat the vary earls of studentships. Thus the part of charation that deals with the life of the student probably fills a larger place in the succient polargoid eithers than the part that feels with the mere latellect. Indeed, as the slaborate regulations we have already considered above us, the intellectual part of education covered only a part of the part; the lectures of the Vedic profusors continued during about half the year, the term practically beginning with the rainy susson, while even from this comparatively short period we have to deduct the time taken by a fairly numerous list of helidays. But the strict and rigid rules governing the daily life of the student knew of no relaxation or intermedica: the course of moral training provided for no helidays; the disciplinary regulations acted uncreasingly as impersonal teachers exercising a sleepless vigilance and control over the elastic and tender natures committed to their cure. Daily has the student to get up early in the morning below surrise, failing which be has to the meening below summin, failing which be has to perform a penance [asting the next day and mattering the Silviet (Menn II, 220)]. He has to say his prayers twice a day at summin and surset. Every morning and eventup be has to go round the village longing and whatever is given to him he has to hand over to his master-He is himself to eat nothing except what his master gives him. He has to betch water, gather fuel for the altar, to

saven the ground count the hearth and to wait on his

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master day and night. This looks like menial service interfering with the student's studies according to our madem ideas but we must bear in mind the accommunating explanatory regulation that the teacher is mover to utilise the labour of his pupil for his own selfish household purposes and Apastamba's definite declaration that the observance of those rules is in the interest of the studenth own welface [I, 2, 5, 9]. Nor must we forget to consider that along with a progressive course of studies was prescribed a progressive course of masterities and discipline in the form of various ovales to be observed for promotion to higher stages of learning. The growth of the whole nature of the boy, and not the growth of his intellect merely, was the objective of this ancient pedagogy.

The raw material is received into the workshop after due examination as to its soundness; it is then treated to different processes of manufacture; and finally sent out to the world as finished products. The making of the nation or the country was in the charge of these schools. Their aim was to produce not mere recluses or echolars but whele men ifeal homeholders who would nerlect family, society and country.

If he beer for stated that the antion was in the making in time school. Dut a double to constitute or present that the nation as a whole did not benefit by ward may be suffered by ward to be suffered by ward to be suffered by ward to be suffered by the suffered ableve will show the listing of third charge. But a highest arbitrage space on the point. The following many of the suffered by the suff

and thus maintaining their incorderacy over an Iguescu proper. Reception the still global exposurations with Societies Indomete to see the same general Societies Indomete to see the same general societies of the societies of t

The one which Max Miller thinks on as requeled from the discovery of Stankell Literance motivaturely sill problem with great regions costs in this country and its problem with great regions of the motivation of the property of the propert

Ser the account of scalal firitions of ancient Baltis in my Godernwest in Annie Zaffir CL Max Matter Lands on the Gripe of Scholers, 100 (1). We find the old Indian scalety divided, fear of all into two closes, the Argus or sold-box, and the Saffrey, the across or dates. Security we find the Argus consists of Saff that the Argus consists of Baltimpos, the solidoid scalling the Entitions or Razora, the military with Cly and the Nations.

Resenting the other feature or part poted by Max Miller in our ancient educational system, six, that it was a system of compulsory universal education, we may bring together a few select passages from the Siltra works. "A beion-been man who, not having studied the Veda, applies himself to other (and worldly study) soon falls, even while living, to the condition of a Sides and his descendants after him" [Manu II, 168]. We have already cited other passages [eg., Manu II, 39] in which it is laid down that persons who do not initiate themselves within the periods fixed for their castes "become Vrityus (outcasts), excluded from the Sivitri and despised by the Atyse." It was not, however, mere social degradation with which

It was not, however, more social degradation with winch breaches of the secored and computiony daty of a man to edinate himself were purished. Validalo [III, 4] queens a very remarkable passage from Manu in which it is laid down that "the king shall pushed the tillage where Brikmungs, mosher-vant et their secord duties and ignorement of the Veds, subsist by bagging; for it feeds robbers." Thus the state enforced this wholesome law of compulsory advention framed by society by penalising a village that even acquiesced in the outpable ignorance of Bethmana; by giving them sims to which they were not entitled, and sach Bribmanas were to be treated not merely as Shirar

the citizens. . A much more important feature, however, of the ancient Vedic society than the four cavits consists in the four Atramas or stages. A Britismupa, as a role, passes through four, Airman or binger. A Brithmage, no a rule, passess through low, a sale man between the sign of a Gales through the open a fixed through the passes through the opinion of the sidness of th (According to Yorns, States also may sensing these sucraments up to the Unanescence but unaccommunied by Vedia serseal."

ANCIENT INDIAN EDUCATION

but also as robbers, thus meriting both social and moral officm. It is thus that we can also very well realise the force and truth of the following legitimate boast of a kine in the Uponisadas: "In my kingdon there is no third no miser, no drunkard, no man without an altar in his loose no ignorant person " [Oldes, V. 11. S].

There is one other statement of Max Miller which also requires to be qualified. He says that the teachers were recruited only and exclusively from the Bethmana casts. Exceptions were, however, allowed to this rule. Brachtiyens [I, 2, 3, 41] permits "study under a neo-ferficacional tracker in times of distress." This is confirmed by Apastamba [II, 2, 5, 25] who says that "in times of distress a Beilmann may study under a Kastriya or Vaidva" and also by Gentama IVII, 85. Such a non-Bethmusical teacher was to be paid due heaver by the Bellimons student throughout the long period of his studentship. He must "walk behind him and obey him." [He] The same injunction is also given by Manu [II, 241]: He shall walle behind not serve such a stanker as long as the instruction lasts." The supply of non-Britonaus teachers in the country was of course created by the system which freely admitted them to the Reakmonton schools and made education compulsory for all

The studentship was brought to a close by what has been termed the Samilvarians (lit. the returning home of the student) commony to be performed by the pupil. It iscluded a number of acts signifying the end of the austerities imposed upon the condition of studenthip. The most important was the bath accompanied by the use of powder, puritumes, ground aminda-wood and the like to be presented by the friends ammunityood and the lake to be presented by the friends and relations of the student, and then were also thrown into the water all the external nigms of the Brahamcurva such as the upper and the lower currents, girl's earl.

280 RADHA KUMUD MOOKKRII akin. After the bath he becomes a Sastake wearing new

gazzani, two carcings and a perionical patient standard wood conclude virth gold a rise periorze—fine gold within brings gozin, superiority in bottles, and in ascendibles, and in separation and the group stant, superiority, who seed of all Bethmans, Karcinya, Weby, yaz, Sylera and Kinge [See Hiveyer, 1, 3, 9–11]. Some of the Sitras delengthed three kinds of Seizhara [colking, $\Pi(3, 3, 2-23)$] "Her who periorate in Segmentations according with a bring faithful the study of the Velab Joz before the time of his vorsa has exprised, in a Valge-Soldish. He who periorite, is a Valge-Soldish E. We who periorite, in a Valge-Soldish E. We who periorite, in a Valge-Soldish E. We who periorited, in a Valge-Soldish E. We who performed to Search and the valge of the Velab Joz before the time of his vorsa has explicit, in a Valge-Soldish E. We who performs the Search

visities after this costs have expired but before his turby of the Velds is fainted, in a Verne-Suldan. He who performs the Samtwattens shee having finithed both is a Vigilar-Frait-Suldan. **Off these the transfer forment, the two others are equal to each other.** Thus a Sulfitch (one who has intend) or a Samtwatte too two hastertomed historyl would be, according to modern ideas, one who had taken his degree. At the time of parting the earther would say the Gholesing validation, sendicitation would say the Samtwatter than the parting of a substantial properties of the samt of parting the action would say the Samtwatter than the parting of a Say Samtwatter to the samtwatter than the samtwatter \$2.50. The transfert's validation recovers it expires a few parting of the samtwatter than the samtwatter of the samtwatter \$2.50. The transfert's validation recovers it expires a samtwatter \$2.50. The transfert's validation recovers.

more elaborate form in one of the Upanipada (cited above) where it reads like a University Chancellor's Convocation

Address to syndustre.

RADHAKUMUD NOOKERII

EARLY POSITION OF HARSA

It is my object in this paper to give a principly consistent asserts or the following problem: What was the real polloid aposition of lifeway at the sure of his cover, the real polloid aposition of lifeway at the sure of his cover, to except the lathable times of Kanagh, dibough we locate them Black Beressavies that he was a prime of location of the lathable and the possible to take the location of the countries of the coverage of the lathable to the lathable and the countries of the countries of the countries have an object of lathable and the lathable and the lathable and the lathable and the disperse of countries of the collection of the real beingloss had become and the lathable and the lat

After the death of Prahlisharavardham, the king of Transelvar, the task of governance fell upon the shoulders of his eldest son, Rilyavardhama, who, after having defeated 202 RAMA SHANKAR TRIPATHI the Higgs of the North-West, had returned to the capital

the Islands of the Overley day, the recurrence to the Gaptus, with "limbs emission" and open groups bundaged. The young prime, however, was so much overwhelmed with guit at the also of this thatter that instead of accepting soweriegpts and rapial gleey, he determined to rettle from weekly economic, and seek solosie to the opinion retreats of a heminifage; and he asked his younger brother, Haras, to assume the relies of Government.

Fast at this juncture, wheat stronge feelings of renunciation and aversion from worldly power were posting through the minds of both the brothers, and the trum of their bereavement had hardly bad time to dry, they were grue's by another bolt from the blue. For enddenly a courier named Sanwidaka arrived with the tracic news that the king of Malya had killed their brother in low Grahavarman, and their sister, Röjyakri, had been thrown isto a dungeon in Kānyakubja." He added: "There is moreover a report that the villain, doesning the army leaderless, purposes to invade and seize this country. Such are my tidings. The matter is in the king's hands" Hearing of this calamity that had overtaken the hogse of Kanzui, and the Malwa king's reported designs against Thunester, a "deadly frown broke forth" on the "broad brow" of Rijyavardhana, who addressed his younger brother thus: "This task is my royal house, this my kin, my court, my land . . this day I so to lay the royal house of Malwa low in ruin. The repression of this beyond-measure unmannerly for. this, and no other is my sommotion of the bark-dress my austerities, my stratagem for dispelling sorrow."3

¹ Herpowello (English Tennistion by Cowell and Thomas, 1871, p. 173.
² Thid.

¹ Ibid., pp. 174-35.

He gave instructions to Harpa to remain behind with all the "kings and elephants," probably with a view to gearting the rear against any tresh Hirs upheaval, and solved only Bharpii' to follow him "with someton thousand horse."

But Duriny had decred trouble for the Illustrant betters at every size, and now it as yearsy Harsh temtories at spings into the cirred waters of the political storm. After sometime Harsa learned fews use of the streamler smallyr officiars that Rijayaratham, "hough be had revised the Moles varry with efficials seen, but been allowed to centificate by false civilities on the part of the king of Goaly, and then wapped one, continging and alean, obspacies of the contraction."

we have no means the occurations from the Hersesterius, but we can identify them with the kelp of other authorities. The Madbulan juscription affirms that "the kings

That is weather on of Queen Yalvewith breedur, who is consisted by Jin. Horsel-modelut strong justification less denoted by the Queen Land and the Constitution of the Constitution of the Constitution of the Constitution of Markot Q. X. A. S. 100, 3p. 500-50. Per. R. Constitution of Markot Q. X. A. S. 100, 3p. 500-50. Per. R. Constitution of Section strong Constitution of Section 1 and Secti

^{&#}x27; H. C. p. 175.

Dougues and others, who remarked visical horses, we in a shade with a result from "by Biggrowthan and a shade with a result from "by Biggrowthan and a shade with a result of the plane two centrals stay, but the Hamas of the Nord-Weit Egginnt was central stay, but the Hamas of the Nord-Weit Egginnt was shade with the Gasharaman of Karanj by surpless of the region and the Machabe Interprise." Familie the engine of the Machabe Interprise. "Familie the great of the Machabe Interprise." Familie the great was to be the Machabe Interprise and Stray Stra

Now, the next question that arises in: What country is denoted by the name Malvas in the Heysonzis's Biblier throught that this Malvas was "in the Panjab much nearer to Thamsdown". But this in "obviously an error," as pointed out by Dr. Hoernle.' It probably

1 Ep. 2nd J, p. 74.

(See also Ebber, Ridli, p. 70; C. V. Valdya, H. M. H. I. Val. 1, p. 33. According to Dr. Hermis; it was the illuspore skildiya of Western Malwa, and of Vasfedyarrine, who was defeated by Raiya 1, R. A. S. 1900, p. 550. It recent, however, its explicated how, it fittishing was the particuley opportunit, his name is continued in the Madiphilan inscription, and laft to be intolled by the vague term. "Online."

- H. C. p. 171.
- * Ep. Ind. Vol. 3, p. 30.

J. R. A. S. 1901, p. 261, note.

denoted Esisten Malon corresponding to the Bhilas district on the Vetrawal, for use are told in the commentury of the Strongten of Vetropiyana that Uljyind denoted Western Malon, and where only Malon to mentioned it should be taken to same Essent Malon. We know that this part of Malon continued to ale knowledge the Organ supermosty long after the downlift of the Imperial Samily¹; and it appears that sher the decision of Disconsistent and the Indian Street Malon Continued to the Continued to the Continue of the Continued to th

Markhari,* the later Guptss were meted from Magellin, and Malabarangeths enablished himself in Educates Malva In order to prome his adversed or legislating the least possessions. Designipate seems to have been a scion of this latter Oragin family, but we do not know with certificide what relationship his bore to Malibarangepta. According to the testiments of Yann Crawang, the ling of Gaugh was Salidata (Shoedang-dela), "it is winted bline of Kanasawama in East India" who corrections.

"Ujsyinidetabhavyaett eva paramshovyah."
mitsysa til jesves Mitsvahhavil (ö.el., ö.el. 878, p. 259, fototate 4).
See, a.s., the Betal places of Paricrifika Malaesja, Sankishobia dated 190 G.E.—181 A. D. 189. Eed VIII, pp. 244—470, Khoh issociption of the year 269 G.E.—182 A. D. (Teles, C.E. I. Vol. III. pp. 113—114.

Aphasad Imperiprios, 1865, p. 266.
Aphasad Imperiprios, 1865, p. 266.
Beal, J. p. 271. See also the construction on the Harpeneries (Beenkey, Edition, 1892, p. 1903. The issued translations of the Harpeneries and an allusion to him in the

Hartycowife (Benkey Editon, 1992, p. 190). The learned translaters of the Horsysventh find on allestin to him in the word Sattishamazdala (H. C. Proface, p. x). According to one MS of the Hartycowife he is called Narcodragopta (Ep. Ind. I, p. 71).

MS of the Harpeovite he is called Narcedragupta (Ep. Ind. 1, p. 71).

"Karasawaron has been identified by Boveridge with Rangarant, near Berhampor, in Bengah (J. A. S. B. LVII, p. 31). 166 RAMA SHANKAR TRIPATI

the Buddinist and specods the source Boddi Track Punkaly in it with regard to the Grada kingle tracture that the Muddhaka incorpions says that he Righyal, "in conceptures of his adherent to his promise (asys), monthmay gave up his life in the mantion of his Sax." And this interigiling of the recover of Kamagi into the death-trap is further explained by the commentator on the Burnacoists, who discreme tash the "Satisfa thereo Rigins of his quarter by his offert to marry his daughter to him as a staken of deministration and friendalship?".

Whatever the means that were employed to perpetrate the foul deed, it is certain that after Rajya's death the outlook forbeth the allied houses of the Varilhamas and the Markharis become gloomy in the extreme. Thanesure

was deprived of in young other and Kanaul, having bot in sovening, as wall not he intelly apport of the forms in sovening, as well not he intelly apport of the forms things of Goody, who in odd for the fower the intelline of Blandji endough to its order to flower the intelline of Blandji endough to the forms of the sovening that instally on hearing the traple serve of his between the installed to the form of the sound of the sound

turned the "vilest of Gaucias" with his fiery spirit

" Watters, I, p. 343.

" Left, p. 171. Sastules's mimority against Buddhison
is explained by his Salvides tendencies (see Allen's Supris Coins.

explained by his Salvite tentionoles (see Allina's Gupda Col 147).

* Bp. Ind. 3, p. 74.

* Compare the original: Tuth# hi tema Šašnikema višonštrhank kanyšpradštrani uktva pealobbito Rijyavarilhana) zvagebe struchuro kiumična ova chadmanā verteaditub.

* H. C. p. 178.

which has come to pass, the only see left to support the earth. Comfort your unrecteeted recole. Like the autumn ran, set your forebead-burning footsteps upon the heads of kings," Harva furthwith replied to the advice of the general: "My heart would force chowries man even the sun's presumptonsly bright hands. Ewoged at the title of king, my foot itches to make footstools of even the kings of

beasts." And he registered his determination to wreak vengeance with the following vow: "By the dust of my honoured lord's feet I swear that, unless in a limited number of days, I clear the earth of Gauges, and make it resound with festers on the feet of all kings, who are excited to involence by the elasticity of their boss, then will I hard my sinful self, like a moth into an oillied

Thus, according to Bina. Harva immediately after the murder of his older brother ascended the paternal throne of Thanefvar; and began to devise measures to retrieve the disaster that had overtaken the Vardbanas and the

Maukhari house of Kananj. There is absolutely no trace in the Berpscurite of his displaying any hesitation in

asseming the constru Here we must pause to consider a passage occurring in the Harmacorite on the strength of which scholars try to detect some scruples or reluctance

1 Third, pp. 185-86. * H.C. p. 187.

ed by the goddess of the Royal prosperity, who took him in hir arms and, setting him by all the royal masts on all his himbs, forced him, Assesser relations, to mount the throne,—and this though he had taken a now of

elevated to the throne. Sanskitt Riemature is replete with Sanskit "petite manaritisms," and we may it this connection also recall an almost passified expression used in the Januagafi Rock inscription for Sansafagupus: "Lakshitti, the wraysts year versylinesiders," meaning "Whom the goodless of Facture, of her own accord, selected as her harband," "A second, Manarit, provious relutance and two of

on the part of Haryn.1 It runs thus: "He was embrac-

austrily and did not sware from his vow." To me, however, it appears only a poetle way of describing that the wheel of Destiny was revolving in avour of Harsa; and although he had not the prior claim to succeed his father—on account of his being younger coversations on convision that he subfestly found himself

amsterity, the Herocovida may refer to one of these circumstances:

(a) Probably it refers to his reluctance to avail himcelf of his inther's preference for him, which Prabhitkanvardiums seems to have indicated on his death-bed in these

words: "Succeed to this world; appropriate my treasury; make prime of the foundatory kings; support the burden of royalty; protect the people; guard well your dependants." There was nothing incongruous in possing over the

Cowell and Thomas, Itid, postore p. x; Dr. R. K. Monkeel, Harman, 20.

* n.

* Flort, C. I. J. Vol. III, No. 14, line 5, pp. 59, 62.

* H. C. p. 186.

citizes of the older sen, Rijiwarchiana, for each selections appear to have been common in the Graps inten-Simunfrappits was chosen to succeed his father to the distress of "others of equal betts," and with the consent of the state control. Similarly Samularappit also chose his successor thrapicipations. Dist Risas was no zobbo-minded to take selvenage of his bendurit was not been appeared to the selvenage of the technical body of the selvenage of the technique of the body of the selvenage of the selvenage of the twonormity faced in facest solution, the broads part on mentify keeped in facest solution, the broads part on

vites ow me to accept the coven when Rijay, overwhenhood by grid voucined to ablicate in this favour and recite to the frent. Harse land also resolved to follow in his bencher's train, if he perised in recomming the theres, thinking within historit. 'And the ris instruction and the second of the contract of the contract and disposit as herminger.' But his vitible quent accordant to the three without any healthing captust accordant to the three without any healthing and the second of the contract to overring from his vitigate was of remacistion, latest under certain conflictor, as after his clarks, taken under certain conflictor, as after his to the success of the three with the conflictor, as the his to the success of the three with the conflictor, as after his or the success of the three with the conflictor, as after his to the success of the three with the conflictor of the success of the order of the conflictor of the conflictor of the con-

(b) Secondly, the passage may refer to Harga's pre-

And, besides, there was no other reason why Harpa should refuse to assume the royal duties. Wattern' externent that Harpa 'in the early part of his life had joined the Buddhist church and perhaps taken the vorse

kingdoms

³ H. C. p. 158.

^{*} Ibid., p. 159.

^{5 1966} m 175

of a Philon, or at least a lay member of the communion *1 merits no credence. Hargo began as a Salvite, and continued to be so till late in his life, as the Bansekhra inscription of the year 22, which calls him a "Para-man@hesvara" definitely shows." It was also probably due to his original Salva tendencies that he complimented the king of Assam through his envoy,

saying "To whom save Siva need he pay homage? This resolve of his increases my affection"." We have also get no warrant for Smith's normaption that Harm's reluctance was due to the nobles having "hushated before offering the crown" to him.*
We know it for certain from Bliga's account that the feudatories were loyal to Hanse. When Kuntala delivers

freedstories were loyal to Harge. When Kantala delives the tidings of Rilya's monder in the auditure-ball the feudateries are represented as being in attendance on Harge. We are further told that "at the hour of mucch, ing the freet of the hings residence beams fall of chief-bains from every side.". Thus, if they had been turbalent from the beginning they would have given greater trouble to young Harss after Rijya's death, but instead, we find them offering their unstinted belo to their royal manter.

Having fully discussed Harga's political status in Thanelear after his brother's death, let us now resume the

With the resources of Thunesour at his command as

king Heres's imusediste and pressing daties were to

1 Watters, L. p. 346

3 Zip. Red. J.F. to 208.

2 H. C. p. 219.

* E. H. I. 4th edition, p. 150; see also Ind. Hist Quart. Det.

1927, p. 772.

* H. C. n. 200.

issing any time he advanced with a large array to realize these objective, and on the vary our net by Hashawege, who had come with proteins presents on "confidential with a large or the second of the confidential contraction of the confidential contraction of the contraction of the confidential contraction of the conloring that seed of atomach allies to help him in his first capedition." Home realized to be very tyrong and inexperienced in the nutrition of wax. Then premiples the contraction of the contraction of the construction of the contraction of the contraction of the Scott because corress Basedy, who was in charge of the "Malor Sarkey bank form, compared by the might

recover his sister, the widowed queen of Kanauj, from distress; refleve Kanauj from foreign occupation; and numbs the treacherous nurdecer of his brother. Without

of Rijavarchina's urn." and learned from his first Rijavarchina's urn." and learned from his first Rijavarchina's urn. and with her trial entertion of the control of the control of the control of the other control of the department of the control of the contr

¹ lbid, p. 211. This was perhaps due to the fact that Bhitskenevarines was afraid of the growing strength of the adjacent

bingdom of Satticks

^{*} Bild. p. 224.

the Budding stoy Divikuramitrs, the "boy-friend of the deceased Grahavarman ". Through his good offices Harsa succeeded in tracing Riliyairt, who, prostrate with grief, was about to become a Son-9 After rescuing his sister Harpa desired to take leave of Divikoramitra; but Rijvairt was so overwhelmed by the heavy burden of successive misfortunes, and so impressed by the transuil atmosphere of the hermitage, that she expressed a wish to assume the "red garments." But the same would not approve of the idea and Harsa added: *My sister, so young and so tried by adversity, must be charished by the for a while, even if it involves the neglect of all my duties"; and "at the end, when I have accomplished my design, she and I will assume the red

Hansa then " went back in a few marches to his camp stationed along the bank of the Gances" and at this point the Harponyrite comes alreaptly to an end. In the meantime, however, it aspears that on the approach of Harsa's army Sasifika thought discretion was the better part of valour, and instead of facing an open conflict he withdrew from Kanani; as after the conclusion of a treaty between Harsa and Bhilakaravarman he was exposed to serious dancer both from the front and the year."

earments toestless.24

Ibid. n. 233

Ibid. p. 257.

^{*} Ibid., p. 258.

^{*} According to the Ganjara Flate (Sp. Ind. PF, p. 141) Santhka was fourishing as late as the year 609 A.D. It therefore clearly shows that Hares could not make any headway against him for a poetty long period.

Bhandi had already out off the support of the Malwa

compared to the support of the support of the Malves and in the face of the new odds arrayed against Sakitika strategy certainly demanded that he should beat a masterly retreat.

Thus Kannaji was lek in a hepelina atato of confusion deprived as it was of its young Mankhari reler. The kingdom, however, needed at this time the protection of a strong and guiding hard to insegurate an exa of growth and prosperity, and to ensure immunity from future attack or aggression from any lostife quarter.

Onthressense had left to bell a She following assument by Partialist to behalf of Shippini dower's A hamband or a soon in avanuarh troe support; but to those who are disprised to bell, it is immediately seen to continue to Bree⁻¹. Besides, the Memoraria sho hints at the "disappearone of all the other relatives," which expression probably means that the younger brothers of Conkavarman, ris he was Avantariasmant delets not (Simmangraja), had either been killed, or had field away during the Gapo-Gough distributions.

Should the cross, therefore, denoive upon the sidored pases. Rightein, even as the 10 to dozened to obscurely, and her chains allegated ingurent? Be all prefates Rightein benefit was smalling to undertake the exponsibilities and control control, and an example the basker of a gent control, so were and their sea most the basker of a gent produced to the control of the control of the control search and the search of the basker of a gent becomes and self-cities. Benden, she was by morre minded as the epicient studdings of Buddhines; howe there was tiltle chance of hir governing with vigour and groces at this cities.

¹ H. C., p. 254.

In the absence of any other Maukhari claimant, should Harm then be saled to assume the burden and cures of the state on behalf of Rityadri? Both he and his elder brother had rendered signal service to Kanauj during the political whirlpool that had threatened to engulf the kingdom. He had rescued its quoen and between the brother and the sister the present londers and attachment prevailed. Harga had further declared his intention of cherishing her "for a while," even though it meant the neclect of royal duties, which expression probably implies that he was prepared to stay in Kanserj for some time in order to settle its offices, before he could undertake the fulfilment of his you to number those who had become

inimical by the "clusticity of their bows" Accordingly the statesmen offered the crown to Harau. and Poni,1 whose power and reputation were high and of much weight, addressed the assembled ministers thes:

"The destiny of the nation is to be fixed today I promose that he assume the royal authority; let each one give his opinion on the matter, whatever he thinks" The chief ministers and magistrates signified their full consent, exhorting Harsa in these words: "reign, then, with olory over the land, conquer the enemies of your country; wash out the insult laid on your kingdom."x

But tempting though the offer was, Harsa healtated to accept it, for it not only implied taking upon himself an additional burden and responsibility, but also permanent ' The name Poni is usually identified with Bhandi

⁽Honetle, I. R. A.S. 1903 p. 840: Dr. R. K. Mockerii, Horse p. 17. note 1), although beyond the similarity in sound there is hardly any justification for it, as we have already shown that the latter was a leading figure in the Thanston; court, and not in Kneari. * Beal Ltd. 211; Watters Ltd. Ac)

residencies in Konsely to de supécer et lus efiliais et la priment Meighto. Beste, in muy be possible dans de manuelle de la companie de la c

that, although secording to 186a Haras was afreedy king of Tanactives; in Kansuigh low sometry changed with the days of keeping the machinary of the government, and his political status there was originated by before these that of a guardian, or as Mr. N. Eay war, "Resport." In Golden this fast is even convolved and the "Resport." In Golden this fast is even convolved the Haras "definitioned the kingdom in conjunction with his widowed sitems."

C. V. Valdys was the first to suggest that this besistion of Hasts, effected to By Yuan Chwang, should not be contained with the pussage of the *Harperstale* discussed above at length (H. M. H. I. Vol. I, pp. 7-9).
Paul I, o. 114.

- * Beal I, pp. 212-213; Watters I, p. 543.
- * Ind. Hist. Quart. Dec. 1977, p. 273.
- * Watters I, p. 341; E. H. L. 4th ed., p. 351.

the Imperial titles, which appear in his inscriptions. Thus resulted the amalgamation of the two powerful

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northern kingdoms, which helped Harsa greatly in extending the sphere of his influence and suzerainty over the numerous warring states which continually disturbed the political equilibrium of the North. RAMA SHANKAR TRIPATHI

"Mediavay" as well as "classical" are terms orioné to designate significant aspects as well as a definite chronological sequence of European history. They were transferred to Indian history in a somewhat vages manner so that "mediaval" is used to label the period after the subhiliment of the Muslim power on the one hand, whereas "mediaval" architecture" for instance is understood to include all the non-Muslim monuments.

of India from the mixth century approximately to the thinteenth. Whereas then, drounologically Mestim rule in India is taken as the starting point of the new excellentally on the other hand and referring to the deverlepment of art, and specialty of architecture, "medieval" is a applied to aspects of Indian life intrinsically almost completely independent of the Muslim Instee. In the case of the "Suskell," bower, in a application is still more slipshod. The Coppa age, in all its outstanding ashievements, in rewarded with this term as a unst-

tag anticerement, and a state of mandering humarian labels and mandering humarian labels and many captions of the well-investigated history of Europe to that of India has no fallen into descented as Verrout the "primitive" to the "classific" and to the "harcogene" is taken by some to be the norm of strictles of the "harcogene" is taken by some to be the norm of strictles ground already has been cleared and the time of the primarian labels of the primarian la

* mediaval * Indian art, whereas the former is separated at the other end, with equal distinction from *early Indian art.*

Where do the limits lie ? The one line is drawn at the end of the Mauryan period, the other in the righth

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century, A.D., so that one phase of Indian set extends up to the end of the belief orderupy B.C., from the days of Modespin Dare downwards: another chapter begins them, i.e., the classical phase of fulfilm and testing more than a fillerismic limit of the second of the contract of the contract of the Indian second of the contract of the contract of the testing of the contract of the contract of the contract in the contract of the contract of the contract of the indian second of the contract of the contract of the indian second of the contract of the contract of the contract period of the contract of the contract of the contract of the period of the contract of the contract of the contract of the period of the contract of the

man them, it will be necessary to point out what are the leading between 6 ereb period. It is our table to establish the main periods of Indian art in that manner, which they themselves not only demand but actually didness by their manifestably withlife features.

It would be premature, as the present mate of our monoleige, to generation about early findian art of which the satisfact examples cannot be later than the middle of the third millerian BCs, and of which the lateral.

the third millemann B.U., and of which the latest specimens belong to the third century B.C., Schredy anything, however, is known about the art of the intermediate period.

It must be understood that the division into periods, even when derived from the evidence of the monancents

even when derived from the evidence of the monagnetic themselves, is nevertheless artificial and that the limits in octuality are never as alaryly drawn as they are by the intellect that always abstracts from reality in its manifoldness, in order to arrive at a clear ret at serviceable substance. South, Januarer, is the directional control of the control

But it is not with these under-currents, immertal almost in the process of Indian art, that we propose to deal, but with those movements that are leading and give their immuses to the marical concerned.

The early art of India has realises and displity of static nose as its aims. The various arrival devices on the scale of Mohenjo Daro and Harappa show this as clearly as the figures and reliefs of animals on the capitals of the Manryan pillars. The main difference between these two lies in a readering fell of a delicacy, alegant and slightly degenerate in the early instances, sturdy, however, and suggestive of a satisfied well-being in the heavier bulk of Mauryan sculptures. What is so obvious in the rendering of animals applies as well to the human figure. The "priests" of Mohenjo Daro essel in a sabde rigility of post and modelling; the "Yaksas" etc., of Mauryan date, howand minetiming; the "vasses" coo, or Atturyon date, how-ever, have pot on fleath to give outer weight to an undim-nished seems of self-commed importance. The earlier sculp-ture based their plantle vocabulary on sincess and selfur, the later confutors, however, give presimmen to minedes. The main intention retains unchanged and its various possimain interiors remains uncompage and its values possi-hilities are explored at various periods. The Mazzyan age replaces the strained sophistication of the Mohanjo Davo period by domestication and a sense of well-being. Where the real and fabulous creatures of Mohenjo Daro are realistic with an effect to be so those of the Mausyan period are at ease on this earth, and this is shown

manifestly by their groudly carried bodily bulk.

Apart, however, from such weighty figures, figurines
with graceful earlings and realistically modelled fecial
features more that the lighter olds of bit to realistically.

wim gracems carriage and reassessing modelled alexafeatures prove that the lighter side of bils too was given, its share in the earth-bound sat at this period. A radical change, however, set in after the downfall of the Manayan carpire, about the second century B.C. The

reliais of the railing of the stops of Bharbut show this well. The cubical and compact are replaced by flatness and linear movement, realism is no longer a leading feature and an abstract curvilinear design holds the pway. Taking into consideration that at Bhirlyst too the aymbol learns large and its treatment is consistent with abstract and linear conceptions, the aniconic rendering of the Buddha appears in a light somewhat different from that thrown on it by considerations exclusively Buddhistic For, in Biarhut there appears on one medallion a purely geometrical design, unrelated to any ages of naturalistic represontation, a purely decorative pattern to the eye, suggestive, however, of deeper associations to the mind. The Arvans in short are well known not to have thought internsanthropomorphic. This naturally excluded their making images or altogether appreciating a man-made confirmation of the outer appearance of things. Yet in them stirred strongly a sense of rhythm, to which they not only gave expression in hygges, but also in their handisork. "Abstract" ornamentation must have been their innate and exclusive tribute to visual art. Their making India their home, however, brought about compromises and assimilations, so that when we come to the days of Rhichut, the

process, having gone on for many centuries, seems completed. Whereas the invading Aryans had been averse to CLASSICAL AND MEDICATVAL INDIAN ART 281 redering the likeness of any living form, the people whom say found in the country excelled in it. This is clearly to case with regard to the Indus criticiants. In which

rms the other pre-Aryus people of India expressed themdress in art, although it annot be proved by equally point examples, can yet be deduced from the surjuence of Central and Southern India, contemporary with and arter than Blitchin. Saws for the use of symbols in line (the Buddha and for the one furtures are noticed above, a reliefs are returned with furturess of animals area, a reliefs are returned with furturess of animals.

(the Buddha and fer the one instance menchood above, or reliefs are teeming with figures of animals, menall plants. But those figures do justice to their two-bidd originare the one hand they do represent artical objects, hile on the other they are but a bundle of curves seembled under the label of a definite object. Thus,

on the case hand they do represent actual objects, hills on the other they are but a bundle of curves seembled under the label of a definite object. Thus, libbt carethbound "easily" Indian art had found its libbte tracthbound "easily" Indian art had found its fillment prior to the Surga percolo, it is at this moment at an art that may be called "domisably" Indian fees. What jurishes this designation? If by "classical"

sizes. What justifies this designation? If by "classical" or understand the balance of spopieties and their tegeration into an expenient, vigorous in the wealth its comproment, that green exclusively fed by 1 own resources, byting stress now on this, then on at of its possibilities with greater east, yet never easing within this circumference its stability, the art of dist from the Singhap to the end of the Guytas president and the singh mark of centive distinction is exactly or same morners as the set of Guyta president.

e sixth century B.C.

Within this widely spaced limits there are, at the one
of the possibility of "frank bedonism" lift: Coccasienemy of the days of Sinci, and of the spiritualism of
upta samplacas, on the other. But neither would be the
of "dessirally Indian" without the rhydratic emberance
are amonous it, nor could forms another mans in

STRLLA ERAMRISCH sublimation without the sophisticated sensuousness that underlies it. The high tension between realism and ab-straction, sensuousness and spirituality, description and

rhythm is maintained throughout. It only depends which point we focus on that such of situinment. Viewed as a satis-contained classical period, the difference between the work of Sixtel, for instance, and that of the masters who worked in Simitha in the later Gunta age, in spite of many more years that passed between those two, is not greater than that which divides the paintings of, say, Uccello from those of Raffael. Classical youth and classical maturity have features in common in the Italian Renaissance, in Greece and in India.

If the equilibrium of forces gives the impones of the classical to this period, it still remains to be said what makes it classically Indian. In a deeper and more universal sense than at any time before or after, it has given expression and definite form to what is unique in the Indian mind in its creative aspect. While all early art in this country may be understood as a highly specialised, but nevertheless coordinate form of expression with these of Mesopotamia and Asia Minor, it is only after the downfall of the Munryan, that visual art begins to comprise the range of inner experiences, so psculiar to this country, and to expense it in a context of form, entirely its own. While then, seographically the early art of India. asserting nevertheless its own individual features, is that of the Southernmost province in the Western half of Asia, classical Indian art is entirely India's own, wherever may have been the ultimate origin of one or the other of its components. There truly India is the motherland that has becarkt forth its art as it has moulded its people.

So it remains for some time. The two centuries following the downfall of the Gupta empire are the great aftermath of its classical height. Yet in them tremors already stir under the surface. It was their destiny to shake the classical equilibrium. While now certain features are becoming overemphasized and strained, others are suppressed. The realistic commonent recedes more and more, and such abstractions that formerly were mitigated by their intimate proximity with naturalistic features now have become undisputed rulers. They distort whatever there may be left of the mature spontaneity of the classical period. Sharp and rigid the single features appear if compared with the ficable fulness of bruces ages. Yet what has become forwatten of the living beauty of things has been overcompensated by a forcibly rendered rhythmical design. A novel context of form, woven of clear cut linear movements where the linking of their strong threads is stellowed partly or emphasized dramatically by an ever-varying play of light and dark, has come to cost the sensitively modelled and essentially plastic conception of the classical age. This we had understood as complete conflibrium of beteroreneous trends. Their carriers were the descendants of races, widely dissimilar in outlook as well as in their

CLASSICAL AND MEDIAPUAL INDIAN ART 263

article temperaments. Without the dyna invasion citational foliage aroula not have been peralled. It took, moreover, many contains for the interpretation of Aryan and practical for the interpretation of Aryan and practical for the interpretation of the same articles of the interpretation of the same articles of the interpretation of the same articles are as the beginning of the Christian era Northern invasion once more began to estile in infail, they again gradually consistent of the same articles of the sam

eccepted more than five hundred years. The invalent, various tribes of Northern nemads, became sedenary and eventually were absorbed in the Indian population. This, it need not be said, was then already of mixed extending the Arvan element forming one of its main

226 STRILLA KRAMBISCH censitizents. This Noethern component then, after about one millenium and a half of Pre-Aryan infiltrations, became strengthened by novel Northern administra-

classical age of Indian art, it took centuries before this removed composition of the Indian are found in reference artistic approxima. The interval between the Aryas immigration in the middle of the second unifornium. E.O., and the classical age of Indian art, therefore, is consistenably longer than that between Kaphaya rule and the mediareal type of Indian art. Why then has Indian art from the shirth to the sinteenth entury and in certain aspects forms into the ninetured control of the cont

Similar to, vet not to the same extent as prior to the

teemb century, been called mediawal? A chromological coinsiderce, for the greater part of this period, with the middle ages of European history is certainly more than an accident, yet merely analogous features are not a sufficient reason for this designation. Mediawal, in its cultural and ethnical significance, resumments on the one hand a desiral state of acts while

on the other, it indicates a dislocation and transforms from of the classical heritage, until by far the moiseity of its features are remobilised under a new point of view. The curriers of these news notions are invariably Northers and Normalie recent As the Mughal phase in its relation to the periodology of Indian art line custile the scope of this note and has

of Indian art him outside the scope of this note and has been dealt by me elsewhere, the three main phases of Indian art, the early, the classical and the medianval, prove to be initiatably connected with the racial history of the country.

STELLA ERAMS

BALA-GOPALA-STUTIH

A REWLY SIGNATURED ILLUSTRATION IN. Our classified singles of the graphic art in to grow processing the control of the control

Find a sun of #130°2 ho. 6d.* (Medicanally do a fugical plant of Slauschin Instances—or of Indian Accessed he Instant he resists in India as missed Demond Mark of 180°20.

180°4 ho. 18

donors subscribed through the National Art Collection

O. C. GANGOLY

early belongs to the whole of India, as it is very wellknown that his most popular Erges-Kaweissents hymna searning all over India. The MS: of Bible-popular-cells halling, as it does, from some parts of Southern Regionana or Grassen, one of the impresent surgicidide if Velippoul culture, musts to the popularity of the greet post-saint of the Sputh and of his hymnas is south a distance covers of India. The MS. In question has a valuable colophon which gives the same of the author:

chiefs given the name of the author: Iti Sri-Parana-dartae-pracriijaha-Sri-pdala Viloanniquiavirusita-Sri-Billa-Gepülentatiķ t Iti Müphu-parâpa

Relation of Talayana and Talaya

"sweetfelds reduct, ill Majk-vertis." It is impossible to say if the Majk-vertis "there is a success-in almost set as yif the Majk-vertis "there is a success-in almost set the parks of same name referred to in our oblogion. The all that we know. Majk-lay-weight say have been an anthology, collection, or encodopoedis of Valigans, Nymen, to which the Balk-Gaphi-velds found as homes, able place, for the lymn is glotified on the Word or message of the Lord binned (Maya-velovidipus). The MS, in not dood, but the ctyle of the picterial Balantavitus diffick valuable data for chronology. For

reasons set down elsewhere, I have dated the MS, earlier than a related MS, with analogous illustrations, known as the Founda-Filkse which bears date Sainvat 1508, equivalent to 1451 AD.

The MS, which is on paper, understoodly belongs to

The MS which is on paper, undoubtedly belongs to the period when palm load has just begun to be supplanted known to students of Valepava literature, the descrip-tions of the various prants (Ithi) of Krispa offer opportunities for divergent literary flavours (rusa), varying from the officelys to stranders rose. We can only dive into this well of sweetly lyrical hyrnes at random, as it is not possible to make long quotations, nor does the frangmentary condition of the MS, instify such a course; Vadodaya endbereelakhulena Gokurtha-nationa nibadhyamanah 1

by paper. And one of the wasons for preference for paper as a writing material, (particularly in the area from which this MS, comes) may have been the facility the

The hymns are composed in very highly flown Sanskrit with rhetorical flourishes and are of no little literary

Ruroda mandara navanitacaumb il 21

Sammardavan pënitalena netre

'Tied by Yasods tightly with a cow-halter to a morter,

rubbing his eyes with the palms of his hunds, the Batter-thick

Monthagen with realtition dashi on latents touch Billotsi vatsa virameti yafodayoktab ! Koonbillimanthamen, iti seretiRhikano

Vitacchitovacione difere, vo Vasudevastinals ii 53

direct illusion for you

"Leave of the churning rod. You are no good at churning curd. Stop; you are too young my child?" When Vasieds thus spoke to Rice, He remembered the churning of the Ocean, of mile and smiled. May Kress As a document of Indian Painting our MS is of ex-

ceptional interest. Written on paper of the size of 94" x 44", the MS, bears on each page, generally on the left side, the text of the hymn in seven or eight lines, with a miniature illustration of one or other episodes from Krane-Mil. The MS contains about 30 folios, each bearing a miniature illustration of the size of 52" × 42". Illustrated Indian MSS particularly in Sanskrit are so care that this discovery must be bailed as a very unique example in which the calligrapher and the artist have collaborated to produce what must be regarded as a valuable issed of Vaisrava culture. The style of the illustration is easily related to the school of "Southern Ralasthani" or "Guzarati" Painting, which was a few years non erromeously designated as the " Ising School? The discourse of the famous dated MS, roll of Vaports-Villes helped to revise the nomenclature of the school. Though a very large volume of Yaina canonical Uterature is (Unstruted in this style, it belongs to a form of pictorial illustration which is not coterminous with the Taims MSS, in which we have a caronical application of a percent vocabulary of the mediaval sately of Indian painting current in Southern Raiputana and which had its sectarian as well as non-sectarian uses. In the Vascets-Filling-an anthology of crotic poemsthe illustrations afford an application of the style to nonsectorion themes. While in the Bills-positio-statik we have the same style of ministure adopted to illustrate a Voisson theme of an avoyethy Hindu Brahminic purpose. The outstanding feature of the style is a quality of pure draughtenanship, characterized by a selfsufficient, if somewhat summary formula of line-drawing -which is sometimes stereotyped in formalized patterns and poses, but which lends itself to a remarkably free

and rhythmic postures and movements of necoliar



नागणायनमस्यामस्याम् स्याः नागाभावित्यस्याणग्रेभः वर्षः नमनेष्ठनागास्यस्यामस्यागातः । नागाप्यस्याग्यस्ययानस्यागातः इतिस्राणस्यस्ययानस्यागातः वित्यमानस्ययानस्यागात्रस्यागात्रस्यागात्रस्य वित्यमानस्यागात्रस्यागात्रस्यागात्रस्यागात्रस्यागात्रस्यागात्रस्या

A Page from a Manuscript of VÄLA-GOPÄLA-STUTI,

with colophon, dated circa 1425 A. D.



joyounus which faide expression in a during learner of bothings. Asylone this MS offers agglifector evidence of a happy link between the literary and the graphic series at a period of inclina colline when the artist and the liberary man met on a common platform in a humonitous unity—the two forms of culture living and growing unity—the two forms of culture living and growing under the implication of a religious fervour and collisionrating on identical thems.

O. C. GANGOLY

GALVOOL



THE GODDESSES OF LEARNING IN JAINISM⁹ Of all the conceptions found in the Iain Tecnography. some is so original as the conception of the Fidurateds or the Goddesses of learning. They are sixteen in number. In no other Indian religion are the goddesses of knowledge 90 numerous. Besides the sixteen Vidyshines, the Jains of both sects admit into their pantheon, one Scule-dec or Secureti approximating very closely the Bentmanical conception of the same goddess. She seems to be at the head of the collective body of the sixteen. Vidualities and her worship is prior to that of other subordinate deities-Her name as Systo-ded meaning 'Goddess of Systi' originally refers to the Vedas or 'revealed literature' preserved through hearing. There is some hidden meaning behind this name. The description of Sruta-devi so afforded by the Jain books makes it on a par with Beahmini's (wife of Brahms) description.1 And Brahms

is known to hold, in his original image, the Yests or the Antient Scripture. The Jaine, like the Brillmanns, make a special ceremony of her weethip on the Swiss Partitural day of the Kärtika month, which they call 'Iskan Partitural' On that special amirecasts day of

*Materials of this paper have been mainly drawn from plane MSB preserved in different Mikepiles». It may be found from quotations close that the tractors not free from mistakes. The text called the Protapide-arresidates is sometimes uninstaingable on account of linguistic errors. But server of a MS, need of the protapide of the protapide of the protapide of the paper of them relative to Our patients.

B. C. Bhattacharya.

 Sigli nic uneb nufü ibnigenvurun gunch röneğ ge alben man.
 Teine dinakara, Pratistiklistiki.

(MS. R. R)

knowing, not severe people fram vessing the broke and could then controlly been. The conception and laws and the beautiful then controlly been and the people of the could be the people of the people

Sargapeti er Śroto-deń:

The godines, as viewed by the Svetänbaras rides a awam, has four hands bearing a lottes, late (or Vanada) book and cosany. The Digaribara tests seem to give the vehicle of a poscock to Sansavati.⁶

, egungi egunengatradibennen dentananunder albin egunengatradibennen dentananunder

(MS, English Collection, Prohiphthalps, p. 146. (MS, English Collection, Respect) Ct. Newtonbelvic MS, Hillan-Mandies, Arra)

े बार्जाविक बारावित हो बाद कुरावेत कुरुवातेच केहतेत् ।...... के ही नक्षत्रवित्वे कर होते कार्जाविकां स्थापनेत ।

े ही म्यूनवर्षिणी प्रश्न होते सारविदेशनी स्थाननेत् । हेर्न्याहरूपान-पारत्यकर

[े] दब् क्रान्स्मिकासम् सूत्रे प्रात्मनेक्ष्मक्रमाद्दश्चे का 1 cts.





THE GODDESSES OF LEARNING IN JAINISM 203
A number of images of Stuta-devi have been compared by me. In all cases, the symbols of a bock, lotter or a swan are to be noticed. But a strict observance with the canon has not been observed in any case.¹

Stute-deri, the main problem of learning, means to be illuminated with the control of Brakina, Oliphija, to describ, Oliphija, Oscilo, Oliphija, Oli

Bolivyi, the Vidphlest:

The description of this goldess, as in other cases, varies with the two suchs. With the Svetänbers, she rides a cow and holds in her bands a couch, resery, bow and acrows. With the other sect, also appears bearing the attributes of an urn, coach, loss and fruit.

A two-handed image at the Lucknow Museum No. 6-800 is the earliest. Cf. A free-handed image from Pallin, Bilandin.

* In the forms Lucknown Downson New English No. 2005.

 $^{\circ}$ In the Frens. Another at Dongarh Fort, Secial No. 2262.

' See "Indian Images," Part I, pp. 43-44.

 ब्रम्बाक-प्रवासमाध्याति पद्धावस वृत्युपानवैतः । योगानिमी वीत्रमाध्याना को लेक्टियो लिक्टिनमा देवस्य ॥

Zara-ivestera

Cl. Niveso-Satité (MS, Agra Library).

े विक्रोल ने: चंतुकी अल्पो स्ति" चित्रक्रमणां त्रण्डे । य कृत्रक्रमुख्य चक्रामुख्याचित्रम्थं से रेडिमीसस्टरम्य ।

Provide Strokeling

en contranenta,

B C. BHATTACHARYA We shall gradually see that most of the names of the Vidyadevts are in common with those of Yakainto. specially of the Digambara sect. In this case, Robist is also the name of the correct of Mahiyakas, who attends

upon Ajitanatha. From the text of the Svetishbaras, in appears that she specially presides over the art of words. The Digariharas believe that by her worship, the devotee attains right insight. Prajhopti: In her Svetlebara aspect, she rides on a peacock and holds a lotter and a saltia. According to one test of the same school, she holds exceeds jobti, citese and sahti again.2 The Digaghara image should be represent-

ed as bearing a sword and a disc."

Pragitapti is identical in name with the Digastbara Value of Sambhavanith. Thus, we find she has horrowed the vehicle of peacock from the Valua Trimuklia, Praintenti's leashand. The peacock symbol with lotter should be VidyMevi's characteristic. The name might have been derived either from Prailiopti, meaning "intellect" or Positis, meaning "Surasyatt."

Voiraviretékalő:

Two forms of this goddess are known to the Svettjishara scripture. In one form, she is seated on a

ं व्यक्तित्रचेत्रस्य समुद्रकृतनानतीयस बक्तिया अवशिक्षित्रिक्षे स्वयोष्ट्र क

Actor-moskers (REprint MS.)

* safti rinoit represent regist acceleratelesset aus

े इड्यान करिय तस्सु पृतिपुरतकस्वकृताहरे वः ।

अपूर्वतिको त्यारक्योतिकोश्रतेको प्रतिक सेथोलि सम्बन्धकात् ॥

Protechis-Strodykers.

lotus and carries a chain and a clob." In another form. she is also seated on a lotus but has four hands adorned with reveds seasive, their, lotts and chain again." The Disambara text mentions only a chain for the delty." We meet with the softless of the like name in connection with the Velocial of Abbinendana. But in so point, the two deities seem to agree with one another-The Sveticibers form, however, of the Valorial has a lotus scat like Vajra Śrisklialii. According to the Diguñbara text used, she grants to her worshippens good

Vairantinia: She, too, has two forms actording to Svetkthara texts. In one, she rides an elephant and bears as symbols a sword, soire, shield and spear.4 In another, she is riding an elephant in ownste-model, ogiva, corse and goad." The Digagibarus represent the deity as driving in

an norial car and holding in her hands a goad and a lute." 1 avegennen unauffint : व्यालस्य जीवस्थानाः ।

े शक्तक्षणी राह्यस्त्रात्री प्राप्तस्त्री पहुतु'ओ पर्त्रपञ्चलानिकार्त्वय स्त्रो प्राप्तञ्चलाचिक्तवात्रस्ते....

Nicette Addition ं अग्राविश्वीकारि च जन्न नेत्रमह[े]च्यास्तरेर श्रीदरीदश सः । नदर्शातक स्थानी प्रकार स्थानी व करें परिवास के देवन ह

Protestio-Streeting

· fefein um varbrangenen werr ware fraue warfe-rifer: aconstituacionem froi somment con

Totra-dinabara

 miserial expensions sur ward functions: वहार क्रमें त्वा कृति पश्चिमुक्शेयलयां राज्यवरे जनाराय ह

Protigint-Streddhare.

The Vidysdevt of the present description beam the same name as the Svetimbara Yakaja) of Anantanith. Some symbols of the Svetšibbara form and others of the Digaribara form, such as sweed, spear and good come to be

count to those of the Yaksint. The symbol of an elephant, the name Vairidskuff meaning one aformed with some and goad? leads us to suppose some mysterious connection between this Vidvidevi and Indra- Her late, as given be the Districtures is only a symbol of Sarayrati Apraticabră er Jathimadă:

According to the Svetighbara books, she rides a Garada and all her four hands are armed with discs. She is called Jambunadi by the Digambaras, who represent her as riding a percosk and bearing a sword and a

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anear 3 Apraticalrik by name and symbols bears equality with the Yukoini of Reabhovanitha. This Vidvidest may have some innute relation to Vaispavi, the wife of Views, as Jathuradii seems to have relation with Kaumärt, the wife of Kärttikava. Peacock and anear are

in this form the common characteristics.

Purmodettä In Svetimbara literature, she is differently described. In one aspect, she holds a sword and shield, 2 in े राज्यसङ्क्ष्य-आणीरा...स्ट्रांस अतित्रकार विद्यारे प्रकारियों । श्री

Zetrodinskara

wafermer......

Ci. Nirettsokelika

े पार्वे स्थापने कोक्से व वेतापनी स्थापन अमेरिकार । streeter veuraen street etas region :

Protintist Straditions 1 Zaro-disokaro

THE GODDESSES OF LEARNING IN JAINISM 297 another, she rides on a beffale and carries in her door paints owneds, second, citrus and shield.¹ The Digast-

bara text makes her ride a peacock and balf as symbole says and a lotus.*

We meet with the Vakaişıl of the same description as the wife of Tumbara, the attendant of Samuti. The builds o which indicates strongly the Vakyidewita original

as the wife of Tumbaru, the attendant of Semati. The builds vehicle indicates strongly the Vskythevin original relation with the wife of Yama, who characteristically moves on the back of the same animal. Köh:

The Digasthans image of this Vidylidest should fit a feet and should be formished in the hands with the symbols of a staff and award. There are two Sverigthans forms to be marked. Site is seated on a losses and belds either in two hands a clob and savade or in four hands are compared to the property of the contract o

She has similarily in name and centain symbols with the fivettishnar Nakari of Albihandana. The Digurhara guidose, though having demaninational similarily with the Valquij of Suprisymithes of the same sees seems to have been modelled after the type of the wife of Viya. This is strongly suggested by the common characteristic symbol of a deer as welsion.

े प्रत्यानं कामान्त्रां महिरोगायां यह्यंत्रां सहित्यानियसां सङ्गिक्तांत्रपुरसम्बद्धाः

' describut mandragent où first proofedeure : Protigist Sirvathiere

* constant on sells select quest goardigest (

· Surrementer etropoperante pe qui afe unit :

Nirotte-Sulliki for the description of the same.

B. C. BHATTACHARVA

The Svetigibarus have two descriptions for the god-

dess. According to one, she rides on a man and holds a rosary, fruit, bell and Versele mairi. According to another, she equally rides a man but holds a rosary, pairs, Albaya seaded and hell.5 The Digashbara form of Mahikill is to be represented

as standing on a corpse and bearing in her hands a how. sweed, fruit and weapon,2 Though the Yaksini of the like name, the Svetimbara one of SamutinDha and Dinambara one of SavidhinGha

exists in Jain Josnography, the Vidvidevi named Mahākāli partakes more of the nature of Kill of Brithmanian than of the sume Valoint. The symbols of sweed, bell, resure, etc., are sufficiently tilatrik in character, the cornse at the feet of the antidess being a true mark of Kills. The Digambara book states that the goddess grants religious trance (Souddhi) to her worshingers.

She of the Svetishbara type rides on an alligator

(that) and bears four hands equipped with regulat, club. े नासक्ता कर्णवरोप्रशेलनका कविरावश्चर प्रकृतिस्त्रार्वकरा स्टब्स

पश्चिम परियोग्यमस्थिसरामानी ॥

Zaira-dissilara,

े बहाबाओं हेवी...पुरवसदार्थ चतुर्वजनवयुववज्ञानिक-वृद्धियु-करायव-कराक्षण हुन-वासक्षणी ।

Nirottye-kaliika

े व्यक्तिकारपुर्य या स्थापितं सेवसाना सरसाविकता । रवासावक प्रकृतकाल्यास्ता वर्षि महावाचि प्रशस्त्र काल्ये ॥ Pratight Speedbliges, THE GODDESSES OF LEARNING DY JANISH AS CONTROL THE CON

The Svetimbara Gindhiri is to be represented either as somed on a lotus and holding a staff and eajer or servals, costf, Abbaye and vojen." Digambara goddess rides a tectoics and holds a disc and sward."

We meet with the Svetimbara Yakaini of the like

tame, who belenged to Nami. Her arean relicied gave ber the character of Sarasvati. The Yakithii Graditari of the Digashbaras rides a crossfule but the Vidykhert Gindiring rides a tortoise. This lutter point leads us to the character sureof higher.

Adir-diseler:
- तीर्त देवी...कोकवार वे पहुर्तन कर्त्वका दुव-कीकवार अववार प्रकार कुल्यावर के

Airedge.indike.

* abaum dummen dit särgn apärid: s

Protigië Strokkine.

• साराजिकासमञ्जूषाचे कर्तमाराजेल्ची कारीचे रामधीनसम्बद्धी-साराजी प्रतान

े पारतीपूर्य कुर्मान्तीकपूर्ण गुराय सम्पारी स्थानितमान् । Praticital Streethbare

D B. C. BHATTACHARYA

connect her with Vazzuni, as the preceding Vidyādevi was suggested to be associated with Gungā. Mahājatrā or Jedžia vidinā:

The next called the "Jobinshinshura" of the Svetterharm describes this goddess as viding a cut but mentions no attributes. The Niredne-kolika another text of the same sex describes her as riding a boar and holding many weapons without description. I Images of Digambara type should ride a buffalo and bear such weapons as a bow, shield, sword and disc." The Yaksini of similar name we find as attached to Chandragrabbaya. The Svetavbura Valsint has a cut as her vehicle like the present and less and the Dieschbara, also has the common vehicle of a buffalo. The underlying idea of the Thillimilital representation scena to have been derived from the consert of Varia, whose symbol is a buffulo. The est symbol is also held by a Brihmanical deity named Southi It is, indeed, difficult to say which idea is older, the lain or the Bribmania.

Minsti

According to one text, she has bine colour and sits on a bine letter and a tring." According to another of the same Swedishner acheol, she sits on a letter and is fourhanded showing wavels, "marry and a bough of a "acress queries" support selemences and

Nicotembolis

ः द्वानी पद्रभीतकावा भागम् प्राप्तानम् अभिवारिकतान् । २००४ व्यक्ति स्थानकावानस्य । १ नोपाली सीकानोजनस्य स्थानस्य स्थानस्य स्थानस्य स्थानस्य स्थानस्य

Adro-dinakera

ered gaze s Sirelino bolite. Vidvadey) has a narallel in name to the Syrtishbara sini of Sreysinkanitha and in the Digambara Valquip talaniths. The former parallel does not seem to be ym but of mere name. Sitalanitho's Valceint as aded by the Digambura school presents a similarity of and vehicle. Stress has been laid on the Vidvidey('s er being him and in this connection one is led to some faint relation between her and the Nilasarasvati buhmanism. The boar symbol would connect the le deity with Virihi, having the same vehicle.

1 The Digambara text also describes her as of colour and as riding a boar and bearing a trident.

The Svetātibara text represents the goddess as riding a snake and carrying in her bands a sword, snake, d and enake. * The Digambara Vidy@devI rides a and has a snake symbol. " The Valcaint of the tical name occurs in the Disambara Iconography and nus to Vimalanitha. Her vehicle and symbol in the instances consist of snakes. That there exists are cognateness between the conception of the sidevi and the Yaksint is clearly indicated by a

ca:

dvädext.+

mbars, text which, in an invocation calls the latter vi fereit erreit üfterenten falter erre femer : Protiglid Stroddktra · वेरीकां रचारवर्तां धरमस्यात्त्वं चनुप्रवां सङ्गोरराज्यकृतःन्वितः ant describementant :

· na fili em arm mi mi mira filifonimatura a

Protight Strodskips. · Birch cfterreit : wief frendet er ::

R. C. BHATTACHARYA Anhysti :

She is called in the Svetigibara literature Achrapts and described as riding a horse and holding a bow, sweed, shield and arrow. Achyuta as represented by the Digash-baras equally rides a horse and holds the symbol of a

Másari Minusi of Scettinburn conception has two types in

iconography. According to one, she rides a swan and bears the attributes of parads and onlys." According to another, she sits on a lion and has four hands carrying coreds madri, cojes, resery and again cuire. The Digambara Mănud seats herself on a snake vehicle." Minusi by name and by the symbol of awan, orgin

and lion seems to be based upon a mixture of ideas. The sean aymbol is very apt and is in keeping with the traditional emblem of the guidess of learning. The Buddhist delty of learning called Vagitvart, who has a famous mentib-granife emmagnigftrauperfiet : fan mangere

manuscriptum versit i Lorentinature.

ः भीत्राविकानां क्ष्मवेष्याते तथा देवकातानां प्रधानां क्रांति । Proceeding-Sprobblane.

· Carpenter rebergerfen ment erall firt per mun-

evaPt i Adles-dinadora

· med newer! Historial ung at encourageorfementer escuphers are set o

Wiredma-ker/der

े रकाविता का जात बसात सहात्रिका सामि...। Problem Streethers.

बाबेस्वरी = धारा Tvikitnikaires.

THE GODDESSES OF LEARNING IN JAINISM &

temple in Benares rides on a lien. Thus, there must be some underearrent of interrelation in the symbolism. Shorides a tiger. In this case, the Digardears Vidyideet rides a snake. This appears to be due to the fact of Minast and Minast having the same liberal sense.

The fivetimbane describe the sixteenth Vidyidest as riding on a lice and hearing, in her four hands, so-sale, need, homospida and hence. The Dignihura representation of the goldiess sits on a sean and holds a coury, two-described, good and garland.³

Again, the conception of this VelpHart in pressurably based zepo that of VelpHart. The second quiched specialty corresponding to the Digardsters Vellspit of tilts name in Nirvigit of Jine Strainthin. As notified believe, her symbols of book, feremelois and bons bett more a VelpHard to the Strainthin Association of the Strainthin Association of Malarminant chilter as a Yalapig. The Digardsters correption of Malarminant chilter as a Yalapig to VelpHart has symbols retrieved to the Conference of Malarminant chilter as a Yalapig to VelpHart has symbols retrieved to the Conference of Teaching.

agreered woman' followers a very of warriers affected

gfrze-eus-gu-untest : Virezzo-kekili. * eus negleodegy neggwag difesteinag a

Frankfild Stratellere.



THE ECONOMY OF A SOUTH INDIAN TEMPLE IN THE COLA PERIOD

Roycy are finds its most characteristic expression in some institution or other. As the factory or the militarystation may be considered typical of the ninoteenth century Europe, so the temple gave typical expression to the life and culture of the Southern India for several custories in the middle area. This modest study of a celebrated temple and its foundation may not be inappropriate as a tribute

to the Pounder of the Bindu University. We are are to think of the termie primarily as a religious institution; whether as perpetuating the memory of some dead hero, or as enshrining the symbol

of the Absolute for rendering meditation upon it, easier or only as providing more or less comfortable dwelling places for a numerous partition of superhuman beings when it is wise to placate in various ways, the temple rests on some form of religious belief for its foundation. Lucking Vedic sanction almost untiruly, the practice of worshipping images may have grown up under the stimulus of Buddhism which, while it attacked Vedic

sacrifices, in its later form, encouraged the idea that particular places and objects are holy, and countenanced the use of images. Worship in temples, however, never attained the importance in Hinduign that church previous attained in Christianity. In later times, such worship came to be overlaid with many fautric frims some of them debasing in character; and there has been present at all times a general feeling that worshipping in temples is not of the essence of the highest religion of the Hindes, and the crosse has always taken a place below the adjitule and the iretrips in popular estimation.

It is on the secular side and as a social institution that the temple is seen to have filled in the pest a considerable place in the economy of national. Eigh Southern India is rich in its ancient temples, and the walls of Hoth Wildia on a second conjugate, and no wanter these smallly bear inscriptions of exceptional interest to the historian. The great temple of Taispon, the best designed of all the great Sooth Indian temples, it unique he many ways. When it was built, it was, as doubtless it was accust to be the largest structural terrole in Southern India. It is, after nearly a thousand years, is a perfect store of preservation and less not, owing to a lacky chance, fallen a pury to the ravages of time and mur. We know more about this terrols than about any other single structure of its kind. The numerous inscriptions on its walls have been collected and, for the most part, published in astesso with adminishle care and scholarship by Dr. Hultanch and Mr. Venkayya in Volume II of the South Indian Inscriptions. With their sid we shall see what the world owes to the piety. and the thoughtfulness, and, it may be, the varity, of perhaps the greatest of a long line of great kings, the Coles

The Great Texasie of Tunions rose and of the imagination of its founder, from whom it took its name Rijurijaivara.1 There was no shrine of ancient renown on the spot, and Tanjore had no place in the orthodox list of Saiva shrines colebrated in the Divinas by the early apostles of Saivism in the Tamil country."

¹ The practice of numing shrines after their founders some to have been been well from South India, and extensively

employed in the Indo-Chinese Peninsula in secient times. A popular legrad explains this by the story that Apple, one of these saluts, was refused admission into the sample, (Passive Secretter, p. 271.)

That the king was fully conscious of the genetic or the advences the sound term of the instructions the sound term of the instructions the sound term of the code issued on the teamind hap' of the teamy-sich year of all sizedy, from the public at Tribles, calling upon his officials be onegrowe on the wells of the fact-Variation of the soundaries of the

A SOUTH INDIAN TEMPLE IN COLA PERIOD 500

It was the boart of the Pallers king Mahmeri 1, 600–900. All pallers and suppose when third and soman, inthere in ins. "—by which is mount, inthere in ins."—by which is mount in the Santh suppose of water and in the Santh was the suppose of the Santh S

^{*} S.L.I., II, i. Mr. Venksyys has shown that this was the first record to be engraved on the upper tier of the Novtheen and Western walk of the Photon (S.L.I., Introduction, p. 14), and that now of those incriptions was actually engraved before the 59th year of Rajorda.

^{*} By. Box., XVII, p. 14.

^{* 123} of 1903. * Archaeologic Le Stell de l'Inde, Tore, L. p. 31.

K. A. NILAKANTA SASTEI 309

the pleaning and construction of structural temples out of stone nearly three constaries before Rijacija came to the throne

Bewildowd by the size and complexity of latter-day temples dominated by the semewhat hidebound rules of a decadent silputation, Pergusson remarked that in ' nine cases out of ten, Dravidius temples are a fortringe aggregation of parts, arranged without plan, as accident dictated at the time of their erection/ and that the one great exception to this rule is to be found at Tanjone gent acception to this race in to be seen at Tangon-where the temple "was commenced on a well-defined and stately plan, which was persevered in till its completion", end these remarks have often been quoted" with approval. Yet all that we know of implies and temple architecture before the tanth or even the thirteenth century belies these remarks. The temple of those times was generally a small and elegant atracture summerated by a evision standing in an open court, and, with the minor strines, if any, disposed in nonvenient corners or in a row along covered ventrolths inside the wall endosing the court. Such structures do not seem to have locked either plan or unity, and were envelving but 'a fortuitons aggregation of parts."

Agricanom or pures:

At the time of its construction, the Tanjors temple
was unique not so much for the greater definiteness of
design or unity of plan which marked it off from other temples in unity-to-post or its over-powering size, which no doubt gave rise to tremendous technical problems, solved only by a very lavish expenditure of recovers in men and material. To have essentived a great emple in that proportion, to have insured by carefus designing that beauty was not mortified to size, and to have been

See, e.g., Tonjore Occutture, p. 235.





A SOUTH INDIAN TEMPLE IN COLA PERIOD SO

it altogether of very fine granite from update to affini in a city far removed from any good quarry! of building stone, thin in the elect of Rajordia and his architects.

this is the player of Krigorija and his architectur. Of the default of nonricolative we have constructed as a fixed to the control of paids was no be given from the treasure of the control of paids and the control of the control of

The hands described in the sentited heldowh, four miles from Taylers, in said to take in tunner from the last clatt the single shock of grantes on the top of the nove verigining 30 tree, was overyed to its position up an inclinarly phase connectioning from the village. We learn from the interesting the strength of the considerable part of the entitleding and (disconsequed) of the temple was bell to infer the supervision of a Rechards multitary official Keans Zelland by matter?

Acquaily the stones seem to have been brought from the queries of Maximalai, eight tilles S.-R. of Trichinopoly, over a

road of nearly thirty miles. (Fusion Grantises, p. 2713)

*S. J. J., II, Nos. 31, 33 and 45. Mr. Venknyy (Mat., p. 13,
Janrack) argum, miler introclusively, that because this record

is engraved twice or the South endounce and once on the west exclosure "we may conclude that these two endounces were built at different times by the hing's general." He adds: "There is an auch inscription on any out of the north or

It was in the twenty-dith year of his reign A.D. 1009-10, on the 275th day of the year, that the king handed over the copper-pot for the finial at the top of the Findes. It weighed about 231 lbs, and was overlaid with gold plate of the weight of 19264 holosis or nearly 33 lbs. Troy. This is the only suitence we have on which to base our inferences about the time when the countraction was finished. The length of time taken up in the construction. the quantity and nature of the labour employed, on these and other such subjects, our carlosity must apparent by for ever remain unsatisfied. A careful inspection of some parts of the temple shows that much of the sculpture work must have been started after the dressed stocas were get into position in the unain structure; and if this surmise is correct, workmen must have been engaged in carrying out the scheme of ornamentation for a considerable time after the completion of the Vissiou, and this may well have been so. On the other hand, the inscription tells us

east encirouse, and it is not impossible that they were built the triplicate record of Kreyan Rüman that he built the enclo-sure to the order of the king..." spinjule iro-Kilja-vilja disur-tionary realizataraja." I am also mable to follow Mr. Venkavva's anecalations on Rajaraja's relation to the authorities kayya's specialators on Rijarija's relativa to the surfaceloss of the sneple at Ginzerbaum (Gib, pp. 3 and 14). He thinks that the title Rijarija and Svapadole'shano were conferred on him by the Chilenbaum people, because "according to the Enganthierdjabbol the king made certain gibs to the Chine-baum temple in S. (29-A. B. 1905). Now the Enganthie-tonian temple in S. (29-A. B. 1905). Now the Enganthie-tonian temple in S. (29-A. B. 1905). eligibled anys that true ring occusion raintinata as any good or Cidambaram, but gives no date for them; it also explains the title Rijaesija, not as 'kislera' the friend of Siva, as Mr. Venkayya does, but as 'king of libera' and distinctly save that this title was earned by his consuest of other kines.





A SOUTH INDIAN TEMPLE IN COLA PERIOD 311 that some gifts like dy-whisks, bugles and so on, were made to the temple from the king's treasury as early as the twenty-third regular year.

the teenty-third regard year.

There can be no question that the Geast Temple of Tanjore impresses us made by the grandeer and simplicity of the design, and the priefer type of its executive of the design, and the priefer type of its executive countryand enclosed orbin high stone walls in about 500 far from aust to west and is since examined about 500 far from aust to west and is since examined as about 500 far from aust to what of its force example which, which dominates the winder, since must of the court to keight whole, since must be wester and of the court to be keight whole, since must be wester and of the court to be keight.

of about 190 feet, and the square base that supports it measures almost exactly half this on its sides. The high basement provides for the entire structure and the simple but massive monthings on its sides add to the 'mposing but answere mendicings on its cides odd to the 'imposing appearance of the whole composition, bear appreximate from the acothern side of the court-yard which is least excumbered by subsidiary structures. Notable among such structures, and laster in point of time, are the hald strain to Duksiyamurci with its uply stair leading out a since to protoportion with a top with secure up to the image custarized originally in one of the niches of the Piessas—an inconsiderable addition to the towering mass of store, but enough to epoil the view of its original symmetry and the exquisite temple of Subeshinsaya (to the north of the main temple) which has evoked reach praise by the excellence and elaborateness of its ornamen-

tal patterns. The small samplays in front of the main temple and another abeltering the big monolithic sandi in front of it are also, doubtless, later additions. It cannot be said that any of these additions, the fine temple of Subrahmanya not excepted, has improved the appearance of the ancient structure. The outer court of the temple. to the east of the one holding the main shrine, was used as an arsenal for a time by the French in 1772, and for about thirty years thereafter the English turned the temple into a camp. In 1801-02 the temple was perified and reconstructed by Baji Schrigh. For all three videalined, we have in or modified were fixed that some of which we have in or modified were fixed in a sufficient resolution of the compile and so that the surprise size of the compile with a softline of the compiler with the compiler w

The Great Temple is even mixer remarkable for the singlicity and the designed of its endprises and examennal chiefup, can be risk majority of its proportions. The singlicity and the singlicity control of the singlicity designed in the singlicity control of the singlicity conlor of the singlicity control of the singlicity conlor of the singlicity control of the singlicity consituation of the singlicity control of the singlicity control

^{*} Fermuson, I. 306.

The Sunjow Ordelfor (p. 270) swords a popular story about the figure of a Dane on the methern side of the tower, and suggests, what is most unlikely, that the Neyaks cretted the Walanvite figures on the Pfaikso.





A SOUTH INDIAN TEMPLE IN COLA PERIOD 415

sear diprical on the course (natural) sides of the pumper encioning the tower digits of supp to the courth of the temple. The set of the painter was not frequence to the paintings and sear soft as we have cause of, were noticed wavy under the Fisch sin is duck passage round to the paintings and the paintings of the paintings of the painting of the paintings of the paintings of the painting of the paintings of the paintings of any satisfying the painting of the painting of any satisfying the painting of the painting of the painting of any satisfying the painting of the painting of the painting of the contraction.

The normality level imprecision regions that the convenience and the location of the convenience and the convenience and the location of the convenience. To object the location of the convenience and the location of the convenience where the location is also as the location of the Polichys and sense beam to the require species of the Polichys and sense beam to the require species of the location of the Polichys and sense beam to the require sense by the location of the loca

¹ Mr. S. K. Govindarwarzi of the Assumalai University.

S. I. I., II, I, paragraphs 34 and

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up the site of their brenfusions. No doubt, parts of this accounts are not exist to make the site of their distributions for the site of their like light gives sufficient indication that the straple engrowed the mind of Rijkirji, in the doubty general of his rike, By engreeness for the doubty general properties of the temberated his properties of the endowment in prepentity of the varies amounted for the theorem of the site of the si

halauju in gold.* He had also given silverwate of the total weight of 50,500 halauju, noarly 500 lbs. Troy.* I He had set apart lumfu is several villages throughted extensive dominious, including Coylon, yielding an annual income of 115,000 halaus of paddy, could at general prices to 58,000 halau fly paddy, could at general film.

He had formed two long streets, the northern and the seuthern Tolkicheir running cast to west, and inhabited by four hundred dancing women impressed from the other Tolkicheir in the CSh country and provided each "A Edgelar was about the grains under Rejustin - Codition too, Opies Orien and Ourwary, p. 5. *A.J.H. Ib. No resurated be given the information: 15

manjolissité pen. A per (balareju) was equal to two eiges. Codémigton, sy.~sis,~disk3 It is by no mazza clear that silver was less in vegue than gold or precises atours. Owders, $3:LI_1\Pi_1$ p. 416 (Introdu, so

gold or precious atomic. Contra, S. J. J., II, p. 416 (Introdu, so No. 91) "Tallower seems to mean "street of the temple" so called wither became it adjained the temple, or more probable, it was

"Tailour's seems to mean 'street of the temple' so called "Tailour's experiment of the temple, or more probable, it was inhabited by the servants (adobit) of the temple. This list of women, who were transferred to Tailour, in interesting in many ways. It gives a clear idea of the temples, fives and Visus, in selections at the time and the narrow of severan and

fine study in themselves.

A SOUTH INDIAN TEMPLE IN COLA PERIOD 111
with one loose and one elli of land, yielding an annual
return of 100 habes of paddy celled a pengu (share).
About 100 colaborates and all the land of the land.

return of 100 habos of paddy called a propa (shared About 150 such popus (shared) hab been set apart for the maintenance of no fever than 212 male servaris for the transphotomepising sharing-master, musicians, frammers, barbers, guthenitin, usion; accountant and so on. Among these were three persons to sing the driptus (Samakra?) and four others to sing the Zuwij-teram which seem

to imply that already the sacred hyunu of the Tamij suints had received recognition as Detvija-Velam and claimed equal rank with the original Vela. The king's elder sinter, Perintaken Kundavai Abut, as the is called in the inscriptions, gave gold of the weight of nearly 10,000 Kelpaja and jewels and utentils of the value of about 18,000 Kdas. Others, queens and high officials in the yoyal service, made other gifts, recorded with equal care and precision on the stone walls and pillars of the temple-When we recall the nature and extent of the efforts and sacrifices that must have some to the construction of this magnificent temple, the number of servants and attendants magniturest semple, the number of servants and distorbine dependent on 2 shar it came up (a) the nethod by which these were recruited from the different parts of the Colp kingdom and the presier relies laid down by the regular maintenance of their supply, and the stance: In which moments will large all over the expire were slinked up with the dealy restine of the temple by lawing to send supplies to its cooperate of lands that or as inheunt on sums horrowed from the temple at various times, when we consider, further, how all the learning and the arts that flourished in the country

were impensed into the service of this temple, we cannot white the Topyton of passgraphs 400-doi (0. I. I., II, 40) in a talloy, the payme of 500-doi and a bishot; as Hattisch understands is, best a sloges, who not only sing but denoted to this time. Note the assess of Physics combigs in Stables.

fall to observe how the Great Temple came to hold, from its

very inception, a prominent place in the polity of the land.
The temple was meant to dominate Tanjore, as Tanjore dominated the rust of South India at the time; it was, indeed, the masterpiene of Rijarija's rude.
Much indemation can be gathered from the in-

scriptions about the economic conditions, the reices, wares and currency, orevailing at the time, the standards of measure and weight, and so on. The Edia, equal to a half holonju of gold, was the standard unit of currency, and the abluss was a coin which had a twelfth of the value! of the Kalas. The 'lough' curiously enough was often used as a unit of recknoing for minor endogments in termies and was the equivalent in value of 96 sheep, 48 cours of 16 buffalors; the normal price of a shorp (6/a) seems to bave been a third of a kale, though at times two address were counted as the equivalent of an alls. Cardastum was sold at 12 measures per bliss; and cus-cus at about 50 lbs, for the same amount of money.5 It should be observed that these prices? must have been reached by some method of averaging or standardisation, as they are used for the regulation of perpetual endowments for services and supplies in the temple. Any doubt that such methods are too modern to have been practised so early must be set at rest by the fact that the device of adding a

small sum to a large total for counding the ferree is

- clearly adopted in these inscriptions."

 ' S.L. H. 6. page 15.
 - * E.L.J. IL 68.
 - 2 Sed of
 - * 1164. 05.
 - 266d, 24.
- * Bod, 33.

 'The term used in this connection in *@ram, * &LJ, II, s, nara 14.

A SOUTH INDIAN TEMPLE IN CÔLA PERIOD 317

The limbs of the temple were marked off from neighbouring lands by means of boundary atoms hearing the mark of the presiding delay, Sikhar (mideat) in the case of Sixa, and the Calen (sit) for Vigua.¹

This inadequate notice of a large subject may be brought to a close by some observations on the state of religious belief and practice of the time suggested by the interiprious before us. The king was doubt-less an urdent follower of the Saiva religion. It is remurkable that South Indian Saivism appears to have had, in those days, consists connections with upper India. An inscription* of the nineteenth year of Rajindra, the son of Rajinsja, records a magnificent gift of 2,000 below of paddy per annual to be shared among the singus and praisings of Barva Siva Papilita, the worshipping prior of the Tanjore temple, whether their places of residence were in the Avyadéla, the Madhyadéla or the Gaudadéta, and places the entire charity under the trusteeship of the Saiva Follows of the faculty of Sarva Siva. Among the arrangements made by Rivertia for the service in the terrole was provision for a civir of 48 nersons with two dramaters for the recitation of sacrad hymne ((iverpesibase sign)ppoultage), each one being remunerated at the rate of three karpai (24 measures) of paddy per diem. They were constituted into a self-regu-lating corporation, and the king ordered that if anyone among them died or migrated, the nearest relative of that competent to do so, he was to appoint some one who could do it (4)(50); in case no such relatives were available, the

^{*} Bid. 61, para 6; and S. J. L. L. 93.

^{* 827., []}

frequently mentioned in the Cola records. Saivaite though he was, Rijarāja was no narrow sectarian. He presented on image of Mahtvippe to the temple' and admitted furnishes clear proof of the friendly relations that subsisted between the king and the Buddhist monastery at

other members of the choir were to choose some suitable purson for the vacancy. All the persons of the choic including the drummer, bore aliases ending in Siva and, no doubt belonged to the class of Sivabethmans so

Vaisquea and even Buddhist sculptures in the decoration of its Virodon and basement. The larger Leyden grant Nevanstam. There is much indirect cyldence also in the hagiology of South Indian Vaispavism that the Vaispava divines of the period lived on friendly torms with the Cola rulem though occasional differences and disputes were not altogether unknown. Some Visua temples were also required to contribute their quota to make up the four hundred tell-orbi-ppendagal (temple-woman) settled in Tanjore in the vicinity of the temple. A study of the images presented to the temple and described in great detail of the highest interest to the iconographist, confirms the general impression of prevailing edecticism in matters religious An imuse of Ardbanärtévara, one of Brahmii and one of Sûrya are mentioned among them. Lastly, the icons

of Notaribis (6/a valliss), Potatijali, and of the Suiva saints? including the three authors of the Director (Tiracondiasse) irends that on the whole, the age of Rajardia was the hereday of the Saiva revival in the south which reached its climax in the age of Sakkilar. K. A. NILAKANTA SASTOT

^{*}The stories of Mayppoenl-styansw and Strattondar are clearly implied by the icons detailed in S.L.L., 21, 40 and 43. See pages 19-20 and 20 of the l'attroduction to the volume by Venkayya.

A SOUTH INDIAN TEMPLE IN COLA PERIOD 319 BIBLIOGRAPHY

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THE ANNUAL INCOME AND EXPENDITURE OF SHEE SHAP'S EINGDOM

The binaries of Sher Shabit time have not left my adaptate account of his locace or experience. Hereo, though it is impossible to form anything times the contents of estimate of his finances, we've have in the accounts of the ruless who preceded the king as also in those of the various heads of his own experientime which can be roughly calculated, condiderable material to make an approximate estimates in the nature.

His Income

Mr. Thomas in his 'Chronicles of the Pathan Kings of Delhi' has calculated the natural income of Firon Tughlaq and Bahar as follows::—

	or repea	of Stone report)	
Fire Shak (A.D. 1351-1388)	6,03,50,003	= 60,85,000	
Nabar (A,D, 1526-1530)	2,60,00,000	= 26,00,000	
Let us now compare the ex-	tent of the l	engdoms and	
ncomes of these two raters	with those o	d Sher Shah.	
Fires Shah had lest a large p			
no dominious having dwindled	almost entire	ly to Northern	
india. The whole of the Door	an, Sind ^o an	nd Bengal had	
secome independent. Pirox le			
rescribed by Islamic law. I	n addition	to this he had	
den seems importes from his cons	is and ounter	DIS.	

Chronistes n. 445

^{*} Sind had been reconsured by Fi

The kingdom of Babar was far smaller. It included Bengal only for a abort time, but Gojint, Sind, and the major part of Rajputana and Central India were never torought within its bounds so as to yield any income. He had, flowers, Rabal and the neighboring country under

his rela, and that partly made up the definiency. But still his forcare was much less obviously because of the fact that Babut had never had the time or opportunity to seals the administration will. The whole of the lawry seems of his life in India was speem in compacting the land. Hence it was not possible for him to lawy such incens as might yield us indepenter receives. It is not thought and the law of It is not known at what are Fires charged his limit

rent, but having regard to his mildness of temperament, it may be surmised that he reduced the 50 per cent demand of his uncle Mohammad Tuphlas to 25 per cent But Sher Sheh had secreal advantages over Piron. For one thing, the personal equation of the two rulers naturally made a vast difference between their general efficiency and strength of administration. Hence the collection of government dues under Fires must have been rather lass and not without a good deal of corruption, whilst that of Sher Shah was so strict and punctual that evasions in payment or embearlements were reduced to the minimum. Secondly, Sher Shah had established firm government over Guirat, Sind. Bengul and other distant provinces which was far from being the case under Firm. Then we know that Sher. Shah charged one-third of the crop as land rent and had abolished all other taxes. There is no merrion of Tools in his time: hence we may contlade that if it was allowed to continue at all, the incidence as also the collection thereof must have been so mild as to prevent all possibility of oppression. Consequently his

income from this brad could not have been very large. In view of the above survey we can make a comparison

INCOME AND EXPENDITURE	OF SHER SHAH 323
between the resenues of Fires and	Sher Shah under the
following heads:	Under Sher Shah

(Whitesite These were raised No meeting, and in by Firoz, but it is all

difficult to make abeliaber even an approxi-

4. Khazza er booty Could not have from boly wars been considerable Go not wage and wars of suligion be

This was only con. Sher Shah, did not ser oublic works.

a Ortroi and tolls. Piece lead muhable Shar Shah, charand

two piaces on the Income from the

Jagies of the increase and soldiers, which the state had retion of cash pay-

attached to the

On comparing these resources of Sher Shah and

Fires it would not be unjust to conclude that the former's income should have approximately been double that of

the latter that is to say, it should have been about 13 This estimate also seems to be correct when we compare it with Akbar's income. In the year 1539, Akhar's entire income has been calculated to have been about 35 croses of supees and in 1605 when two more provinces were added to his empire it came up to 35 center. The provinces of Kabal, Khundesh, Berar. Ahmodnagar, Orises and Kashmir which did not over allegiance to Ster Shah, were included in Akber's empire, that is to say, the extent of the latter's empire was nearly double that of the former. Morcover, under Akbar, in 1605, kalf a century of peaceful and well-established government had made the country very prosperous; he had, headers, introduced various other taxes which Sher Shah had not imposed. Thus these facts also warrant the estimate that Sher Shah's revenue should have been about two-fifths or somewhat less than half that of Akbar, i.e. about 15 cores.

Expanditure. We have seen how it is not possible to make anything like an exact unimate of Sher Shah's income. The same is the case about his expenditure.

For making a rough estimate in this connection we have two classes of facts to utilise. Firstly, the historians have on some occasions given definite figures of his expenditure. Secondly, we know the remaining beads of expenditure from which we can estimate it roughly.

The total expenditure of Shur Shah can be divided under four main heads :-

I. Civil Administration.

II. Army.

III. Public Works IV. The Emperor's person and the Assess.

I. Civil Administration - Within this department the following were broadly the sub-heads of expenditure:

¹ Thomas, Chronicles of the Pothen Kings, p. 445.

DOCOME AND EXPENDITURE OF SHEE SHAH 325

(1) The Control Georgeans—Sher Shah's administration was an example of the most controlled antecomy. He used to impost and supervise every hearth of administration personally. But there were a number of administration personally. But there were a number of the delay business of the different departments, in order to deally business of the different departments, in order to. receive his orders for the disposal thereof. Their number

(2) The royal bitchen was another major item of unpenditure. Several threatend buneauca, frozeldiera and attendants, servants, etc., as well as the needy and destitute used to board in the royal kitches every day. He had issued a general order that 'if any soldier or religious personage, or any cultivator should be in need of food, he should be fed at the king's kitchen and should not be allowed to famists. And places for the dispensing of food to the poor and the dontitute and to all necessitous persons were established in the camp that they might feed every one as above described.' The daily out in connection with this feeding amounted to 500 rold pieces (Asharfit), i.e., (182,500 Asharfis per year),1 Now the Ashard of Sher Shale was nearly one tola in weight and the ratio between the price of gold and silver, as colculated by Edward Thomas, was 94: 1.2 and the silver trade or the rupes weighed also a tole. Thus in terms of rupose the daily expenses of his kitchen would have amounted to nearly Rs. 5,000 or 18,25,000 rapees annually. The value of money at that time was nearly thirteen times as much as at present. 2 Calculated on this hasis the committees on the reval kitchen which was

^{*} Billian IV, 428

^{*} Chrysteles of the finthess Kings, p. 405. * Brit Nacain's Indian Economic Life, p. 31.

PARAMATNA ŚARAN meant to feed the needs and the destitute would amount to as much as Rs. 2,37,25,000 of the present day (5) As in Mogical times, there must have been under Ster Shah also numerous royal factories for supplying dresses and the necessary equipments to the army and other functionaries of the state, but unfortunately no

mention of these is so far known. These must also have formed a considerable item of expenditure. (4) If we accept the territorial divisions of Akhar's time to have been based on the preceding ones, the kingdom of Sher Shah should have comprised about ninety sarkars and 2.500 parganas. Thus there would have been

about 100 chief shilldars and 100 chief amils in the sarkars in addition to about a thousand subordinates, clerks, etc., in their offices. Then in the 2,500 parganas the number of the various officials and the servants must have been se follows:-2,500 Shiledara 2,500 Amins or Amila

5,000 Karkuns 2,500 Fotsdars; besides these, there were several thousand patwaria, ganun-

gos, peons, bailtiffs and various lower servants of the departments. In addition to this expenditure the government had to pay a certain allowance to the seakanians or headmen of each village in consideration of their help in the collection of revenue. The number of villages being computed at

115,000, allowances must have been paid to at least as many subsidence. In the time of Jahangir the rates of worker's wages were as follows:- Wages of the servants of the royal camp varied from Rs. 3 to 10 per month, i.e., Rs. 39 to 130 of the present time. The peces got Rs. 3-8,

i.e., Rs. 45 of the present time. The sweeper got Rs. 5 and the cedinary servant Rs. 4-8, i.e., Rs. 65 and 58 respectively of the present day.1 If we assume about the same ratio

INCOME AND EXPENDITURE OF SHER SHAH 107

between the salaries of peress, patterns and quasages as citains at the present time the salaries of these and higher officials may have been roughly as follows:—

Peto Rs. 3-8; Patenaria Rs. 8 to 15; Quintingo Rs. 20 to 50; Karlanni Rs. 15 to 20; Fondari Rs. 20 to 23; Amilia and Shikhari Rs. 10 to 100 and Chief Shikhari and Amilia Rs. 200 each on an average. Multiplied by 18 these figures will approximately give us an idea of the miss of salaries in terms of the present value of money. Thus

figures will approximately give us an idea of the rates of salaries in terms of the present value of money. Thus the monthly expenditure on the administrative staff may be estimated to have been as follows:— Shildens = 2500×75 = Ra. 1,67,500

| Shinkdara | 2500.875 = Rs. | 187,500 | Amilla | 2500.875 = Rs. | 187,500 | Chief Shikdara and Amilla = 90 × 2 × 200 = Rs. | 10,000 | Kunkuna | 500 × 20 = Rs. | 10,000 | Fotsdam | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 2500.820 = Rs. | 50,000 | Chief Shikdara | 5

Therefore the total yearly salaries = Rs. 5,61,000 There were, besides, members of the subordinate staff, wines salaries are not included in the above calculations (5) The Judiciary—The number of surkars and

pargenas has been estimated to have been approximately 40 and 2,500 respectively. Assuming two Qualis for each pargena and one Chief Quel for each surface there abould have been 5,000 Quels and 90 Chief Quels.

The expenditure on the solaries of the judiciary would have been per mouth:—

5000x 100=Rs. 500000

5000 × 100 = Rs. 5,00,000 90 × 200 ≈ Rs. 18,000

Rs. 5,15,000 × 12 yearly

Rs. \$15,000 × 12 yearly

(6) Dub or Parist Deportment.—The expenditure on
this item must have been considerable. To each savel a
dak choustie was artiched in which a pair of good house
was kept for currying dak. Thum \$5,000 houses of the best

PARAMATMA ŠARAN quality were maintained in the 1,700 soreis that he had built, and at least as many grooms to tend them.1 Assuming the groom's wages to be Rs. 2 or 2-8 per month and the expense per lacese to be another Rs. 2 per measure, the

total expenditure on dak would amount to 3400×4+ 2 × 3400, i.e., Rs. 1,53,000 or Rs. 18,36,000 yearly. (7) Spins.-Stries were attached to each serroy as well as to the persons of important officials. If we assume five

spics to the pargama there would have been about 12,000 spics in the government employ. Their salaries could not have been less than about Rs. 20 to 25 per head. Time

the total expense on the espionage would amount to roughly Rs. 2,50,000 per mensem. (6) Police.—Sher Shah's police appears to have been

mostly local but it is certain that there were high officials in the pargama and surface to expervise the police work and to enforce the laws of the state. It is not possible, however, to strike even an approximate estimate of the

expenses on this department. II. The Army.-The strength of the army was as follows*:-

With the bins 5,000

50,000

In addition to this Sker Shah had a considerable artillery also, but of this again it is not possible to form

even a workable estimate. The above was the strength of

the regular or standing army. But because Sher Shah was

encoved almost in constant warfare he had to recruit

1 Effect, IV, p. 550. * It is not possible in a short paper to give full data for these calculations. The reader can get them in my forthcoming

bank Stor Shak and His Times

temporary soldiers very inequently, whose number must have been very large. The heavy expenses of uncoming wars and expeditions added to the morniar expenses of the army constituted another big channel of expenditure.

III. Public Works.-The mileage of Sher Sheh's trunk roads as mentioned by Abbas Serwani and in the Wagisti-Mushtaqi comes to nearly 3,500. Briefly specking the following were the heads of expenditure under this

denartment. (1) 3,500 miles of reads; cost of constructing and

maintaining them, so also of planting fruit trees on both (2) 1,700 savais containing wells, mosques, duk

clookin, royal guest bouses, and inspection houses, etc.,

(3) The regular expenses and their cuttle, free of charge, (8) salaries of one Shilotar, cooks, Bhatiiris, watercarriers, ration-suppliers, clerks, etc., employed for the

management of each tarai-(4) Gifts to the Jeans for maintaining masques and

connected schools. (5) Gifts and presents to learned men, scholars, north

and others.

(6) Charity houses for the poor and needy which he ovened in all cities.1

(2) Bodst-blosses corned in every city. All these works would have entailed a considerable

expenditure but it is difficult to make an estimate of the amount thus spent.

IV. Shar Shah had one more big item of expenditure. He had a deep regard for all Afghan noblemen, who came

^{1 505}oc, TV, 549, 2.0

PARAMATNA ŚARAN to India from their homes- He granted them rick jagits and cash and thus made them wealthy and properous. Sher Shah incurred no expenses on the harem worth consideration. He was too heav with his ambitious

scitemes and too religious in private life to exceed the leval limit of wires allowed by the Shariyat. Thus we see that though it is impossible to calculate even approximately the total annual expenditure of Sher

Shah's Government, we may at any rate form a rough

DADAMATMA GADAN

RISE OF FASCISM

"This speck after the war is a new speck, and new speck calls for new behaviours."

-Masslini.

Italy's Great Past.

In the bistery of Barton Indy has played a very premisent part profiled, peally, element, and efficienly. Sense of the master-minks and same of action mass there and played their part in meeting the bistory of the world. "The Norma Regulsts and the Roman Regulst the world. "The Norma Regulsts and the Roman Regulst the world." The Norma Regulsts and the Roman Regulst peats, contained the percentilists like Selpin and largelevers; and with the percentilists like Selpin and Lorent Stall and Corece (Wight, Roman and Tractors, Contra and Justinian; Marcus and Countentine afters its pass.

Christianity and its entry fathers; the express possible and poper of the Entern Carlotic Charact Heir Gregory VII, Innosent III and Beatines VIII; another like 6-9. Present St. 11 and Beatines VIII; another like 6-9. Present St. 17 through of April 19 three 19 th

She had a great past and is anabitious to create a oneat future.

Her Ambitions.

The traditions of the Roman Remise and Panal sancamacy still haunt her dreams. The nineteenth century achievements of her unity and her liberation during the Risorrimento have strengthened her domineering tendencies which are present in those traditions, have made for her ancess in the Great War and to-day have revived them again-It was the mistortene of Italy that, though her his-

Her feteraal Wastron

tory has always been creative throughout, she was during the Middle Area and later split up into a large number of independent durhies, kingdoms and cities warring against one another, and had become a pray to foreign intrigues, influences and encroachments. Consequently during the period of the Geographical Revolution in Russne or the Age of Discovery she was not united and strong enough to take a share in the acquisitions of the new world. Her internal conflicts and problems stonged her

growth and deteriorated the character of her people. Neither Machiavelli's politics nor Napoleon's regime could help her out of her difficulties. It was Massisi's message of unity and liberation, the advancing tide of nationalism and the atrocities of hated foreigners that woke her up and it was the work of Caveer, Garihaldi and Victor Emanuel that liberated her and gave her confidence and unity.

After the wars of the Risorgimento (1871), the prob-lems which faced her were those of Internal consolidation and progress and of international position and conslity. But besides these there was one problem more to the But unfortunately the race of great zern which aderof her fair name during her period of liberation and unity seemed to be estime, and offinity types of uninistrations and statement guided her destinint during the last 50 years. They could not solve her domestic problems nor solder her internetional authlition nor Herace Dalin.

Irrefenta.

Before the outbreak of the Great War she had not shown any strength nor got any opportunity in finding lart true slate in the Buronean polity and the red-politic.

New For

Measurablic, now forces had come to inflamous her mind. Socialist movement full model in voy suttoggi the people. The revived (imperial ambition was making the flower her eyes and funds on Africa and hisr Turkey. The recurrent anticual antibition of securing faults freedom was against part and and making her based of Austria unrobatchle and increasing, because of the factor designs and exconsultaness on the Additic cosmi-

histor's designs and encroschuteats on the Adriatic countal territories.

Such was the past history and the recurrent feeling in Italy when a new set of distance—the Passins—area to fulfil her authlitions and to fulfal her unolved problems.

Factors in European History during the lead 30 years.

History viscoul as a science tells use that there is no offset without cause. The past thirty years have been a dissolving period of history. Our please lades from view—the potence of laids in Perlimentarions and Private property. The one case has not yet come into force, though, no double, one sould institutions and new moral area.

ideas are shaying themselves under the influence of, but as a pretest against, the claft. A new spirit of luminar relations in abroad in the world, though the strongth of old forus and ideas has not yet weakened to the class. The contract of this age is no downly ranty size to world commensication and a addraing faith in the ideas of world unity and humanity. But we must not satisfy ourselves by stating this world tendency but field out the more important features and the general disk of

Insiy's lakery.

The new dynamic agency which arose in Italy was that of the new Indestruition and the consequent agency for lond, as fine of new start of the Opensials materials. Seem that the other was the other start of the Opensials materials. Seem that has been start of the Opensials of the 19th seems, the other start of the Opensials of the 19th seems conflict each, in their struggle, have become rectifient of the innerest and was fisting the destines of trillions in learners and was string the other of trillions in adverse ways. Between coveragin intensis and groups are absorbed to recommend the term as a fine of the opension.

Thus there is a conflict of these forces within the world for supercoary and there is a similar constict within the ratios, and there is also a conflict against the nation for class or human interests.

At the class of the middle ager mitigate had become absorbitant of position which became the principal agency of new activities and theories. So new politics—mationalities and emerimentalities have homeon in Tourne the

conflicts have taken a reformatory or revolutionary shape.

of new activities and theories. So now yoldrise—nationpolities and empire-polities—has become in Burope the basis of social and political stability, and economies somewhat the social and political inflamm—the principle of activity in modern life. The rationalistic unitsude of the Patonic past is now supplanted by the idea and force of Rousenman will to beser and will to live and increbee the democratic principle of gel-assertion, self-dep self-assertion in a special to consensic groups and functions. This has necessitated the development in organisation of parties and principles with characteristic military and missionary aminde and practice. This descrete new ideas has agreed over the world destroying yested interests and natural or national. political and economic rights. To-day there is from this point of view a world-

economics and a world-politics as there was in the past the old nation-economics and nation-politics.

1789 and 1889 compared The spirit of the year 1789 was the represention of

marking through political agencies-the rights of maxthe sovereignty of the people-by assuring them liberty, property, occurity and resistance to oppression; and nationalism was its keynote of reform. The spirit of 1889 is the regeneration of mankind through economic agencies— broad and leisure to the worker—by assuring him minima of life or equal wage and a high or equal standard of material living against the oppression of the rich bourgeoicie; and internationalism is its keynote of reform-The purpose of society is not purely political but also economic. Therefore the rise of trusts, eartsh, combines, cooperative societies, trade unions, syndicates, federadous, is the order of the day. State must look after the economic interests of all equally or it must be subordinated or has no right to exist and must go, if it works in the interest of a few. Therefore new institutions become necessary for a new state of mind and a new ethical code. Old nolitical institutions are not adequate to meet the needs of changing times when the growth of industrialism and an industrial class have created new problems and new conflicts.

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To-day this philosophy seems to have permeated the entire fabric of Western society. We shall have to study its dictates and observe its drama on the Italian cell before we can surfection the force and fearcity of Faccing

Lack of Great Men in Staly and its Consequences.

After the efforts of Risorgimento, the liberation and union of Italy is 1870 and the passing away of the direct influence of her four erest eights the destinies of the Rome of Casses and the Rome of Pones fell into the hands of second-rate men. From 1872 to 1922 the period was one of drift and uncertainty. For 30 years (1970-1900) Italians looked in usin for the prosperite which her patrices had promised them. The stirring days of willing suffering had passed away and domestic problems emerged when the external conflicts essent. They were economic, social, financial, ecclesisatical and poltical ones. Ministries of Dunretis, Crispi and Gioliti were not able to do much. Agrarian and labour disturbances were put down with iron hand. Taxation became heavy and its incidence unjust. Gaping deficits increased the national debt. There was an heritage of 350 years of misrule and oppression to be lived down. Political corruption got fastened on the muchine of Government. After the fall of the Right, the transformism of Dancetis (1876-87) believed in buying votes of this or that group. Therefore the Chamber became the home of an unscrapulous opportunism. Criesi (1887-1893) and (1893-1896) did not refrain from tampering with voters' lists and using beibery and correspines at elections. Thus the internal politics and politicians were of a mediocre type and Parliamen-tarism was not traly developed. Therefore popular discontent gave and prepared a fartile soil wherein the seeds of Socialism rapilly germinated disturbing all ideas of authority and discipline. In 1898 there were outliness indications of a social upheaval and midespread discoder. The people were in great misry. Whence beed was a luxury due to high turiffe and had harvests. Half-served labourer gathered and should for bread and week. Riots took place, but were remonedeasly put down. Consequently socialist and A Change in 1910-Home Policy.

Since 1901 after the accession of Victor European III

with his motto "trust the people" a new deporture was made in the policy by Zanardelli-Giolitti ministry and a favourable attitude was adopted towards labour, and attention was paid towards political liberty and secial reform. For example, Employer's Liability Act. Factory Acts, Old Age Pensions Act, Abolition of Octrol deties on bread and flour products were massed, and working class organised itself. But there was a persent strike in 1904, which narabased civic life largely. It haspener failed as a whole The result was that Catholics who had refrained from voting since 1874 and had boycotted political life since 1861 on the principle of "ne eletti, ne elettori," now martisipated in elections according to the Popula energical "Il Formo Proposito (1905)," being afraid of the rising anarchy of Radicals, Republicans, and Socialists. The old americal temper however continued. Italian unity had been a cheap muras and political machine remained corrupted. This fact underwined faith in Parliamentary

institutions. Foreign Policy and Ambition.

As regards her fereign policy, Italy had failed at Berlin (1878) to secure her proper frontiers or get any feeritorial advantages on the Africo, soil. Set had clerished a mentectorate over Tonia. She was loved by granding visions of a vast Italian Emple in Enythrace and Lybin and was arminus to get book Italia Irredunta in Trantino, Trieste, and the little Venerian bowns on the Dalmation, coasts—latria, Corfu, Planne—ublich were Italian in character, lunguage and history. Their redemption was now the chief plank of the Republican Julations.

Her Grudge against France Remained.

Prance occupied Tunis in 1581 in spite of Italy's public

Prance occupied Tunis in 1881 in spite of Italy's public opinion, and England Rgypt in 1882, nor did size get any territorial compensation.

During the partition of Africa in 1884-85 she commenced her forward policy in Abyanias and though severely defended at Aldows in 1896, she did not give piece African dream. In 1800 however she had to alsandon her auturnitive over Aborshinia.

ite: African dream. In 1900 however she had to alamdon her ouncrainty over Abyminia. Austria was occupying the unredeemed provinces and continued to be her enemy as in the past. This Irrendentiat feeling remained however only a sullent wasternrent during this period. More important were the tuffit

wars between France and Italy in 1836 and ouwards. The consequence was the renewal of a Triple Allianos between Germany, Austria and Italy. In 1898 tariff wars ended, and France admitted Italy's desiras over Triplell. Italy succeeded in her. African ambitions by guiting

Taly succeeded in her African ambitions by gutting possession of Tripoll by a wanton attack upon Turkey in 1912. But till the outbreak of the Great War her Irundentist ambitions had no opportunity of fulfilment.

Rise of Socialist Movement.

Militant socialist party in Italy arose on the ruins of the Mozninion idealists and was pledged to fight solely for the material welfare of the workers. It was much influenced in its earlier stages with the anarchism of Between and the French communities, Indian socializes become however defaulty American and these reveals once become belower defaulty American and these reveals once in the only eightness under the leadership of Andreas Conta and Arthurs (Steel III). The bast of the young intellectuals and arthurs (sixed II), because It was the only leving cross which created hope in the suffering populs. It gradually estimated his influence over the passants by excepting the cooperative more content in 1996. Origin however persecuted the socialists awaystly.

Socialist theories were unbrown to Italy to 1971. A

few French communists came after the suppossion of the commune in Paris in 1671. The new ideas were set forth in the programme of the second international suproved in London in 1876. Bakounin was the philosopher of the new theory of anarchism. Garibaldi's Resublican core. rades in large numbers accepted it. But differences between the followers of Mara and Bakounin arose in Italy also. Anarchists were the idealists and worshipper of liberty and constitutional socialists under Andrea Costs accepted the Parliamentary Reform system, advocated social reforms, adopted cooperation between different classes up to a certain point and believed in the education of the proletariat class for comomic in the education of the predictative does for economic meaning-time. Assertation continued to hope for an armed metal of the masses against every form of precursive forms of social field sections formsoon in numbers and social field sections formsoon in numbers and indicated and supple fines and more retirems through other fields of the field sections formsoon for the field section formsoon for the field section formsoon formsoon

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and the apirit of indiscipline of the people as a whole Societies, however, outdute or endicate completely fluidscale drup love for their stative latid. The superhimm party after Mountain's death had kept up on mil-Austrian propagated and an obstitute feveral-units all along. Mountain had soid, "Think of them ever and speak of them never."

Political Parties in Italy.

Thus Italy was divided into three political parties-(a) the Riefst, that is, the conscreatives who worked and lought for the Risorgizzento; (2) the Left, that is liberals and radicals; and (3) the Extrema Leit, that is the repollicans and socialists. The Left came into power in 1870 after the fall of Minelasti and continued to rule throsobase. It carried out extension of franchise, compulsory and free education, freedom of the press and other referms. The socialists criticised and opposed all existing order, though they adopted Parliament as their weapon of reform. Two corner gross in this party in 1893. The Riferanisti accepted monarchy and cooperation with other classes for definite measures of relorar by a policy of participating in the government of the country. The Intermigrati who recodiated the anarchistic theory of violence were rivid and exclusive Marxists -he continued to preach the class struggle and the necessity of a radical transformation of the social organism and would not consente with any caretalist society. A third section stope at the Congress of Rome in 1900 under Labriola called Studioslists who emphasized the fundamental revolutionary character of accialism and advocated "direct action" of the creanised workers. Those socialist movements shaped the unleasered masses to life and action economic and political.

RISE OF PASCISM Strongth of the Parliamentary Socialist Party.

But the Parliamentary or evolutionary party still dominated the workers. They manupolised the labour movement and were strongest in the industrial morth They adopted general strike as a final weapon in their

struggles in 1906 but it was not to be used frequently or excessively. They had not as yet turned Red Recolutionaries or Syndication Nationalist Party: Its Aims As a counterpoise to socialists there was a group

of energetic youngmen-poets journalists and thinkers (D'Annanzio, Beneditto Croco, Alfredo Oriani, Enrico Corradisi) who were impired by the Risorginsento ideals and filled with a burning desire to free their country from the crude materialism of socialists and as Luigi Villari the crude materialism of octalities and as Daigi Villari asys: "the cyulcal scopicions of the posillarinases beingeois politicians." They favoured a strong ineign polity with a rigid national polity, and did not strink from shallminging the principles of dimorany. They created the wirtle nationalist movement and became a political party Italy's Pre-War Figuress and Administration.

We must notice one more point about pre-war Indy, namely, her firmeces and administration. The story of Italian financial position was one of increasing humbs of expensiture on railways, army, savy, etc., home by a country poor in natural resources and young in the reaction of industry. All the surpluses since 1900 were absorbed in them. Her national debt was consequently large and increasing. Then there was corruption in the mablic service and its purification had become necessary-There was also a lack of officient and house administrators. In 1910 Thomas Orkey wrote: "Italy still assuits the oversewers and resolute reference who will strately 342 S. V. PUNTAMBERAR
with the shameless corruption which is no exhausting a
drain on the national recourses."

The war wrought a great change in Italy. There were two parties—those who were opposed to intervention and weated to be mental, and those were for it. The Vations and Cathelies who feared Russia, disliked attaints. Processed believed to design Adams.

Vations and Cathelies who feared Russia, dishibed achesite France and believed in derital Austria, and the advanced socialists who were only for clear-warine, opposed the wor and were defeation. The reformine, socialists, threadenists, mischaites, fargoristists, acceptant of the Biberia and the misses were for war, and embertained great hopes out of the successes of war when achieved.

Besides the fact of her Triple Alliance, Germany 1-ad

On the Eve of War.

Brooke the last of her Triple Alliance, Germany Jadpenetratied coopulability into Bully and Cherchee, the weeked interests and conservative sections were opposed to interestine and conservative sections were opposed to interestine for braintees resourse. But the desire to gain unredecende provinces and Austria's reluctance to accumulability in tercested the feeding in Invest reluctance to accumulation of treestance and the Allies premised all in the Part of Lundon (1915).

Entry into Wer.

In May 1915, Salandro's Government repudiated the Trinks Alliance and loined in the war.

At the Peace Conference—Italy's Failure in Her Ambitions— Consequences of Peace—Bolsbevik Feeling—Weakness of

Generation.

At the Peace Conference in 1919 Italy's claims on the Adriatic were opposed by President Wilson. She slid not get all also wanted but she get only Trensition and South Truel. People got annoyed but the generation.

and the inredocted provinces were recovered. Moreover, peace did not bring the fulfilment of her great expectations, economic and imperial. The rise of prices and the increase economic and unpersal. It he risk of prices and next mercures of unemployment and consequents insury created performs disconnent in the sussess. They turned facility establishment in the sussess. They turned facility establishment. Strikes began in quick succession for an increase its vages. Strikes began in quick succession for an increase its vages to keep pace with everlutreating prices. Potati and Rachesy strikes of 1920 assumed political characteristics. Signer Nistry government temperated and trick to last of strikers by concessions and amaesties. This led to the weakening of the government position and the inraltability of Bubbayiam. There was budget deficit of 14 milliard lires. Nitti resigned in 1920. Giolisti succeeded. He stormed the broad unbaids. But difficulties did not coase. Postsone Difficulties

Italy's post-war difficulties were largely due to her want of raw materials—coal, iron cotton—indispensable to her industry. Enrigration used to provide an outlet for har surplus population. But wer arrested her ensigna-tion, disordered her commerce and distinished her surplies of every kind. France sequired at the Peans supplies of every kind. Prature sequence and the Please Conference as very large territory and quantity of raw material, but lady fulled sources any contends of ranker The surreferenced provinces beauties a burden. But harmals illaterated and her government by its irrestitute policy hields to make at the Please Confedence the most of her good samifose during the our. Six was to get coly stan per curl of reparations. Her was-dobed had amounted to 114 milliards lives, and she found it impossible to pay ber debts or even its interest.

Belahevik Highbanded Acts.

Government's weakness was the outstanding feature of this post-war period. It only nutched the industrial crisis. In 1920 the occupation of factories by communist workers took place. Originally it was a movement of resistance by the great Metallargical Trade Union to a threatened lockout by the employers in the engineering factories of Milan, but it spread rapidly through Lembardy, Pindmont and even to other parts of Italy. In some workshops arms were stored and the red flag flows, but the authorities sent no troops against the men. The movement however collapsed for want of proper organized methods and leaders, after having committed a number of tynannies. Giolitti was blamed of them were seriously damaged. Bad treatment of soldiers of war however exasperated the nationalist feelings because they were hunted down like criminals and murdered with impunity by Bolshevists Weakness of Socialists

Bad reports about Russian conditions were however brought by socialist delegates. Socialist party consequently split and there was an end to all hopes of a Red Revolution- A definite tendency towards reaction became prominent-

Rising Tide of Nationalists against Socialists. Mussolin's Early Career. His Early Views.

A new nationalist movement set in to counteract the promises of the Reds and the Popolari who were Claristian democrats under Don Starso (1919) and wanted to canture and control various groups as against the state. Revolutions are always minority movements. The patriotic partiss in the Chamber formed on alliance to which they gave the name of Fascio Parliamemars. The name then suread to certain groups in the country which were formed to check the ever-increasing fawlessness and economic chaos, and the weakness of the existing government to suppress them. This name was adopted finally by Mussolini—a leader of remarkable autocodents and strong personal power who organized the first of his Pasci di Combattimento in March 1919. He was a socialist an effine of a socialist paner, a man of the people and a republican. He is the son of a blacksmith of Romanna. He was horn in 1881 went to Spitzerland and was educated as an elementary school teacher, and practiced the school teacher's profession for several years. He studied social and acoustic sciences. He became a socialist and on editor of a stirring revolutionary usper. carried on agitation, was imprisoned and expelled from Switzerland and Austria. He returned to Italy, and carried on socialist campaign and became one of its greatest exponents. He clinical at one time the efficial organ of the socialist party "The Avantis". He with his synthialist learings took part in the reconsticanty curitesak known as the Red Days of 1914, which was a union of anarchists. syndications and republicans in an attempt at an artical revolt. Muscrimi belonged to the left or revolutionary wing of accidition. Bisolat's group was the right wing which was nationalist. Turnit's group was the moderate wing or the centre. Fareury Intervention

In 1914 be joined the War. It converted him to the policy of intervention. He left "Avanti" and started "Popolo d'Italia" and called for intervention. Thus socialists were weakened because they lost both the right and the left wing. They wanted to be neutral in war because their position and policy was international. Bissolati's group agreed to cooperate with the existing state when its national sentiment was roused. Massolini's

revolutionary group regarded the war as a great revolu-tionary event and took a definite part in it. Consequently only mediocrities were left in the centre party. A hatred and opposition arose between neutralists and interventionists. The neutralists did not take advantage of war which would have taught hereism and surrifice to classes struggling to be free-

Mussolini's conversion to war and imperial national.

His Gradual Conversion-His Foremest Desire.

ism made him an object of detentation to his former audialist contrades who opposed intervention to the bitter end. Mussalini volunteered himself for active service against Austria and was badly wounded, and returned. He fought in his new paper ' Populo d'Italia ' against the entioner party, class hatred and the subversionism of socialists. The key to his career therefore seems to be his intense inborn patriotism. He wanted the liberation of Italy. He cared for the salety, strength and dature of his patria. After the war a large class of Italians felt Italy to be deserted by the Allies who had caused her rain and

poverty without giving any recompense. The resulting economic disorganization and psychological upheaval led younger men into insurrectionary socialism. They were attracted towards the Russian revolution, having felt enamoured of the Soviets or councils of soldiers, workmen and peasants. Thus the socialist strength arose. The war party was discredited. But the socialist party had no strong leaders and did not take advantage of its opportunities. It wasted its time in complete inanition. This led to discontent in the party. In 1920 they decided to act, but the masses were not used to struggle or sacrifice and they would not seize power by force. They depended on strikes or industrial action-

ended after a few skirminker and exemption Reaction against Socialists -- A Counter-Movement On the contrary the anti-socialist movement arainst

Red Leagues grew in strength. Revolt seniest them seemed in 1921. Mutual threats, reprintly and regrides took place. But socialists retreated and showed on attemption or heroiste in the Sold.

Socialists Defeated in a Civil War by Fascists. Fascists who opposed and fought them were reared

is Revolutionary Trade Unionism called Syndicalism, and had taken full part in the hardship of war and owne used to aggression and struggle. Fascists, Their Origin and Growth,

Fasces mean a bundle of rods enclosing an axe-They were the Roman symbol of authority carried by the lictors before higher magistratus. Fundas were armed aquada of young nationalists who were black shirts. On March 23, 1919, at Miles, Mussolin1 arranged a meeting of Interventionists (150) which was known as farir constituent assembly. Its aim and objects were to use and to secure the fruits of victory, to establish a Republic and a strong powerment, to abolish the senate, to introduce universal suffrace and recognitional representation.

Their Aim. Its immediate object however was to put a check on the subversive agitation of communists and their methods of violence. They hated the governmental weakness, uncertainty and besitation. They could not tolerate the condition of Italy as developed after the war. Bolsbevik propagandists under the weak policy and teleration of

Nittl endeavoured to embitter the soul of the people by their savage class batred. Then there was a diplomatic defeat at Versailles. Communists terrorism in the

country was indulging in suurder, boycott, and burning at pleasure without any governmental check or punishment. Nitti and Giolitti proved very weak ministers Assussinations of Farrists Senzini and Giordani took where in broad davlight. Law and government were practically Their Methods-Their Strength-Musselini, Their Leader.

The Fascist groups which were created by Musselini

the Paceix groups whith were created by Muselini 1919 arose as one sinz against this instifications and fought the excesses of communists at Bologra, Venice and elevenbre with violance mutched to violance. They made regular reprists I-- They said, "they take up ase and of when the law saiding get the worst of it, and has-brackers are immune." They thus described Bolobrichin a regular critical violance, they will be a seen and the said and the in a regalez civil war. They were joined by esselding, adecessures, generated of great Bast, civilent weary of adecessures, generated of great Bast, civilent weary of menos, editable is series service, employee, professor, and energest group of holomers in Balla and Bentzies, pressure of every party, principion and resold. A sead and featuries, pressure of every party, principion and resold. A sead has been serviced as the service of the the early inscists were a sort of patriotic socialism directed against was-profisers, industrialists and communicatifilers and tons-councilions. Mussolini lowered between social-ism and nationalism but the course of events tenned in swifter methods than those of cedinary law which was so weakly administered. They entered Parliament in the election Carly but were could in numbers. March on Russe.

On October 28, 1922, he planted the famous and

triemphant march on Rosse, and people velocened him and the king entrasted him with the task of government. When sekted about the policy be said: "be wanted to realise the full value of Italy's socrifice in War."

Causes of the Weakness of the Existing Government.

The reneral weakness of the Italian state was due to

(1) the want of a strong conservative party, because
old kingdoms and old nobility were destroyed:

the waywardness of middle classes;
 (3) the control of politics by liberal, democratic borrowside and notalist modelne classes also

beargreeise and socialist working classes who had not produced a mean of the Cavour type who could show that strong government or order and liberty can be made to progress

Therefore have been defined done 1910 and after the not force was a growing weakness or purelysis of the not finer was a growing weakness or purelysis of the not finer was a growing weakness or purelysis of the country of the count

S. V. PUNTAMBRKAR created, as it were, a 'new state' within the state. There destroyed the socialist monopoly of local government,

and put themselves in their places. The government could have stopped these aggressions or highhanded acts of Pascists if it were itself strong enough. Fascists were desirous of seising the state. They tried to ally themselves with trade-unionists and socialists and to store acts of violence by the Part of Parification in 1921. But they did not succeed.

Against Parliamentary Form of Government. At this stage the ministry was weakened for want of support from Parliamentary parties. Therefore the Parliament's prestige also got weakened. In 1922 a

ministerial crisis occurred. King refused to sanction marrial law to check the amount of Foorist nower. The ministry resigned. No new government could be formed. Socialists and Pascists were assinst the perliamentary system of government. The apportunity came to Musso. lini. He murched on Rome. The king welcomed the Black Shirts and handed over the government to their charge with Mussolini as the Prime Minister. They based their government not on coalition but on the strength of their party alone which was then in a minority forming only one-fourth of the electorate. Massolini Accepts Monarchy.

Mussolini who was a month before a Republican now carried, on the Government in the name of the monarchy which he accepted. The Fascist revolution was complete. Strong men rose to power, and government became officient and introduced order and neare in the country.

Parliamentary System of Government Not Properly Deve-

It seems that the Parliamentary system of government has not been tended carefully in Italy. The corruption

of parties and party leaders did not allow a wood impression and influence of its victues to be created. Perhaps the Italian termer bul not become accordance to it. The advent of socialism, one of whose sections being totally anti-parliamentary, and the Great War did not allow it to take root. In Daly which was recently emancinated from the servitude of centuries where force ruled over longuage intersocine intrigue and strife, true independent minds and progressive wills were very few. People cared for private interests. Parliamentary elections were fought not on public but on personal interests. Hence respect for parliamentary methods was weak.

Musealisi Does Not Believe in the Old Parliamentary System. Mussolini as a Socialist did not believe in it, and now

as one in possession of power based on the strength and sercort of his party and himself as a believer in certain definite principles would not tolerate it. He suppressed all hostile criticism even by violence. Parliamentary forms, were either abrorated or kept as merely nominal.

His Utternaces.

He said.

" In internal politics there is nothing to discuss; what is happening is happening by my precise and direct will and under my orders for which naturally I assume full responsibility."

"We have not formed the national militia for

" In Rousia and in Italy it has been proved that it is scoothie to covers outside, above, and against all liberal ideology . . . Let it be realised, then once for all that Fascings recognises no siols, adores no fetishes. It has already named and, if necessary, it will turn again and nononce more over the more or less decomposed body of the goddess of liberty."

He seems to us like a Mahdi preaching a hely war for the recovery of Iraly from the bands of the communists and liberal infidels. To him democracy would merely be the substitution of incompetent many for the corrupt few.

His Good Work

But his terrare of power has transformed all the country. He has restored order and crushed community dancer with the help of his Pascist militia. The financial position has been improved and a deficit of 6000 million lires has been elistinated in four years and a surplus of 1400 million lives is created. He has simplified the taxes and distributed them more equitably. He has cut down all useless expenditure. Administration is now reformed and efficient

His Economic Policy.

His new economic policy has been a collaboration of all clauses and productive forces of the country for common good. There is to be no class warfare. A citizen is for the whole state and is a part of it. Labour disputes are commulsorily referred to special labour courts. Strikes and lockouts are declared illegal. The condition of labour is improved in wages and status-

His Foreign Policy In his foreign policy he has adopted a strong attitude in compelling respect for Italy and her claims. He is Massinian in his ordent nationalism. Italy is his ideal and his delty. In his methods he is Machiavellian. He is uncorrepromising in the employment of the means that are needful to his great end. He is a realist a real politiker, a machtpolitiker and a weltpolitiker.

Results of Nie Drastic Methods.

His drastic methods in beinging about various material improvements here mused discortent among vested interests, pacifists, humanitarians, socialists and portlamentarians, and also among the inconvetent who ste dismissed or nepsioned off in his rathless conserv-He wants to make Italy great " by all means, in all places,

and against everybody." He has introduced moral and religious, sesthetical and practical ideas in education, which was before purely rational, under the direction of the philosopher Givenni

His Conducing of the Highhanded Acts of His Party.

In Yane 1924, the murder of a prominent socialist Matteotti by the Faucists began to make the outside world scuttainted with the extent of their violent and unlawful methods used against their conceputs. Musclimi did not condemn but conformed the murder and the murderers

New Election Law-His Monopoly of Power.

During the fest eighteen months of his poversment he included in his cabinet Liberals Catholics and Radicals And there was a talk of a possible undentanding with Socialists. And penerally Salandra, Orlando, Giolitti (Liberale or Democrate) at first gave him support. But the elections of 1924 under a new law gave him threetowethe, of scots in the Parliament. Hence his party menopolised the government in all ways. Because of his tampering with the legislative machinery, and of the Mangeotti grander, the Liberale went over into opposition

For example, Beneditto Croce, the philosopher, and Guotielmo Ferrero, the historian, disappropried all his high-

His Extremism and Despetic Measures.

Thus abandoned by moderates he threw himself into the hands of the Pascist extremists, and was completely Pascistised in 1925. Liberty and liberalism then perialsed. The Press is now controlled by officers. Indges are made to obey the orders of Government, otherwise they are dismissed. Teachers and professors cannot remain outside or he above party politics. They must useach Fascism. There is very little liberty of speech. sureting and association. The Pascists hold the monopoly of meetings, congresses, and processions. Opponents are liable to be imprisoned if even disrespectful words are spoken.

Parliamentary Government Does Not Function.

Performent really does not function. There are hardly any free elections or any electoral principle. Opposition members are all expelled from legislatures. Consequently there is a lack of informed opposition and hence the rise of correption and bureaucracy. All commuses or towns are governed by a Podesta mominated by the Central power. Old namicipal or administrative councils have been done away with. There is now heavy taxation but no representation.

Measures Arrivet Socialists He has abolished strikes, bascotts and sabotage, dissolved Trade Unions, suppressed Party organs, arrested their leaders and burnt their headquarters, and compelled

all to cooperate and work for nation. Rose in his own party, elections have been abolished.

He nominates the general secretary of the party who in

turn naturinates the provincial secretaries, and they in turn nominate the secretaries of single Fascies. The followers do not count. As a political being the citizen

Material Security and Promority.

On the contrary, there is accurity and motorial nows. perity. Public works have been developed bedoet less been balanced, and war debts have been settled. Musselini himself is above suspicion, selfahness and corruption. He is intensely active and hardly tired.

Peoples' Trest It seems that the people trust bigs. Every govern-

ment depends on the wishes, spirit and wishon of the ortice recole. Constitution has been in abecause and levislation has placed all control in the hands of the executive government which means in his hands. Demogracy at Stake

He is not sati-capitalist and his may be termed the Mack dictatorship sa squitst the Red dictatorship. The eternal question of democracy or self-government in politics and economics is at stake, while Mussolini. imposes his ideas of good government and brings about some good conditions of order and material prosperity. In the 'Italia muova' the Goddess of liberty is dethroned and the work of Mazzini is lear.

Forces Behind Him.

We is the child of Italy's unfulfilled national ambitions, ambitious which were created by Mazzini and inspired by the Rome of Cassars and Rome of Popes. As a nationalist, he wants all the Italian lands to be free and Italy to be united; as an Imperialist he wants a Calculal Empire and Mediterranean supremacy; as a notionalist-socialist he wants the material bapeiness of the workers and disappearance of the German boarrecisis from

land who held in grips her economic life and wealth, and the harmony of the classes. He means well. Italy is an overcrowded country of forty millions as compared with France, and the paradation, increases at the rate of half a million annually. She possesses few colonies. America is closing her doors against Italian immigrants Economically the lacks cost, iron, chemicals and advanced chemical and technical knowledge. His desire is therefore of 'Italia mova' and a greater Italy at bome and abroad. His suiding metive seems to be not the actual benefits or liberties of individuals but the promotion of power and greatness of the state. Thiers has said about 18th Brumaire. "when after a long apathy, men reasuators and attach themselves to something. C'est avec passion." Creeksion.

It is really a conflict between normal and abnormal duties and times. How long the latter are to last depends on the wishes, wisdom and spirit of the people. Free people may ablow them, forced nations may detest them, but stagnant and weakened peopless may welcome temporarily the ethics of dictatorship as against the ethics

Aires and Policy of the Fascism.

It is very difficult to state what part of the Pascist's mentality and methods is transitional and what part national and universal. On the whole to-day the aims

and solicy of Pascism may be stated to be as follows: 1. In intense patriotism. It refuses to endanger the life and material welfare of the people by pursuing theoretical ideals. It believes only in one party. Socialist

and Liberal parties are suppressed. There is to be no compromise with them.

 Tes hatred of class wurfare. Its national outlock and belief in cooperation between all classes in concourie productions. It opposes class and international socialists. It believes in individualistic notions of private property.

Faccions rejects the theory of popular sovereignty and sets up in its place that of the sovereignty of the state.

2. In this is strong government, in substript and conditions, in vidence against vidence, and in the discipling and plant and distantially of its own scales. In opper, any series of pastform, or passifiers. In this was in complete revision of the whole hierarchicance there were presented as the substrated in the condition of the vidence in the condition of the province or the series of the power ment of the government. There is no threety of insidiately.

responsibility. Parliament is only to discuss, approve and legislate. It can have no administrative function. 4. It welcomes political, commercial, financial and industrial intercourse with the world but it would not

'allow foreign control of Italy's economic life in any way.

5. It wants to guard fully her international rights

 It musts to guard fully her international rights and ordered and ambitions.
 It does not advenue state proprietorship of land; it believes in a progressive proprietorship of land on the

part of the collivators. Scan is to bring this about. The cultivators are to be given beckeized, afministrative and financial help. Land is to be allowed to those who work is. The law of succession is to be reformed.

7. Its recognition of state supremays. Society does

not exist for the individual but the individual for the state.

Right of the individual is not superior to the state. State
is to control, adjust, and deside about all group activities,
whether excitation consumition on labour confinement

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common good. It does not believe in the natural rights of man or in liberty divorced from law and end. It affirms that rights of man arise from his consciousness of duty.

"The nation is the God-appointed instrument for the

welfare of the race and in this alone its moral essence

lies," says Mussolini.

S. V. PUNTAMBEKAR.

THE INDIAN FEDERAL CONSTITUTION

The Indian Potent Constitution is generally regarded as one of the summises of the Round Table Conference. but those, who were privileged to have a view behind the scenes, knew that the ground for it had been carefully prepared both in Simla and London. The Simon Commission had devoted one of its exhaustive chapters to a considerating of the question and supplied some of the useful details which were later embodied in the London proposals. Only it could not come to a definite conclusion as the subject was outside its terms of reference and it had no opportunity of examining the Princes in order to determine whether the idea of federation was canable of immediate realisation or was only a distant possibility. It nevertheless birsted at the direction in which it wished the future constitution of India to move by recommending the reorganisation of the Logislative Assembly on a federal rather than a unitary hasis and requesting the Prime Minister to invite the Princes' participation in the Round Table Conference. The ideas so thrown out were taken up by the Princes who had been greatly disappointed by the Butler Comwitter's Report recording their rights and states. It may he said without exponention that the main outlines of the schools seem formulated by the Mahamia of Bikuner in consultation with Parelli Malayles of Simils. The elever exhibitive officers connected with the Princes' Chambers' Special Organisation had already a book on Indian Federation in the press and nearly every prints had a scheme before any of the delegates of the Round Table Conference had left the shows of India. The rest of the business consisted in a skilbs) endeavour, which proved successful, to persuade the British Indian delegates to sacrifice their cherished unitary conception in favour of federation and to convince the British Delegation than it was the ently way out of an impossible situation which appeared to leave no alternative between government by repression and concetion of secondibility at the nature.

A Diplomatic Gathering.

The Round Table Conference was therefore more a gathering of diplomats than a constituent assembly. It was convened to entist the cooperation of those who had kept about from the Simon Commission and to decide political questions of pith and moment rather than harmer our constitutional details. In the game of diplomatic finesses which thus ensued, the British Indians were no match for which thus cussed, the British Indians were no match for the essented evictors of the British Government and those distinguished Indian statemen who had spent their lives in the atmosphere of Indian States. Divided as they were by every principle which apparents one imman british from another, by ambition, jealousy, political sentiment, commu-atories, by ambition, jealousy, political sentiment, communal rivalry, social and economic animosity, they were outclassed and outwitted everywhere. Lacking the expert advice and the skilled technical assistance which the Princes and the British delegates commanded and the precision of mind, which only a carefully thought-out scheme can give, and awayed by every gust of counsel and political passion in India, they yielded greend everywhere and fell an easy prey into the not carefully prepared for them. They made concession after concession and called them acts of practical statementality. They had set out to attain communal unity, but brought back only discord and disunity. They simed at full Parliamentary central resconsibility but lost the Legislative Assembly. They sought freedom from bureascrate but found only fresh masters in the Princes. They tried for Dominion States but brought back responsibility encumbered with so many THE INDIAN FEDERAL CONSTITUTION MI

safeguards as to be almost in chains. They attained federation but in their hunry dropped Bursta on the way.

Metives for Federation.

Nevertheless Indian Federation is one of the distinctive achievements of the Conference which could not have been obtained by any other method. The vision of a Trained India appeals to the heart and imagination of every Indian; and if the Round Table Conference had done nothing else but to make this vision a reality, it would have deserved a place in history. But the translation of the idea of Federation in history. But the transition of the folia of Pedestribo ins practice was comparable by not become satisface in detail and principle that it waste himplified descript-tors in with some some of satisface. This is due to not the different motions from the size of the industrial to the size of the size of the size of the size of the commission Report out of the very. The Conservative and the size of the size of the size of the size of the Libert parties verticed in as a stability factor in Infolia politics. They know row than any our size that Gellenston and Responsibility on target and impairs. The Princes and their astate advisors after their recent disappointment with the expensive advocacy of Sir Ledie Scott and the conclusions of the Butler Report saw in it poor and the continuous or the season support have in a their only practical chance of defining and rationalizing Paramountey. Indeed it is they who had fathered the resumountsy. Indeed it is they who had fealured the idea and he acceptance by the Conference is one of the most notable adherconcerts in the annels of dipleracy for which the credit absolut go to the Mahansia of Bitaner, the Niram, the Narads of Bioqui and the Mahansia of Mysore and their responsible advisors. The Musalsuppore and their responsible advisors. The Measul-mans in the first Instance halled Pederation as an additional support to their per theory of residual powers for the provinces. The only class of persons who visuad it with mispivings over the Hindu Liberals. They 7. 9

were not due how their theritated conclusions rapedings unkny repossible generation, demonstry and readout numbers repossible generation, demonstry and readout numbers of the second succession of the second succession of the second succession of the second succession of the readout numbers of the religion of the readout part of the second succession of the region of the

was usen. The rest was an easy task. It was left to Mr. Ramsay MacDonald and Lord Sonley to guide the deliber-Remay MicDenald and Lerd Stelley to guide the dollers stellers in a profession of the British Endian Ordered under by the fact that most of the British Endian delegates great authorities on distrate, operands electronics and con-responsibility—who might have been expected to give result, bad no dear companion of what Federalism steam and were contact to receive their guidance on this obscure subject from the vasious schemes drafted by the Princes while the Control of the Control o and their secretaries which made their appearance at this psychological moment, supplemented by the unwritten windows of the Lord Chancellor. The few who had, were so overwhelmed by British hosoitality, the inclemency of the English weather and the polite compliments of the Chalrman of the Federal Structure Sub-Committee and so handicapped by the west of secretarial assistance that they were content to drift along to the appointed haven-Meanwhile there was incessant telegraphing between Whitehall and Simla and a feverish activity behind the scenes net unlike that which attends the preparation of a decone-room seem in an Irdian drama while the subjects is reguled with comic songs and imprompts dances. The as regulard with courts oxigo and imprompts names. In British delegates went on pouring this aryungsthy for the delectation of Ludius andireces, the Indian delegates continued to daught the British public with their intermin-cloquence, while lighter assumement was provided by the Popular Peaus in the chape of strites of Errec tigens and besuidful Raulis. Measurable the Prime Nilminier with the quiet assistance of experts from India like Sir Malcolm Harley, Sir Charles Innes and others from the India Office prepared his famous concluding speech, which according to his son's showing, was ready before Sir Tej Bahadur Sapra and Lord Reading had delivered their "epoch-making" atterances. The result of these deliberations open or secret is the provisional interal proposals embodying the conclusions of His Majesty's Government on the Indian Constitutional question-Details of Pederation

The main features of the Federal scheme as it emerged out of the skilful hands of the Federal Structure Sub-Committee are that the Federation is to consist of British Provinces on the one hand and Indian States or errouse of states as may enter the Federation on the other. The Federal Legislature is to consist of two Chambers. each containing representatives of both British India and the States. The powers of the Federal Legislature have been determined by classifying all subjects in Schedule (1) of the Government of India Act, 1910, into exclusively Federal, enclusively Proxincial and subjects in which Federal, (Milosarus) reprinces are interested and which both the Centre and the Frovinces are interested and which might therefore be classed as provincial, subjects to Federal Legislation. Besides these there are subjects like the Army and Foreign Affains, ecc., which are enserved for the Crown. Of these four categories of subjects, the Pederal Legislature has the power to legislate or lay

Federation of India will be handicapped by any serious limitations on its powers. This happy result is due to the commendable spirit of give and take shown by the Princes and is one of the creditable results of the Conference. To provide for the adequate representation of all interests the size of the Upper Chamber, called the Sensts, has been fixed at from 100 to 150, while that of the Lower Chamber has been fixed at 250. The principle of conceding weightage to the States in the distribution of sents in the Upper Chamber has been accepted while a similar claim in the case of the Lower Chamber has been left over for subsequent discussion. The Crown has also put focusard the claim for filling some seats by nomination to safeguard the interest of the subjects exelesively reserved to it. The Princes reserve to themsolves the right to make their own arrangements for filling the seats assigned to them while the British Government will fill its share by election by the Provincial Councils by the method of the single transferable vete for the Upper Chamber and by direct or indirect popular election for the Lower Chamber. While the franchise for the Upper Chamber is to be the same as for the present Council of

State, the franchise for the Lower Chamber will necessarily The Organisation of the Executive. The organisation of the Federal Executive and its relation to the Legislature is really the heart of the Indian Constitutional problem. It therefore excited the keenest interest and conflict of crimion. Subject to difference on details and on the question of safeguards, it has been

depend upon the method of election adorned.

agreed that the Pederal Executive should consist of the Vicercy assisted by a Federal Ministry received from and jointly responsible to both the House correct for one or two official ministers in charge of reserved subjects who will be responsible to the Vicerov alone. They will who will be responsible to the Viceory alone. They will resign with every ministry but shall be eligible for ex-appointment. In order to ensure greater stability for the Recourier that is generally from in Parliamentary countries, it is agreed that it should resign on an adver-cer, only if it is earned by a two-thirds majority. In addition to ordinary constitutional powers, the Vigeror is to have special powers of interference in cases of emergency or Take special powers or magnetime in that to savingsony or sections breakform of administration; its line also so safeguard national credit and the administration of control of subjects like the Army, Foreign Affairs and relations with Indian States, control the Currency Policy of the country until a Reserve Book can be set up and protect Religious and Commerce against discrimination.

Criticism of These Proposals. It is no criticism against those proposals for Federa-tion and the attendant seleguards that there are no precedents for them in the existing or past committee tion of any country. India has its special problems which are not found anywhere and must solve them in its special way. But while every allowance has been made for this foctor, there is no denying the fact that the proposals are extracedinary and unpresented and it belowes us to inquire whether they are all devised in the interests of India and whether they were not prompted by some special interests which do not appear on the surface. In this connection the question of motives with which the different parties agreed to accept Federation becomes important. There is no dealst that every provision in this Constitution can be explained in the light of these motives.

66 H. R. BATHEJA

A Stable Legislature.

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subject to external control in casential questions. In the sphere of Central Government it conceded responsible Government hadged with such restrictions as to make it almost illusory. The first step taken was to abolish the radical Legislative Assembly which, with its direct election under a unitary Constitution and its irresponsible majosite had proved to be extremely inconvenient and to reerganize it on a Federal basis. Responsibility to such an Assembly on any other basis would have been extremely dangerous. The second step taken was to stabilize the constitution of the Central Legislature by introducing the princely element with a weightage in its favour. This the princety comment with a weignings on in Nevon. And united the Princes extremsly well who though aminous to limit paramountcy were not enthusiastic about Demo-eracy either in their own dominions or in British India. They removed to attain their and by surrendering certain common subjects, over which they had already lost control, to the Federal authority in which they demanded excessive representation and at the same time retaining excessive representations and at the same time reasoning their sphere of internal Sovereignty Involute against all convendment by the Pollitical Department. Thus, at one stroke they hoped to put a limit to parameterize and recover their lost power over subjects of common contents. At the same time most of them had so desire to introduce representative institutions in their states and even reserved the right to determine in their own way the method of their representation in the Federal Chambers. With these safeguards they decided to support the British Indian demand for Responsible Government and Dominion Status. Occupying the strategic position they did, they were thus able to your as a stabilizing factor in the Indian Constitution before the British Government and as a natrictic and liberal influence before the British Indian Public. They were thus able to get support for their claims for favoured treatment from both sides. their claims for isweared treatment from both asian. The Messahams tried to play the same game has their leadership was testless and untimaginosis, and their unti-file ministence on their Fourceau Poins was so selfath that they rapidly lost the sympathy of all parties and enaily fell terroom two stocks. To Reinian Delegation, on the other hand, was only to easily to use them as pavens in their gattle said to soly counted upon them along with other special interests as another stabilizing factor in the constitution of the Pederal Legislature. The Cross sommers provided a

An Irremovable Executive.

An Recentive 'responsible' to a Legislature so constituted becomes irremovable and becomes really respersible to the Vicercy who appoints it. Instances of such irremovable 'responsible' uninterties are not

H. R. SATHRIA

unknown to the present Diarchical provincial constitutions. Under similar conditions, the same results may be repeated in what is to all intents and purposes a Disrchy in the Central Government. But there are in the Federation proposals additional safeguards. It has been proposed that ministries should not ordinarily resign unless a vote of noconfidence has been carried by a two-thirds majority of buth House siffing logother. A ministry may therefore be able to carry on if it can retain the confidence of one-third of the members of both the Chambers containing a large number of Vicerneal, and Princely numinous and representatives of special interests elected on a narrow franchise. It is a well-known constitutional maxim that in Federations Responsible Government if established is generally weak. The fact that in the peculiar conditions of India, it will be the Viceroy's duty to look after the Army, Foreign Affairs, and a major portion of the finance himself and to provide for the adequate representation of Indian States and minorities, the public services, European commerce and the safety and transmillity of the country will add enormously to his power and correspondingly weaken the sense of responsibility of his ministry. Responsibility with such safeguards is remonsibility in clasins and it would have been far better if British Indian Delegates had dispensed with it altogether and pressed for elected Executive on the Swiss or the American model. A fetial has been made of the theory of Responsible Government in India but it is doubtful if it is really suitable for the country. It will not work in a Federation and will in the long run mean a weak Executive

The Value of Safeguards.

Too much need not be made of the Safeguards. Some of them are indeed valuable provided they are in the interest of India itself. For instance, it will be advisable to remove Currency and Railways from the influence of party politics altogether, provided care is taken to see that in removing State control a purely European control is not substituted. Unfurturately, freedom from the State means in too many cases in India merely control by a particular community. When this can be avoided management by a public corporation under rules made by the State is always better than direct management by the State. This is in accordance with the recent developments in political theory. Outside control over credit is not a safeguard in Indian interests. It will only weaken the sense of responsibility of Indian Ministers. Where there is no power to take risks there is really no responsibility and the restraint which responsibility imposes disappears

Loss of British Indian Units. The defects mentioned above can be rectified in exame of time. For instance, the two-thirds provision for a motion of non-confidence may be dropped, the Princes may be induced to give the right of election to their subjects and the saferyards may be withdrawn. The main thing is to get a start, where the form is present life will flow in somer or later. But there is one thing, which if not restricted at the outset, will be past recall. In the auxiety to secure an all-India unity, the unity of British India achieved after a century's effect, some in danger of being lost. There are many matters of common concern to the British Proviaces, for instance, University education, Scientific research, Agricultural co-operation, Industrial organization, Irriga-tion which have been coordinated from a single centre and more continue to be coordinated in the future also. While the present Central Machinery is being absorbed in the future Pederal Organization, no separate machinary is being set up to perform these British Indian functions. Is it necessary

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to destroy the existing structure in order to build a palace? The Federal Structure Committee was alive to the existence of these functions but left them to be performed by the Federal Government. Thus anomaly is created in so far that while British Indians will have no voice in the affairs of the Indian States, the States through their representatives in the Federal Legislature will control purely British Indian matters. The Princes propose to most this difficulty by walking out when British Indian affairs are being discussed. This is impractical, as they cannot walk out when a ministry is being consured on a purely British Indian issue. The anomaly and the inconvenience of this "walk in and walk out arrangement" is recognised by the Federal Structure Sub-committee but they preferred to put up with this anomaly rather than set up separate machinery for the settlement of common British Indian affairs. They give no reasons for this attitude; probably they thought that such matters will be too few to engage a smarate organization. That, however, is not the experience of Prussia where there are vigorous Prussian institutions in addition to those existing for the recyiness and the whole Germany. It would have been perhaps better if the component elements of Federation would have been British India on the one hand and the Indian States on the other instrad of the British Provinces and the Indian. States. But a marked prejudice against the unity of British India was a notable feature of the Conference and this was curiously strengthened by the attitude of the Princes and the Mussalman theory of the residual nowers for the provinces. The British Indian Delegation seems to have taken no adequate steps to prevent this disintegration of British India into rival and competing provincial units which threatens to add one more principle of division to those already existing in this

country

Edger Allan Pop in one of his tales of western and imagination describes how Death altimately joined a party of recellers in spite of all attempts to keep it out. While altering the feast of Federation the delegates of the Round in the cupboard: the movements represented by Mahatma Gandhi and Moulana Shankat Ali though they tried to keep them out as much as possible. Nevertheless these skeletons, if a man of generous proportions of Meelans Shankat Ali can be called a skeleton, like Par's Death contrast and the center of outcome, not Foch Leith entered and marred the tone of general festivity. The communal problem long postpood proved to be insolable because of the wrong method of approach which was adopted and the Conference dispersed in an atmosphere of communal mosterings which were voiced loadly enough to be beard by all: by Jinnah and other Mossalman delegates. That resittering has been exhault in the Comrental Rives in the II P and it remains to be seen how long the Scheme of Pederation will be able to survive the Communal Storm. Sir Muhmed Iqual has roundly accused Federation as a Hindu device to rale over the Mussalman minority. However conggerated this verdict may be, there is no doubt that for the successful working of the scheme a communal solution is indispensable. The criticism of the scheme is that while providing for all vested interests, it has failed to meet the forces which have been let boss by Mahatma Gardbi's movement. The masses are no longer in a "state of pathetic contentment" which the Mentagu-Chelmstard Report described 14 years ago. They are considered or their powerty, and led by the unemplayed intelligentals are also cremients of the political and contonic necessres by which it may be mitigated. The Commercative Scheme of the Reund Table Conference

fulls to entirely their nime and periodicus and will have to

be largely modified before they agree to work it. It must nevertheless be admitted that it marks a notable advance hard at great personal sacrifice to bring it about deserve the thanks of the country. Rome was not built in a day and every advance made serves only to point the path for

further progress. agets April 1931.

THE POSITION OF INDIAN STATES IN THE NEW CONSTITUTION

The problem of the States has been with us from the beginning of Indian history. In order to escape estinction at the hands of a powerful monarch they accepted his suggestinty. The extent of subordisation und the amount of control exercised by the Paramount Power have varied from time to time and with individual States. But never before was the control exercised in such a systematic and thoroughgoing fashion as during the last hundred years or so. The British Government tradually perfected a system of minute supervision, interference and control in the States through Political Agents and the machinery of the Political Department. The Princes were powerless before the working of this machine. They worried and fretted, they green prote letters of protest. but they were trouble to alter the situation. The change browner rares by itself. The omist's of the national recomment in British India and the demand for selfgoverning institutions therein made the British look to the Indian Princes for help. Successive Vicerova, from Lord Latton answerfs, elaborated schemes for rallying them to their support. This policy reached an important stage in the time of Lord Minto, who, as pointed out by the Directorate of the Chamber's Special Organization in 'The British Crown and the Indian States,' was alarmed at "the growth of the national movement in British India," and who "now in the Princes a strong bulwark against subventive movements." From this time dates the policy

of consulting Indian Princes on questions of common interest and of allowing them to most together for

purposes of discussion feeding ultimately to the formation of the Chamber of Princes in 1921. Gradually the theory of direct relations with the Cower was evolved and an astrompt was made to use the States as a persanent block in the way of Indian progress towards Deminion States.

But when the Princes began to meet together and to realise the advantageous situation in which the march of events had pleased them they decided to use the opportuevents had placed thrus they decided to use the opportu-nity to better their own position. They had these chief grievances—(1). They had no voice in deciding ques-tions which affected them equally with British Ludia; (2) there was no limit to the insurference of the Paramount Passer: in the affects of the States; and (3) there was no impartial tribunal to adiadicate claims between them and the Government of India-which was really judge in its own case. These grievances were placed by an influential denotation of the Princes before Mr. Mostaco when he toured India after the announcement of August 20, 1917. The Montago-Chelusfood ament of August 20, 1917. The Montage-Chelmated Report tried to remedy the dentation by creating a Permanent Council (Chamber) of Princes, by associat-ing a small Steering Committee of the Chember with the work of the Political Department, and by making a provision for the appointment of impartial committees of enquiry in cases of disputes.

The Princes were not entitled with the studing of the new authinity recommend by the Messay, Chalmated Repert. Moreover, they were nervour of their stume position in view of the development that were taking place in British Irolia. They were skivid that the enablishthment of respectable government in British Irolia; will perjudicially affect them and their whole Order. They began to dismosphase to sufgreat their position and they have spaced no prints and to move yet during the lag forey area to shrive white "sleep". They have enrolled INDIAN STATES IN THE NEW CONSTITUTION ASS on a vigorous propagands in Britain and in India and even in Streign countries like America; they have employed able and expensive leavyers like Six Lesils South

cen in pregar communication attenting, twoy naive supporced able and experience (expect life SE Leills). Sort to prepare and agree their consisting of its versions type as a special organization consisting of its versions type of experts to prepare all kinds of adotters to subgoard their position. And they have accorded in making the Todian Stotes question once of the forence political problems of the day and in creating. British public opinion in their favour.

II.
The first thing the Princes did was to secure the

appointment of the Butler Committee on December 16. 1927. They had four main objects in view at the time:—

(1) To set at rest their apprehension that the establishment of responsible government in British India will perjudiof responsible government in British India will perjud-cially affect their position, powers and dignity and to secure a guarantee from the Paramount Power for the protection, preservation and popularization of their Order; (2) so establish direct relations with the Cowen and to avoid direct relations with the Cowen must and people of Reliath India when responsible government in exhibition thoring (2) to secure collisation of the practices of the Political Department and the limitation of the rights and powers of the Paramount Power; and (4) to obtain a powers of the Paramount Power; and (4) to obtain a share of the revenues drived by the Government of India from such all-India issum as customs, railways, posts, selegraphs, sail, excise, etc. The verdict of the Batler Committee was favorable to the Prisons on three points. It held that the relations of the States were with the Crown and not the Government of British India and that they were not to be transferred to any new government without the reluminy consent of the Princes, and that the States had a right to a share in

the Indian revenues the amount of which was to be determined by an expert committee to be appointed for the purpose. But on the fourth point-that the rights of the Crown were limited by the terms of the contracts (Treaties) made by the States with it and that the claim of the Crown to general interference in the affairs of the States is unconstitutional and tyragmical—the decision of the Butler Committee was against the Princes. It rejected their whole case and ressected in a still more thoroughpoing isolation than ever before the doctrine of Paramountry. It summed up the doctrine in an arborism-"Paramountry must remain paramount" and refused to define it or law down any limitations-legal or otherwise-to its exercise. This caused exact dissatisfaction among the Princes which was voiced at the next session of the Chamber of Princes They exposed the real state of affairs in this connection and expressed their determination to get rid of the

In the massedme the Simon Commission was know planning materials and epocating in report. The Princes utilized this time in preparing their own athermatic materials with the planning their constant of the constraints and constraints of the c

excessive. (Benal and tyrampical interference,

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Before discussing the proposals of the various bodies, including those made at the Round Table Conference, INDIAN STATES IN THE NEW CONSTITUTION IN it is worthwhile to understand clearly the needs and demands of the Indian Princes. In the first instance,

Gentless on the Inflat Primote. It for their statistics that Primote for not like the talk of Independents. They are a find that in on Independents India these still be are then the cannot be until that their kenn see they have been the primote that they will oppose which all principle the acceptance of the British consenses of the Patital Consenses, and they you Provide their breaks in defence of their statistics. Depully to the Crewn it the first article of their fields.

Secondly, the Ledian Prices insist that their relations are with the Bridish Crown and not which the Government of Second and the Government of Bridish Ledia and that the Parassoruel Power's the Crown and not the Government of British Ledia. It is historically an untenside position as I have about in my book "Indian Second and Bridish Delian" Ledia Technology (Second and Bridish Delia). Their Peterson Realistics "Led is a risk both the Princes and the Bridish Correments to accept Sec. "The Pricess, Parkerio", Channel And a wheaver glight of Parassorustry may remain in the future dwy should be

8. The Princes, therefore, themsed that whatever rights of Paramountery may remain in the future they should be corrised by the Cross and not by any new Government of Ladia, were if it to the Federal Government constaining the Status themselves. Thirthy, the Princes demant a definite gouesnore that their rights, position and privileges their territories and dystation as defined in the Trustin, Engagements

and Sanada shall be respected strictly; that there shall be no interference from outside in the deternal affairs of their States; that the from of government in the States is an affair of the Princes alone; and that no outside authority has

artar of the Princes again that no crisina authority san anything to do directly eith the subjects of the States. Fourthly, the Princes claim an adequate votes in deciding all cuestion that affect both British India and

the Indian States.
Fifthly, the Princes want a share of the Indian revenues

-i.e., the part that is ultimately paid by their subjects.

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In order to safeguard their position and rights the Princes had evolved by Ayril 1928 a complex, expensive and combessors achieve of double disorder which was easily dismissed by the Butler Committee as undesirable and impractical. The Princes had proposed the creation of an Indian States Council, consisting of the Viceroy and six members—three recommutatives of the States two Englishmen, without any previous experience of India and the Secretary of the Political Department. The Indian States Council was to serve as an executive to the Chamber of Princes and was to be in charge of the Political Departusest and was to deal with all oscations relating to the Indian States. For the derision of all-India questions the Princes proposed a Union Council which was merely the Indian States Council and the Executive Council of British India in joint session. And for the settlement of justiciable disputes and constitutional questions there was to be a Union Supreme Court stuffed by "a Chief Justice and two other judges appointed for life on high salaries, selected from the best mon in Great

This actions was forward with the lady of Six Ladis Scott and was long training confidential. It, lowever, leaked not and, was inneedisely published in India. It was unforwardly contented upon and floogly it was sufficiently contented upon and floogly it was sufficiently before the Barker Committee and the Simma Centrolisation the Pylones but realised that it had some Centrolisation the Pylones but realised that it had no channes of success. And the periods area they are now for most one of the real for termines. INDIAN STATES IN THE NEW CONSTITUTION AND V

Ever since the decision in 1917 to grant to British India responsible institutions gradually the ideal of an all-India industries has been present in the minds of both British and Indian statesters. It was referred to by the outbors of the Mornings-Chalastord Report. Some of the Princes also have applied of it as their charishrd greal. But to the mecule of the Indian States on all. India federation is not only a more ideal to be whitevel in some distant future as envisaged by the Simon Comin stone distant future as excisaged by the Sirano Cen-mission but servicing whole in sunealizary protein. They pressed it before the All-Partise Committee— popularly insorts as the Marker Committee—specially by the All-Partise Centemnae on May 19, 1928, to draft a constitution for India. Methodopse Reithan Rao of Mysoce duthed a bill-deedged kefteral constitution for India and pressed it for obligation by the All-Partise Committee on bothall of the subjects of the Indian Stone. But the Nehra Committee while accepting the suggestion for the creation of the Supreme Court for India considered that the time had not yet come for a true federation as the Princes were not prepared for it. The Princes were no doubt expressing their roadiness to join a "federation"—but the engressing most readment to join a "nodestifier"—but the referencies that they existed to join was to be arts federa-tion of the artificiary type as existing in other countries like America, Canda, Australia, Sovienderad, Germany, etc., but scenething which "may be called semi-deferming, quasi-federation, union or poet" which "in view of the sumparallized coordinates connected with India and the imparamence constraints connected with little and the Indian States, will call for a new adaptation of the ideas" as not by H. H. the Maharuja of Edusor. What the Indian Princes married to join was in reality some sort of a Confederation ultimately proposed at the first Round Table Conference and not a Federation at all and the

Nehry. Committee realising that a confederation will only

benefit the States and not British India rejected it. They called it a "one-sided arrangement" and " a travesty of the

colled it a "measied surregeomet" out "a travery of the fetted flow" and represent deter realization to vedcome the decision of the Phiton to join a fetteration—"that the decision of the Phiton to join a fetteration—"that the gave in the sent of Phitone to join a fetteration—"that the payer in the sent of Phitone Newton. Indeed these are some important addicables in the year of creating a travel in the flow of the payer in the sent flow of the payer in the sent of the payer in the sent of the payer in the p

to get rid of all interference in their internal affairs; they want to have an effective voice in deciding the all-India operations; they demand share in the all-India revenues and compensations for territories coded for protection several generations ago. But they do not want to lay down any constitutional limitations on their autocratic powers; they do not believe in including any list of fundamental

rights for state subjects in the new constitution; they insist rights for inthe authors in the new constitution; they must that the federal government will have authing to the with their subjects, will have no direct authority in the Status, will have no piece: to exist any revenues cheesin; and that whatever right of Parameters that will still cension will be exercised not by the Federal Government but by the Crown. Under such circumstances a federal union is impossible. Not until the Indian Princes—who have not States large enough to form independent units consent to become constitutional rulers, give up all outside connections agree to recognise federal authority as the states do in other federal unions and establish one common citizenship for the whole of India, give up all claims to all-India

revenues and pay to the new government all revenue from all-India items, such as customs (the maritime States will

INDIAN STATES IN THE NEW CONSTITUTION 381 have to give up their customs revenue to the Indian Government) there can be no all-India dedention in any real sense of the term. Tall then all talk by the Princes of an Indian federation is a mure lip-service to an ideal. There is one thing more that is necessary and it is that all those States which are too small to maintain an up-to-date editinistration, i.e., to be able to stand as independent consonic units should either units money themselves or merge themselves in the neighbouring States and Proximes. In a federation there is really no place for the very small, uneconomic States; and a federation of 552 States with the British Provinces is indeed unthinhable. The only natrictle course for the rulers of uneconstruct States is to follow the example of Japanese chiefs and to renounce their railing rights and to rarge themselves in the ranks of

the Indian nobility. Until this is done on all-India

Pederation will remain merely an ideal-

Let us hope that it will not be long when the Indian Princes will show to the world that they are not less patriot to than the old. Japanese chiefs and that they place the interests of their Motherland much higher than their own selfish, smaller, local interests. But in the meantime some new arrangements are necessary to adjust relations between British India and the Indian States.

The proposals made in this connection by the Simon Commission are as inedequate and unsatisfactory as in other cases and no one has taken then seriously. They are:-(1) that a definite list be made of "matters of convers concern*: (2) that it he leid down in the Preamble of the New Government of India Act that there is a real "desire to develop ... closer association between the Indian States and British Indian leading to "an eventual Federal Union"; and (3) that "a standing 502 GURMUKH NIHAL SINGH committelye body containing representatives both from

British India and the Indian States with powers of disrussion and of resolute and recording deliberative results

which had sake for speeds permisse to deal with the problem of the Indian States. The Indian States to deal with the grandsom of the Indian States. The Indian Princes found that unaversables and promosel de a Indian Princes for all minimum of the Indian States of an Indian Continued and proceeding of the Standard Take Consecution and tentoricy at the last Round Take Consecution, and, it is abstractly that it shall be finally adopted in Indian at the second Round Take Consecution, and it is Indian at the second Round Take Consecution, which is not perhaps some slight modification under bearing the second Round Take Consecution and States and the therein.

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The scheme of Confederation proposed at the first Round Table Conference is certainly a weak, combersomand emessived once. In offers a number of advantages to the Indian Princess has almost stone to Schink India. On the other hand, British India will have to work under arrent serious handings. But, it appears to me that there is no better alternative available. All that can be done is to suggest a few improvements and to hepe that it will soon give place to a real federation. To my mind, the chief and almost the sole ment of the proposed Confederation is that it is bound inevitably to lead to a true federation. In such matters there is no terming back -the loceer union must result in course of time in a more complete union. What then will be the position of the Indian States in the new Constitution? The first Round Table Conference has proposed that they should enter the Confederation either singly or in groups. I am afraid this question of the entry of the on groups. Lam atraid this question of the entry of the States and their representation in the all-India polity has not yet been squarely faced and it is doubtful whether even the second Record Table Conference will have the normage to deal with it in a straightforward and natification; manner. The Princes are trying to solve the problem

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their own way. The chief difficulty is created by the rulers of smaller States who fear that if representation is given to each State or group separately they will be nowhere and the only gainers will be the bigger States. Thry, therefore, propose that the States should be represeated through the Chamber of Princes which should be made more representative than it is today by the addition. of more rulers of the smaller States. Leaving saide the legitimate objections of the higger States this indirect procesentation is undesirable from the point of view of

future developments. What is necessary is to pave the way for a true federation in the not-too-distant future-

and that can only be done when the States enter the

Confederation as separate units like the British Provinces.

In my opinion it is necessary to face the question frankly—even if many of the smaller States refuse to join. As I have said already the smaller States cannot keep to 264 GURMUKH NIHAL SINGH

resist, their separate retinance in a febral Judia. More, it is accessive a remarked that could find immine it schemingly large their test and apopulation in very mattle it schemingly large their test and apopulation is very mattle to the contract of the scheming of the

group of States and each Province-so that each State may

have he own position in the new constitution and make up in said to Join on the year out the Confidenciation. Secondly, it was proposed at the first Result Table. Secondly, it was proposed at the first Result Table by representable. The Primose last, Berwere instead that years are to two lorses in early of which he bittes should be adopted by represented. The Primose last, Berwere instead that they will droses their representations. The total sensability of each choses and the properties of stars alliends respectively to Bellish India and the Steam were not the Confidence to the first Result Table Outlewers and will have

respectively to British India and the States were not obtained and the States and will have to be definitely should at the second Remail Table Control to be definitely should at the second Remail Table Con-Process and the second 100 and that a should not be three should not second 100 and that should not be least than 350-receiptly one for each million inhabitanting the second 100 and that the should not be to allowed to make their representatives but the representate to the Lower Roses of the Garden States and the second 100 and the second 100 and the second times to the Lower Roses and Roses should be deducted on an extent to the Lower Roses and the second 100 and the second 100 and 1 INDIAN STAYES IN THE NEW CONSTITUTION 365 then be possible to form common parties. Merevere, the difficulty of representing the States on the Moscouries, and the question of voting etc. on purely British Indian question will be solved automatically. And it need hardly

be said test in 100 fibes in very roots solver to make in Confidencia into a Polariton Sainale et de la Fire Novel Confidencia into a Polariton Sainale et de la Fire Novel Table Conference des the "Fibrica" Governous dels Table Conference des the "Fibrica" Governous dels internations of the second of the confidencia dels productions of the confidencia dels productions of the Fibrica" Governous shall have no Green underly Fibrica" Governous shall have no Green underly Fibrica" Governous shall have no Green underly febre dels fibrica dels dels productions de la confidencia dels fibrica del fibrica del fibrica del la confidencia dels fibrica del fib

the state of the state of a conclaim present of early mile years of adjustments on the line of the toot pregreater Selter and that they should demande as the contain includanceal spiles to their subsets of the new the state of the state of the state of the state of the theory of the state of the state of the state of the theory of the state of the state of the state of the theory of the state of the state of the state of the theory of the state of the state of the state of the Skates this will not not save of the state of the Skates this will not not save done or in the state of Skates this will not not save done or in the Skates that the state of the state of the state of the Skates this will not not not save done or investion. The Skates this will not not not save done or investion or Skates this will not not not save done or investion or Skates this will not not not save done or investion or Skates this will not not not save done or investion or Skates this will not not not not not the save the skates of the state of the save th

reforms in State administration—as repeatedly recommended by the Chamber of Princes—and to make the grant of each constitutions a condition precedent of entry

366 will not be either unreasonable or difficult of achievement.

In the transition period it is not necessary to establish direct touch with the State subjects or to have direct anthority in the States. On the other hand, there should be some guarantee that the State authorities shall enforce the acts, occrees and orders of the Confederation on common matten within their States. There is no desire on the part of the people in British India that the Confederate Government should have any rights of interference or intervention in the internal affairs of the Soures; but there oright to be some definite arrangements made about securing minimum reforms in the administration of States and of preventing gross maintainistration in them. It may be that during the transition period there powers are entrusted to the Vicerov alone. Fourthly, the Princes made it clear at the first Round Table Conference that the Confederate Government which

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is to decide and administer common matters-questions of all-India concern - called the "federal subjects " - should be a responsible government. But the scheme of responsibility provisionally suggested there is a most unsatisfactory one. providentary incomments are as a same uniformly on. The antignants that have been put down are too securing and too wide and leave hardly any real power to the Logislature. Their sphere must be rigidly courseribed if the *Pedecal** Legislature is to have real powers. And this talk of a two-thirds majority of both Houses sitting together to make the ministry resign must be given up if there is to be any responsibility to the Legislature. The ministry runst resign as soon as it is defeated by an ordinary majority on an important question in the Lower House, otherwise it will cross to be wareverble. in actual practice.

Pifthly, the Confederate Government must be given adequate funds to entry on "Federal" functions and such funds must be raised on a uniform basis all from them-both from British India and the States shall go to the Confederate Government. In this connection is is necessary to mention that revenue from engages both in British India and the maritime Stones will have to on to the Confederation -- so will the reserve from reilconn. This question of ferancial adjustment must be looked at now from a different point of view than it was at the time when the Builer Committee issued its report.

Lastly, there must be a "Federal" Supreme Court to decide all constitutional questions and to settle justiciable disputes between British India and the States or between one State and another State. It is also desirable that the Superme Court should be in addition the Final Court of appeal in India and the Princes will be well-advised to willdraw their occasion to this responsi.

Such is cutting one the apprentions for the improvement of the scheme of Confederation tentatively proposed at the first Round Table Conference. If they are adopted at the forthcoming session of the Round Table Conference the scheme will certainly become more acceptable to the secolar of both British India and the Indian States : and although they may not make them fully presseded to the Mea of a Confederation they are bound to posent it as an inexitable stage between the present store of affairs and a fall-fledged Indian Federation. G N. SINGH



for a big country like India, the form of representation exerts a predominating influence over political life. Life is so intertwined that whatever may be the form

of government or representation, the predominating interests and isolings always influence the political life. Still, the form of representation emphasises such superior of life as has been the bose of representation and dis-

courages influences adverse to it. In a democracy on the eve of elections such feelings are aroused and such facts are dramatized as are connected with the ractions of representation and are likely to contribute to auccosa. The form of representation tends to commit the aspirants

to political career to certain ideas and feelings, and thus creates vested interests, which cannot easily be swept away, and often needs a revolution. The form of representation thus sets up the standards of political life and determines the nature of democracy. To vitiate representation is to corrupt democracy at its very source. The realisation of democracy is so intertwined with the problem of repre-sentation that the former can be conceived of only in the terms of the latter. Democracy can be realised only through adequate representation. Hence, at the inauguration of Swarajya, the primary consideration of the advocates of democracy must be the nature of representation. India's goal cannot be realised through a corrupt or inadequate system of representation. Nationalists must be as insistent on an adequate system of representation as they are on their demand for the transference of power from the British Government to an Indian Government respossible to Indians. The latter will fail to serve its

In a representative democracy, which alone is possible

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nurscore without the former. While a certain section of Soften is insistent pas communal representations other implications of the place that it will accordance the speed of the transferring department of the place that it will accordance the speed of the transferring of power. Then, attempts here been trade to ended of community or power and the contribution by threat and power than the contribution of community presentation to the contribution of community representation from a comprehensive, parameters, and seekfulls: point of a comprehensive, parameters, and seekfulls: point of the contribution of the contribut Indiana is impress upon communal representation, others,

Social. He needs differentiation on a functional basis. Such differentiation means that the authority of every functional association will directly emanate from and

functional association will directly emission from soft extend to the people, and that every association will limit 26 activities to its own functions. It necessarily implies that no association will dain to represent the people in surcher association and for surther function. It obviously means that no function will work be another function and that one function will sufficient that other only so far as the activities of the horse directly send imminusity as the activities of the horse directly send imminusity. affect the former. Thus, fortetional differentiation demands that the authority of the state most directly commute from and extend to the people and that it must be based on the functions which are assigned to and performed by the state. The other functions can influence the state only when its activities directly and imminently offers them. Every function cannot claim to recovered the people in the state or influence all its activities, simply because every function is directly and imminently influence ad by some activities of the state. Such presentation will virtually amount to functional chaos rather than functional representation. Many activities of the state

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indirectly affect many other functions, but functional
differentiation in sold all the on never be secured if
every function will claim to interfere directly in the
every function will claim to interfere directly in the
every function will claim to interfere directly in the
indirectly affects the former. The influence of every
matries on the indirect effects of the other functions upon

it must be secured fashiredly through the internal coordination of all functions is human will, the source of every activity. The functional differentiation of the social life necessarily implies that the state must be responsible only for the civic and political functions and that its relations with the oblives must be based on evice consciousness.

Civic responsibilities and rights cannot be based on religious feelings or communal loyalties. The west of proper differentiation between civic and religious functions and spirit has always tended to work against the best interests of both of them. Religious feelings are too strong to serve the civic conscioustess. The former only tend to enclave the latter and in that process begin to be tend to enablew the latter and in that process legin to be aggressive and indestruct. It contains where people profess a number of religious the control of the state by religious featings has in general resulted. It integrisions and pre-secutions. It is utopin to hope that in Infait the religious featings have been according to the state of device contestionness. Whatever the past traditions of Histolium and John might be, deeply the belings are so embittered that if the state does not try to feater civic spirit, those religious feelings will soon lend India to a horrible chaos. The best perhaps the only way, to save India iron chaos is to divorce politics from religion and develop civic consciounts and spirit through virerous arrivities of fully democratic institutions of the state. The state must guarantee full religious autonomy on

the condition that religion will not directly introduce in

the affairs of the state. This arrangement will not be against the spiritual development of the country. The close alliance of religion and political activities only ands to accularise religion. Who can deny that the religio-political controversies in India have worked to neutralise the opiritual values of religion? So long as the state is constituted on the basis of religious loyalties,

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religion is bound to be exploited by the politicians for their personal ends. In the political activities differences have to be dramatised and feelings have to be aroused. If the religious lovalties constitute an element in the political life, religious feelings are bound to be aroused. Religion. then cannot function as a healing balm. Religion can fulfil its sniritral surnose only when it confines itself to

the enrichment of the culture. It must elevate the moval tone of the social life through the evolution of personality and the presentation of better social standards rather than by an actual participation in the political activities of the The study of the functions, assigned to the state, and

the fundamental rights, guaranteed to the persons and associations in the Nehra Report and other schemes of a constitution for India, will make it clear that with the exception of religious endowments, and the family law the discretion of the state in its activities cannot adversely

affect any particular religion or sect. In fact, religion is directly related only with these two activities of the logislatures. Perusal of the problems that have aroused religious centroversies will also show that permanent solutions of almost all of them have been suggested. For adop-

tion as furnismental guarantees in constitutional schemes. Religion can, then, claim to participate in the activities of the state only so far as they deal with the problems of the religious endowments and the fundly law. The charge in the pature of representation in the legislatures

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because of the "obse, association of religions which a few functions of the sace will sarely be segimate every principle of social organization. The participation of religion of social organization. The participation of religion of social organization. The participation of religion of the case he second by the guarantee of a special procedure in the case of such problems. Before any Bill emerging them is finally considered by the ligibilization, final expo-

tunins through semi-judical procedure of the select committee must be given to religious association to express their ideas on the Bill. It must also have the support of the majority of noth members of the linguistance as being to the community concerned. It the adminituation of the religious endowments the cooperation of the representatives of the religious succeitation must also be secreted. These measuress obviously source enough participation of the religious succeitation seed also conditionals

Agency questions been the religions point at which The improper of the Hirtin, its Montilia, and the Sible members of the central legislature are area to be resurred from the constituencies where voters of their respective communities are in good numbers, even if they do not turn a majedyr. They cannot disrupted the religious associations of their constituents. Even those numbers who have accured their excessioners. Even those numbers who have accured their peace on the support of the voters who do not be belong

They cannot disregard the religious associalities of their constituents. Dwn these transfers who have associated their seas on the support of the votes who do not belong to their religious communities one sourcely date ignore the public opinion of their respective religious communities not in religious matters. Hence, with these securities religion must refer inou direct participation in the settines must refer inou direct participation in the settines of the set of the control of

must retire from direct participation in the activities of the Government. If religion believes in its spiritual values, it must try to cleave the succest tone of the sociallife through the enrichment of culture, the evolution of personality and the presentation of better moral standards. Psychiatesetal rights secure cultural autonomy as well

presentably and the presentation of better moral standards.

Purdamental rights secure cultural autonomy as well as full guarantees against any discrimination of the status on the basis of casts, ered or race. They also guarantee disclorationate habitation of the status of the sand of the status of the sand of the sa

MIN'NY RIHARI LAL nutric importance. No act of the state is required to secure it. The activities of the state will be confined realists to secure economic equity and so minister to the civic and political needs of the society. The composition of the state must, then, naturally be determined mainly by

of the country. In India differences in economic interests and political views, which alone must determine the policy and programme of the state, do not coincide with the communal divisions! Members of different communities ' Summary of statistics concerning seven provinces

C.P., Bitar, Bengal, Belhi, the Purpab and Assam, collected from Cassos Report of 1920. There were no statistics on the point occurrance Bombay and Madras. Plintes Markey P.C. of P.C. of

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on their income 103979 92113 00077 55'5 99'90

The above statistics clearly show that the occupational division of India is not communal. The variations in two ratios severe exceed more than one per cent. Because of religious views celly a few Maxims are angaged in bunking or score-lending. But as becomes the Hindus have some economic have allied economic interests and political views. For the sake of progress and prosperity India must substitute leadership based on social service for lovalties based on traditions. The latter do not encourage experiments and the inauguration of new policies. They uphold an hierarchy of privileges and cannot be the basis of a homogeneous civic life which stands for liberty and equal opportunities for all. Indian masses can secure economic justice only through the consciousness of their economic mosds and the active co-operation of their resources. The basis of co-operation stust be the identity of economic interests and the conception of civic needs and responsibilities. Social unity needs some integration of economic interests and political views in the country before differences are dramatised in elections. Interests and views can be better harmonised through the slow process of undifferentiated public spinion than the integration of such policies and programmes in the legislature as are based on class interests and localties. No legislature can ever function without some harmonisation of interests

can ever function without some harmonisation of interests and views through public opinion. Hence, functional differentiation and social needs demand representation through a general electrone.

Class representation stops the process of the integration of views and interests through the interactions of public opinion. It accordinates class differences They are not only emphasised and definantiated during the

public opinion. In accumutes class differences. They are not not's expansived and framalised during the scientists but pervoke the whole pollitical tile. Class re-presentation formation class levely nature than civil responsibility and national service from the amendess of the legislature. The persons who us to secure and to justify their position in public like on the grounds of their services to a particular class or community, on accessly the expected to realize their dusies to the nation as whole. They cannot have treefer acrited to Get own community.

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to that of the whole nation. Their standards of public

service are bound to be coloured by the narrow communal outlook. Communal representation inclines politicisms not to inculate satismal spirit in the people and to work for social harmony so much as to fee communal disturbances so that they may have an opportunity to advertise

themselves as champions of their sides. In elections communial representation substitutes the irrelevant communial considerations for real economic and political issues. The problems before the legislature have scarcely any channes of intro consideration. Communial rescentibilities and projudices are exploited by the few to serve their own ends. In India most of the members of the legislatures. who have secured their elections mainly on communal issues, have invariably voted in favour of the landed aristocracy. They have failed to secure any party cohesion or agree upon any definite programme of week in the legislatures. The communal bond has not been strong security to hold them together when personal interests were involved. They have been without any guiding principle of action on the problem of general public importance. Their conception of social service has in general been very narrow. The political life of the country is in general divided in a number of nelitical actions of every community-While the science of public life demands functional differentiation, its strategy needs the emphasia of such facts as might secure power. Communal representation is not only a defective science but also a rotten strategy. It has constantly weeked against such social stransphere as alone can secure political power to Indiana-Ner dees it serve the cause of minority communities.

Their interest does not consist in emphasising and accommand differences, but in establishing the
publical life of the country on drive consciousness. No

electorate, than by the communal parties organized on the exclusive votes of the majority community. The separate electorate makes the majority wholly independent of the minority and its votes, and usually hostile to it. The views and interests of the minorities can influence general public opinion before elections much more easily than the exclusive communal groups in the legislature can affect the policy of the state. Their activities, which are in general mainly confined to the presented of minority interests, only irritate the majorities and give chance of misrepresentation. The political communal organizations of the minorities only incite the majority communities to establish corresponding organizations. The integrating as well as the disintegrating industries of communal representation are common to all communities. The minorities cannot expect that while they will benefit by its integrating influence, the majority will only suffer by its disintegrating influences. The study of the movements, which have influenced the Hindu and the Muslim

minority can ever source power through communal representation. It members can be sure of fair chance in the political life in the degree in which the civic consciousness and spirit substitutes communal isetings and loyalties. The interests of minoribies can be impartially considered more by the political parties, which have neveral energy in the bediefatures through semanti-

that subbar the majority will be alone to profit by the integrating inflationed community deponentation, now the minority will be able to protect itself from its disintegrating inflations.

Thus, communal representation pairs a premium or proceedations. It made not only so weaken the strength of the political parties and the efficiency of the legislatures, but also to arrange the vision of the people and not lower that the process of the profit of the profit of the profit and to lower that the profit of the profi

communities during the last few years, will clearly show

the standards of social service. It orlipses the real political and economic problems, and postpones the political educa-tion of the masses. It tends to work against the creative energy, and emphasises the importance of traditions, many of which are startedly democratic or in general conformity with the present social needs. It does not inculoate national spirit but only feeds communal prejudices. It cannot promote national unity, but only tends to arouse communal feelings and accentrates communal differences. In India it has tended not only to confuse religion with polities, but also to create religious bitterness. It cannot create an atmosphere of trust and mutual service. It only generates distrest and fear. Recry community tends to lear that any power held by a member of another community will invariably be used only in favour of his own community. One does not feel secure of the inspartial protection of his interests from a servant of the state who is a member of some other community-Communal representation substitutes communal loyalty for civic responsibility. Civic consciousness does not form a link between the state and its citizens. The state becomes nowerless before communal feelings, which dominate the political life. The state can then, scarcely vestect the minority community from the majority. The minority community loses chance of protection in the degree in which communal feelings substitute civic consciousness. Communal representation makes the majority wholly independent of the minority and its votes and usually hostile to it. The minority community never feels secure enough to be creative and progressive. Its growth is stunted by the sentiments of fear, dietrast and hatred. Communal representation corrupts not only the political life of the nation but also the social life of every community. Hatred and suspicion generated in the

political life begin to pervade the social life, class

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their effects on the communal strength in politics rather than on that of their creative social values.

chaos so much that most of the energy of the communal organization is spent on political matters. The evolution of the social life tends to be a secondary consideration. Religious and social measures are adopted on the basis of

MUKUT BIHARI I.AI.



TOWARDS DEMOCRACY The Imperfections of Civilization. Civilization is barely ten thousand years old and, in

the perspective of evolution, is yet in its infancy. Nor has its short career been one of uniform progress. Setback, perversion and waste are writ large on human history and happiness which consists in harmonious self-realization is still the exception rather than the rule. The appalling mass of evil and misery has, in the realms of literature

and philosophy, provoked many revolts, subtle or frank, against civilization itself. That is what lies at the root of the pessimism which is a pronounced feature of certain schools of Indian and German philosophy. The mood of the "noble savagery" of Rousseau's Discourses has not completely disappeared. It was a significant title that Edward Carpenter gave to one of his books--'Civilization, Its Cause and Cure.' Bakunin had a favourite toast "To the destruction of all law and order and the unchaining of evil passions." Another contemporary Philosophic Anarchist was not a whit behind. "I shall arm myself

to the teeth against civilization," exclaimed Proudbon, "I shall begin a year that will end only with my life?" The Material Abundance. If the present conditions of life were incapable of

radical transformation, annihilation would be the best thing that could happen to humanity. But there are signs which indicate that human existence is approaching a turning-point which, unless the race is altogether bankrupt of wisdom, may mean a new and brighter era. The accumulation of scientific knowledge and its application to production have multiplied the supply

of food, other necessaries and even business. Rightly organized and distributed, our resources should suffice to noise the standard of life all over the world and to place everyone above want and within reach of comfort. Nothing can be more instructive than to analyse some of the features of the scornomic "depression" which is the selient factor in the world situation to-day. Produoms have long agitated for a restriction of the output of rubber, cotton, surer and inte. The International Conference of wheat-propers, which concluded its deliber-

DR BENT PRASAD

ations in London on the 23rd of May, 1931, arrived at the conclusion that tan much subset was being grown, and the conduston that toe much wheat was being grown, and tecommended, where possible, a reduction of the area denoted to that commodity. Almost simultaneously on the 14th of May, the Indian Merchanti Chamber drew the attention of the Government of India to the squares to the agriculturies of India from the Imports of rice since the approximations or most from the imports of the freedy persy into this country sensitions in large and sometimes in small quantities." They recommended the "total and effective poolshinion" of the importation of Japanese rice into India. While the Bambay multowarm

of Japanese rice into folio. With the Bunkley willowcrase laway scarse for principan and associated, complish of always scarse for principan and associated, complish of a cent indigrantis when the contemption of the properties of the principan and the principan an producers' point of view alone one would almost think that the world were suffering from a surfeit of goods and

that there was a little too much to go round. To complete the tale, militons and millions are unemployed, perma-mently or temporarily, in Great Britain, the United Scates, India and absorbere. At the same time, microalization promises to increase production further still, and if accompartied by state regulation and international co-operation, to a point which we can acareely imagine. Leaving aside the question of distribution for the NOTICES. It is clear that our resources are now canable of raining humanity to a level of comfort undreams of in the

The Importance of the Chapter

past. This stage of evolution could not possibly be reached earlier than the present scientific epoch. To realize its stopendous importance and value, it is necessary to recall that the most limitations of the smooly of food and other commodities were chiefly responsible for those wars and civil struggles whose aftermath divided society into grades of conquerous and conquered, nobles, freemen, serfs and siavos. The costs system of India and the ancient Middle East and, to a lesser extent the classes everywhere represented the outcome of centuries of strife for economic vantage. The economic factor was also largely responsible for degrading woman to the level of a household drudge. A Turning-point 7

A radical departure from this system of the exploitation of man by man is rendered possible by the new material abundance which science has brought. Now it is a problem in adaptation, the master feature of life. Will man adapt his morals and scale of values to the new en-

vironment? Will be bring his enlightened self-interest, his prodence and his social sympathies into line with his wirestific achievements, with the fact of the world as a of values and allowed thermulyus to become slaves of the instruments of the Rio Industry. To quote a Greek saving. "Things are in the saddle and ride resekind." Will man now regain that control of the environment which is of the easence of civilisation? In terms of economics, the cuestion is one of presenting production and distributton in the oyase of sorold welfare.

The Diffusion of Knowledge Next to the material abundance, the most hopoful

feature in the present situation is the diffusion of custatistic in the present structure is an animation of in-lightenment through the growth of struss, the newsysper-press, rame-obscation and the facilities of communication including the wire and the radio. Knowledge, like property, is power, and grave inequalities in he distribution may be as decognosy to the general reliance as in the case of the hane. For the first time in human history, scientific appliances hold out a chance of enlightenment to all. Whatever the perversions of the press and the screen, the fact remains that will and organisation alone are needed to elevate the race to a high plane of intelligence which abould favour good life for all.

Organization. The third striking feature of the world-situation is large-scale organisation, rendered possible and in certain respects intestable by the liminarial Revolution. Orga-nisation, confined in the past generally to the church, the nobility, government and local guilds has now here adopted by labourers and pessants and is transcending national boundaries. Thunks to the exigencies of the Great Society. the Labour Movement is acutely classeconstions but

TOWARDS DEMOCRACY whatever its moral deficiencies it is already a factor to rection with in the realists of economics and politics. Humanity at the Cross-roads. To sum up, science, which is still advancing by leaps and bounds, has already facilitated (1) the removal of some of the fundamental causes of human strife and the elevation of the general standard of life all round, (2) the

spread of enlightenment among all sections of humanity. and (3) the organization of the masses. The conjuncture is fraught with the possibilities of a transformation of the

conditions of human fellowship. None can predict the exact course of the changes that may energ. Nor can anyone he blind to the strength of the forces that cluster round the sentiments of race, colour, nation and casts, the varieties of group selfishness and theological fanatirism. When they harmess science in their service they induce pessimism and despair. But on a long view of the course of evolution the outstanding fact appears to be the marvellous facilities of general advancement. There onen out vistas of democracy in the deeper sense of the seem comparie and intellectual conditions in which correindividual may find an opportunity of full development, of self-realization, that is to say, of happiness.

Conscious Effect. Sociology has now outgrown that narrow conception of the law of cosmic evolution, that false interpretation and "scientific determinism" which denied the efficacy of conscious effort and left man to the merry of blind forces. In write of anti-intellectualists, man is not necessarily the slave of his instincts or emotions. Reason is not exotic or artificial; it is as natural to man, as integral a

part of his make-up, as the instinct of self-preservation. Enriched and invigorated by the advance of knowledge, Will man who has conquered external nature succeed in conquering his own inner nature and rise above the in conquering his own inner nature and rise above the potitions, narrowness and self-kiness fostered by the old conditions of life which it is now possible to transcerd? It is a problem in social ethics; in utilizate analysis it is also an economic problem; in the present mose of social and economic complection; it is also an intellectual prob-lem. If we can see life steedily and as a whele, if we can penetrate through sectional barriers to human selidarity, and if we can adequately organize our unpreordered and increasing resources, we can accelerate our programs to conditions under which happiness through self-evaluation will be the rule and, in the words of Kept. every individual will be regarded an end unto himself and not a ware means to the ends of others.

This is the winter of Decembers, while the term is trustice, and in control politics, seen. Be reliable to depend on propose in several distortion. In the first control politics, seen the results of the control politics, and the control politics, and the control politics, and the control politics of the control politics, and the control politics of the control politics, and the control politics of the control politics. The impossion of the wind one of the control politics of the co

was clearly perceived by the founders of Buddhism, Jainism and Christianity. Partly from the political standpoint, the doctrine has been revived by Count Telstov and Mahatma Gandhi. Nothing can exceed its importance in planning the future of civilization. It is not to be understood as mere policy or expediency, nor as more religion in the theological sense of the term It demands recognition as the permeating principle of the

dealines of man with man. It rules out militarism which has brought about numerous studistions of political and economic subjection, rivated the yake of class on class within the same state and thus sacrificed the higher to the lower life of man. Was and democracy are inbeyently incompatible; the former is an instrument of the suppression of wills by wills; the latter postulates the moral freedom of all wills. Politically, war and the constant preparedness for it lead to the concentration of statt preparedness for it lead to the concentration of surfacely in the lumin of the few. Peristims is the india-pensable basis of denocracy. The world is still strain to the tech and face is constantly invoked to seattle strain constrover the politics of presign and exploitation. But the abscant of 1944—18 kild out the warning that war had grown out-éclaie and could be ensured to outly as the period general min. It is significant that some of the states to-day are genuinely eaper for Disarmament,

of the states throay are genuinely eager for communicacy, while almost all have begin to pay at least lip-homage to the ideal of Pernetual Peace and signified their assent to the Kellogg Pact for the renunciation of war as an

instrument of policy.

International Coreporation. Something yet more positive than the abelities of war

will, however, be needed for the complete realization of

the democratic ideal. Economic improvement in future

will largely depend on frankly accepting the world as a

DR. BENT PRASAD unit, specially a single economic unit. A certain degree of international co-operation is already an established fact in finance, backing, and a few aspects of capitalist enterprise and labour organization. The co-operative decisions of the Governors of various National Bunks have been known to exercise considerable influence on industry and commerce. The International Labour Office at

Geneva is constantly arranging conferences to project socio-economic legislation and aggreement among a multitude of states. In spite of the rude shocks of 1914, Socialism has not relinquished its international character-International economic co-operation is still piece-meal. haphaned and therefore often self-cancelling. The gririt of penuine internationalism has to struggle at great

odds against nationalistic tariffs, preferences, and comnetitions, and against unintelligent "over-production" or enforced under-production. But the possibilities of international co-operation are unlimited, for instance in the production and distribution of raw materials, and await a

new spirit and efficient organization to yield beneficent results.

The Abelition of Poseste.

The object in view may be defined as the abolition of neverty which is incompatible with the democratic ideal. The individual ceases to be an end unto himself as soon as he is compelled by want to accept any

situation on any terms. The higher life, particularly in its intellectual and political aspects, is denied to those who can command no leiture and all whose thoughts

or energies are securied with making the two ends meet. The Greek philosophers understood this long ago Modern philosophy has praying the spirit of democracy

and, false to the true ideal of democracy, put the manual workers, the slaves, beyond the nale of citizenship.

and must insist on a national or rather international Egyphty of Conservative Democracy as such does not postulate complete economic equality nor the complete socialization of property. But even the restricted experience of the modern age has shown that it does not Immonize with those stupendoes inequalities of wealth which give some people power over the conditions of him of colors, and over the votes of electors and legislators. Socially, the underlying principle of democracy is equality of opportunity which depends, besides pacifica and abolition of powerty, on two in many countries. Steeply graduated taxes on incomes, heavy death duties or accression duties, have long been a feature of mational hardoves and since the close of the War have existed in cause and intensity. Corcho-Slavekia has tried the bold experiment of the capital lavy. In the background of a national minimum, the taxation of incomes and recolation of inheritance, if carried further, will on a long way to bridge the chosm between class

and class, provided that high education is universalized-Free and commisory primary education is now accepted secondary education already forms a plank in the elationus of progressive parties in several countries in Europe,

When we have actually adopted universal high education as part of the normal functions of a coverament, we should

Tolorance. The suries of vast changes which the realisation of

the democratic ideal requires must be supplemented by

one other reform. Grouns and associations are inevitablein every society. The state carnot extranst the possibilities of personality must centre round various churches, unious, clubs and tellowships. "There is very little difference between one men and meetics," said William James, "but what little there is, is very important." Differences of epinion, belief and outlook are not only unavoidable but also desirable, lest dead monotony abould choke the springs of initiative and progress. But the theological rancour and sectional animosities resulting from them have poisoned human relationships. Tolerance of diversity is one of the supreme needs of humanity and one of the conditions of the realization of democracy. The creed of

and fulfil all the requirements of human life. The play

tolerance will certainly be furthered by the enlightenment and social measures discussed above but it also calls for propagation with the foreour and intensity which marked the anostles of religion and of nationalism. Politically, an atmosphere of telerance is the sice que non of public, as distinct from sectional, opinion on which the working of democratic institutions describs.

Conclusion The democratic ideal represents on attitude towards

life, a melitetchessag, a principle of human fellowship-the self-realization of all in society. Its practical implications savour of Utopianism and run the risk of being dismissed with a socer to-day. But there is nothing inheceptly impossible about it. In spite of much that is descessing in the past and in the present, it is not difficult to perceive

that the deeper forces of evolution have brought man to a parting of ways. If his steps can be guided by instructed reason and widened sympathies, he may find himself some day in a new world. In any case, it is worth while to group the full implications of an ideal and see what

SIDE-LIGHTS ON CURRENCY IN MAHA-PACHTDA IN THE SEVENTSENTH CENTURY

Before the art of manufacturing coins had reached the degree of perfection which it has now attained and before national systems of currency had fully developed under the control of States, stamped pieces of gold, silver, copper and other inferior metals circulated side by side and were exchanged at rates lossed upon the comparative prices of the bullion content of the coins. This general proposition holds good, in an interesting manner, of the

conditions prevalent in Malarashtra during the early period of the history of the Mahratta power, so far as these are revealed in the authentic documents of those times

which have been published in recent years. The work! done by the Sine Carifre Kilvarliene of Poons is calculated to help the student by providing him with much useful material in this field. The subject of the economic condition of Maharashtra in the seventeenth century is still an unexplored region, and the interest of that attractive theme is enhanced by the fact that the material now available, affords only distant climpses of the truth. Our authorities are few and our guides are not always decisive and reliable. We have, therefore, to make our way through doubts and uncertainties in the hope that full light will soon appear. It is proposed, in the present article, to draw attention to a few facts, conclusions and inferences in connection with the currency which circulated in the Mahratta country during the century that wit-

nessed the rise of the Mahratta Power. Original and

· Buscolingsprose, sinc > series >

authentic records will be used for this purpose, and an attempt will be unde to show how they bear out the truth of the proposition stated above.

Money economy had not fully established itself in Mahamahtra in the accententh century, and not only

Suck money as we find mentioned in the documents of the time, comists mainly of 100cc of gold and relies of copper, and the sale figures very prominently in the accounts. The Paiss and the Dassa occur but rerely, and the silver rapes uttains growing importance with the advancing decades of the seventeenth century. The supply of gold being ample in Southern India, that precious metal occupied the position of a over-standard, and a variety of House are found in use in the Mahratta country. The Histor or the Passalo of the Engineer merchants appears even in the smallest transactions' in the earlier part of the period we are dealing with, and petty grants are made and loans are given in terms of that coin-As prices in those days were extremely low memored to what they are now, the corner Ruka wrighing shout a fourth of a tola, was extensively used in all kinds of transactions, but it is interputing to note that in the earlier decades of the accenteenth century, instead of the silver runce, coming in between that low-prized conner nice-

to the fraction of one-sixteenth. The ordinary demands of the people were satisfied with the copper coins, and the Hose was employed where formal contracts and large values were concerned. There is evidence to show that the circulation of the rapte increased with increasing contact with the Mogule, till at last under the Peshwas, the silver coin superseded the gold picces almost completely. With increase of population and of political and of India, copper pieces would serve only as subsidiary currency and as the supply of gold would not meet the demand, the rupes came more and more into use. This

CURRENCY IN MAHARASHTRA IN 17th CENT. 413 and the gold Hose, it is the latter that, is employed even

evolution or transition is very clearly traceable in the historical papers of the seventeenth and eightoenth cen-turies. After the death of Shivayi and during Aurangoob's invasion and occupation of Malarashtra, the rupes appears to have established itself as the standard currency of the Mahratta country. While the Hasa struck by Shivaji after his coronation has been discovered and identified satisfactority and his copper pies is well known, the rupes attributed to him has not been traced and seems to be only legendary. The silver web? is the standard coin of the truct along the west coast, the lowest denomination

these pieces going to the aliver coin. The Hose was not,

here also being the copper Rubii, forty-eight or sixty of * "The large was Pensian money and reached ladis in large quantities through the trade with that country. It was

not a coin in the ordinary sense of the word but a bent god or but of silver stamped at the cust. It was worth rather less than half of our of Akhar's rapees." Mandand's "India at the Death

1 See foftentkauper at the wantflummirten ause, po. 40

make ultir appearants, as may be seen from the appearprised in the report of the Scrould Amenda Conference of the Illiarian hithinks Sandolshikh Maphida. Here we was alreaf Red Jin window, we have that the level was about that a rappe in walne. It must be emphasized in short that a rappe in walne. It must be emphasized in form time to time and place to place in accordance with from the first walness of the second of the conference of the conference of the conference of the conference of the 12 Tables gots the Iffusi in different elementaries. In tact, the monay considered of the other hands of the conference of the conference of the conference of the was at active of mechanism, and the Sandy Gooden's conference of the conference of the conference of the final the conversational processing the processing the processing the conference of the conf

however, unknown in these parts, and runees sometimes

The Rightman Ambana (transport composed to Raghamath Familia under instructions from Chhatrapail Shivaji, has enumerated the principal coins in vegos in his time in Mahamathus, with their Persian mamus and Sanderit equivalents, thrus: "and a gased was each der ragin u.m. a "and is some ent unrehearbeth a "antered "anneasements at a s

sence to special officers."

''कुक्ट योक्षण्याचारोहा हु हुई। व्हान १ - । ''कुक्ट योक्षण्याचारोहा हु हुई। व्हान ।

"maged a get one were twell one on the gold,
From the above verses it will be seen that gold,

silver and copper coins were in circulation side by side

'Did.

'This,
'Theori sensitify question''— Riperpendurabys, p. 16.

In the Dinapatra, the land so given away is described as "were way offier," showing threshy that the govern-ment revenue of those lands was 300 wer or House. In the Maharasistra of Shivaji's spech, a variety of coins was in circulation as the country trucked the jurisdiction of the Moguis, the kingdoms of Bijapur and Golkonda, the Hindu rulers of Southern India, the Portuguose and the English, at various points. As a matter of fact, the House were known as Philosophia House, though several varieties are specified, and the rapees and the other forms of currency were exchanged at their bullion value. The Mahratta word Tubé is obviously derived from Sanskrit Tekks (6s) which occurs in Tekknidill or mint. Tasks: appears to have been used for coined money generally, and the old rulers of India must have struck Tunkas out of silver, gold and copper. The Modeodise stone inscription of the early part of the fourteenth control of the Saka Era, mentions silver Tathèss (66) and copper ' The Maker (\$160) is not used as recent but as bullion. " "wegrain Edited by Mr. Vid, p. 18.

CURRENCY IN MAILMANITEAN THA IN THE CERT - 18 IN SIRship's demining. As has been pointed out threshy the filter or Yorkin (mm) was very common form of the Parlight (mm). The District (mm) that is the Cookin (mm) and the Sirship's (mm). The District (mm) in the Cookin (mm) and the District (mm) and the Sirship (mm) and the

Julians. Proce English Fostory Records we learn that the king of Bigour had no silver rupe struck in his mines, that the Dagish pice circulated in the deminions of Sativaji, that the latter would not until his subjects using the ceits of the British East Irada Company if they were as fine as the Mogel cone and that in any event. he would not bland himself in this matter to any

he would not bind himself in this master to say reciprocal obligation.⁵ There is positive proof to establish the fact that 10 to 12 Zolio went to make a Zolio and that 30 of 4 those were equivalent to a rapes and that 30 of trapes had the same value as a Lifsay, and those radiations are in porter accord with the values of the three metable which are on record. But the question talk has to be naneved here is whether the Zolio was a consideration whether is was made of silver or copper. The Polisi are converted become for excellent and the Colio and the converted become the excellent are Xolio Tales' worked.

and the Discognitionalson defines (Newell's or These draps (Street)) and haven no death that his tractory has draps (Street). And haven no death that his tractory has reference to copper coins. Moust leaved liberally indicate small evin or elarge as it is called in common parlame. But that is no reason why we should assume that the Kender Jobbs was a copper coin. In this first places, copper coin of the denotestimate of the Judit would weight about 15 tolls, and it is not difficult as unique labe heavy and increavailed tool money would be. It would not be also become the contract of the contract of the contract of the contract has not been used denoted. Not leave

silver. Table been found and there is no cridence in our papers to establish the existence of one. On the contrary, there is evidence to support Raghanath Pandir's description

antiere Besieu. 'ere de 150, "gre 1140"

Beglish Records on Shivoji II, p. 24. (Published by the beforest; 35')

''gel 3 manus rasy.

mornest, and Kharda is always meant to refer to counce coins and to exclude allver pieces. It may indeed be plausible around that the amounts of the Kharda Tables run into four figures in the accounts of the seventeenth century and that this would not become if the Told were not a real roin. The Rabi is admittedly a small copper coin, and as it constitutes salsoliary money, it is used only up to the figure 48, as 48 Sulds go to make a Tolic. When the revenue of a village, the argument may ram, is shown as a thousand and old Tiskin, it upcours to be reasonable to suppose that the Tobi may be a subsidiary and fractional role but it connot be nominal money. What we have to suggest, however, is that the Khwide Tobe of our capers is a money of account probably the memory or the shadow of an old silver coin of about a fourth or a fifth of a rupos, and that no cain of that denomination, either of copper or silver, actually existed and circulated in Shivaji's Maharashtra. The Toke represents a certain weight of copper, consisting of coins

CURRENCY IN MANAGASHTRA IN 11th CENT. 417 of Khrold at consisting of copper pieces. Such terminology is in every-day, use in Mahareshtra even at the present

like the Rubi, the Pier and the Diss; and its value, expresaed in terms of silver and gold, varies with the marketprice of about 16 tolas of copper, the weight of 48 Mahls. In daily reports of market-prices of certain towns, which have been found, the price relation is shown as " qu' at them , or , alt, asset", spicy means so much weight of copper coin expressed in Table, for one Hoss or for one rapse. When the subsidiary copper coin which constitutes the Klevrell, is to be distinguished, it is specifically men-

tioned by name as " ever get washed co." In government * " **forefiza (14**,1" p. 109. े पुरंदर कुला' भाग विका, p. 17.

recenture accounted, the total receipts are split in an additional reader that there to tended of Planes, Repose and (Wardel San Ta give an Haratasitors: Surprises the total amount of the receipts in a ward or an analest town are Res. 1900. The amount is probably collected in the stape of ceios of gold, select and copper, and the account will fasted as under—total Planes at Res. 35 per flave — Res. 350 per flave — Res. 250 Repose 1.

1000 Klorde Table at 31 Table per rupee Rs. 600

Total Rs. 1969:

(a certain pagers in the Penhous' Deltar at Poons, I have such, relating to the occurate of the Jeanstonsi'd the Med-larfi or numitipal times on trode, crafte and produceins, et as association in the Status direct, the III from ideality of the Indianal Indianal

etc, or a company to the source matrix, the fractive is community or with the first of the section of the section of the section of Knobs 1944 for the year 1118 Fasti (1702 A.D.);

Rg. 751-10-0 May Heav 214-11 at Re. 3½ per Heav.

Rg. 278-80 Kharshi Tak's 905 at 3½ per rupse.

Rs. 278-8-0 ... Kharaka Take 905 at 51 per rupee.
Rs. 112-6-0 ... Rupees in cash.
Rs. 862-7-0 ... Grain, converted into rupees.
Rs. 2,015-3-0

En 2015-10.

Three is melting extraordinary in the positivities of the 7648 we have so far described. The entreusy history of other countries fermities similar instances of among of account. When a quantity of sixual pieces of copper occumulated, it had to be evaluated in torus of account of the contribution of the contribut

CURRENCY IN MAHARASHITRA IN the CEPT. 49
That the Balls and the Palsa twee copper coint, is
undispated. And the Trivial (News) and the Somephi (news) were may breakly claims. The Balls is check
described in our papers as "Tablash Backs" (remoderu),
coincid piece. The Trivial of there Saks appears to have
verighted Wilston with of a tola, and the Sampdel was
equal to 6 Balls or the double piece. Dalsa eee Dalsa
could be for the could be piece. Dalsa eee Dalsa
was believed by the Chain or devolve piece. The for that the
Tabla have been devottled, in was interest, as a Zeikander

PAM, next not national one into binking that this description above that the PAM was a coin. In these places the manning is that the TAM was made up of small copper coint. This is ordined from the explanation given in the paper itself where that terminology occurs, and it is in—"plat around to 1x where no "Am a "towards we have to see the contract of the contract

minution than the "Almond Tybla" or a fitted or a fourth of of a spear. It is on a very certain ground that we treat of a rapes. It is on a very certain ground that we treat large, and have be remort, more or long, to genes work. But seem the there is evaluable some suggestive evidence that is calculated to affect of difficient firm ground. Thus the "SAIL" or "Almostation" [7 Almond Tybla" and "SAIL" or "Almostation" [7 Almond Tybla" Almond Tybla" [7] are considered to current prices, or proposed in terms of the total time to time out these constants of the state o

Some side-light in thrown on this question by the record of current prices, equipment in terms of the Tokk and the Kkarld Tokk. Prices, of course, varied from time to time and place to place, but it is not impossible to securities something like an average price for a given period and a given tract. We have prices given in different speece in terms of rupous, Tokis, and Kharld Tokks, and threein terms of rupous, Tokis, and Kharld Tokks, and threelines in this shock below it also that the control of the control times in plate shock but it also that the control of the control times in plate shock but it also that caffer if it is a natural

V. G. KALE out that when the average price of grain in a certain period and in a certain tract, is given as 10 to 11 Takite and also as 10 to 11 rupees per Khawli, the Tubi is

nothing but the rupee, being used in the general sense of coined money. Reference may be made to Sissourita Sihitus, Vol. 2, where the items under discussion are given as follows: " दरलंडीस दले ११।=॥", "गबाबोरी वर्गरे संदी 18 द्रा काले शाल" and " करे प्रशासका प्रशासन प्रशासन के बेहुक."। In an order issued by Mirza Raja Jayasing in Saka 1586, mention is made of the grant of a Tuka Saki annually which, it will be reasonable to infer, probably refers to a rupes."

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there are " and dard framewall." What is this " Niconsahi Takā"? Is it different from the Khurdā Iukā and is it equivalent to a rupee? Without more information about the village, it will not be safe to draw a definite conclusion. If we may venture a guess however, the 1350 Sāhi Takās should be rupces, in view of the size of the village, which is 27 Chakurs, and the rise in prices since the downfall of the Nizawanki.

In a paper of the year 1719 A.D., the revenue assessment of the village Gara (we) near Dannd in Poons district. is stated to be Sāki Tukās 1350, and the actual words

V. G. KALE

Pages 161, 12s and 219.
" fundamity," pp. 191--196.

^{* -} **неприй**, ^н р. 99,

PHICAL STUDY OF POPULATION GROUPS

Mas in many parts of the world is a slave of the environment. Nowhere, however, is the griy of the environment event than in the Ganges wiley. Pepulation, noring along the course of the milghty river, has here been stabilitied for centuries in relation to climate and earth factors. Throughout this ancient are of human concentration, the age-long adjustment of crops and furning practice to eliminate and earth and sold mild practice to eliminate and self-united practices to eliminate and self-united practices.

numbers to both physical and agricultural conditions is seen on a scale and in detail unparalleled elsewhere. The Ganzes valley is divisible into certain ecological

THE GIPTS OF THE GANGES - A GROGRA-

aras corresponding to agricultural regions where the climate, self and water-supply govern not merely cropping and agricultural practice but also the pressure of population. Thus the contrasts in agricultura and distribution of population in different parts of the valley are delety the result of natural factors an analysis of which would yield interesting conclusions in social geograpoul. For the interesting conclusions in social geograpoul/inental climate of a prosonance Character, but summer alternating, with

winter cold. There is a clearly defined alternation of rainy and dry season. As we move esteward both the length of the rainy season and amount of rainfall diminish. The answer of the rain of the rainy season and amount of rainfall diminish is much more unevenly distributed than in the eastern portion of the plain. There are two contrasted agricultural seasons, Rayri and Robs. In the Robi the wheat and burley dominate depending mainly upon carral irrigation. The mean "rain factor" here is 35. It is a meteorological occuliarity of the Gasges Doals that more than any other part of India, with the sole exception of the grid tract fruther west, it is normalized subject to viciositudes of minfall. Thus the least deviation of the measurem would first register its effects upon this portion of the plain whatever may be the late of other portions. This region has also the world's greatest canal system, which is responsible for altering the whole character of its cropping and distribution of population. Canal impation has reached its limits, and the growth of nericultural proposerity has now been eclipsed by the progress of agriculture in the castern districts with superior advantages of minfall and well irrigation coupled with an arranged succession of legeniness crops with rice. Strong hot and intensely dry winds blow from the west with great persistence during summer, and traverse the entire plain up to the boundaries of Bengal. These have a marked effect on the number evertation which becomes less prominent as we move towerds dumper conditions in the cast. Another effect of the strong winds from the west is the increase of loose and sandy waste, which has been experienced estacially in the south-western districts In the middle plain (central) wheat and burkey diminish in importance. Deminance of the rice corp. follows a rainfall between 40 and 50 inches and accomparties higher rural density than the normal. Agricultural certainty is yet ensured by the wheat and burky cosp based on jiel, tank or well-irrigation. The latter is much cosice and cheaper than in the upper plain due to the higher water-level and has now reached a limit in some of these rice districts. This region, indeed, exhibits the most phonomenal expansion of the well-avatest in the world. Her

a slight fluctuation in the amount and character of

THE GIFTS OF THE GANGES rainfall leads to shrinkages of the normal Khazif area, and reacts unfavourably upon the general condition of the peasant. Well-irrigation is of little avail for the protection of Kearlf in case of a had morecon. This is rare but when it occurs even the Boli is endangered as the land connot be tilled exposing the region to famine conditions. In the middle plain (eastern including Bihar) the climate is damper than that in the middle plain, central portion, especially in the eastern districts and to a certain extent transitional between the climate of the upper plain and that of Bengal. An earlier monsoon gives three instead of two sessonal crops. The rainfall in winter is less than on the plain forther west. In North Bilter the overage valufall is 53 and in South Bilaar 45 inches. Dominance of rice crop accompanies lower rural density than the normal. Rice is of two varieties, early and winter. The dominance of the latter implies greater insecurity and rick from famine. Robi crops here co-exist with greater agricultural security or immunity from famines and larger density of normalation than the normal. The Bobi crop differs, however, materially from that in the vesterly regions. Wheat is of far less introstence. Kheavi which is responsible for much of the fluki acroner is principally grown as a second crop after rice. Well-and tank-irrigation are for less developed than in the United Provinces. Agricultural prosperity is bound up not with the rice harvest which like the Khavif in the United Provinces cannot be saved by irrigation in case of a bad monsoon but with the Radi crop. As in the United Provinces. the field depends upon irrigation. Here private caush. tanks, wells and Jhib are far more important than the Government canals. The climate of the deltas is characterised by unvarying warmth in conjunction with a uniform damo atmosthere. Rainfall is abundant cortain and better distributed. and the tenaperature is more equalled than in the vestion port of the plain. There is a direct correspondence between the double-recoped area and the population learning, but the industrue of minfall, which is a bullet and constant, is less evident. Unlike the United Procession is like, agriculture is not entirely depend increas and Billian, agriculture is not entirely depend upon best related. Pro-duce play a more important partition and in the feature of the vert region crop, rice.

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debta rivers with their timely immediations are responsible for an arranged auconairs of three rice roops along with pulsar, jute and vegetables, which is mostiver confinered by an unknownable montoon, nor needs the assistance of deep well-tringation.

In vosters and contral portion of the delta, however,

affirmial formation has been completed and the rivers have ceased to be active. Here crops, never so abundant, depend sunishy, as in the more westerly portion of the valley, on the amount and distribution of local rainfall. The above survey of climatic and agricultural conditions gives us the following ecologic contrations which

attions gives us the leadering ecologic continuous union govern the distribution of population:

1. In the vectors and upper part of the plain the limiting factor in agriculture is represented by a rainfall of 10 inches and an index of midity of 20. Such an

index is serviced or by dividing the annual precipitation (in millimeter) by the secon annual temperature in degrees centigrado plus 10. (This way also lie represented as a monosoon factor of 35 periods at by dividing the gainfall in

millimeters by temperature centigrades.) According to Professor Martenae to whom we one the making of such indicas, indicas of aridity shout 10 correspond with the dry steepes: those of 20 more or less to the prairies: above

steppes; those of 20 more or less to the prairies; above 30 forest vegetation tends to dominate. Irrigation under such conditions fails to have any effect upon density. Irrigation below a limit of 25 are cent of the gross cultivated

above tise limit of 40 per cent fails to produce its effects mon density unless the minfall exceeds more than 30 inches. Districts.

Here density is relatively low though irrigation

Lastly, mere amount of average rainfall, even above

a limit of 40 inches without the aid of irrigation fails to contribute to high density.

Dietricts.

High rural density exists in districts where rainfall is above 30 inches and where the irrigated area is high, i.e., at least above 40 per cent of the gross cultivated area-

Pysabad Meerat Palandshahr Aligarla Agra Cawayose Bathon	1	40'06 28'09 26'00 22'00 25 32 32'8	400 477 4574 4871 2572 3573 1071	20'4 16'3 24'T 18'0 7 14	676 652 560 515 428 465 481	
Badnon Muttra		32'S 23'4	101 357	14	481 427	

2. Throughout the United Previnces it is both rainfall and irrigation, which together govern primarily the proportion of cultivated area, and secondarily the density of raral population.

3. This part of the plain is more ensceptible to the fluctuations of the monsoon, which have violent reactions

omegially mean the Rhavil area. Most canals are for Rolluneks and though the Wharif areas are even better nemeet. ed by wells the least disturbance of the amount and character of rainfall spells conditions of alcinkage of

erosmed area and szarcity. 4. As we come to Biliar, the rainfall averages

49 inches as compared with 34 inches of the United

Provinces. The early summer crop like the Kharif in

United Provinces is subjected to similar fluctuations. As in the United Provinces immunity from famines depends in like manner moon the nercase under flats, which also has a

THE GIPTS OF THE GANGES direct positive correlation with rural density. The United Provinces mainly depend upon canals and Bihar upon wells for the Robi crops. But Biltar though isyoured with higher average and more evenly distributed rainfall is less adequately protected by canala, and her well-construction also falls much below the limit reached by the United Provinces renegially in the eastern districts. Thus the Tirhut division, which resembles the eastern districts of the United Provinces in its dependence for rice upon early morsoon, is one of the worst famine areas in India-5. In Bengal the rainfall averages 76'54 inches. But the early rainfall is not certain. Hence density increases with less dependence upon the summer rice crop .dur. whose success depends upon a favourable early 6. The delta may be divided into moribural and active upper and lower portions. The great delta of the Games and the Brahmanetra has moved gradually to the cost. The movement of the Gauges eastward is probably due to the denudation of trees in the hill alopes in north and west which caused an early silting up of old channels, and also floods. Barind, North Bengal, and Rarh, Western Beneal, were settled and populated much earlier. Throughout a large nortion of the Bengal delta the process. of land-formation has ended and rivers have not only ceased to enrich the land with annual deposits of silt but actually bring about disease by becoming stagment and choked with vegetation. When the Ganges, probably in the sixteenth century, quitting the Bhayiruthi once started quatward, it may in time have successively found its main outlet through the channels of the Jalanghi, Mathabhanca, Kumar or Nobocunou and Gorai, but its advance was continually farther east, leaving the off-takes to the west to dwindle and deray. It was through these five connecting

links that the water of the Ganges, enceading over the delta.

has already salased it. The process on the senters affect and is the enture is now more or loss on accomplished force; on the one fix in turn grade progress. Thus in entural and women Bergal, such districts as those of Marshidoland, Nadla, Transers and the Twenty-dury Pargennas based for the most part been related above the level of periodical immediates by all deposit. In Northern Bergal the contract of the progress. The irresponse, The irresponse of the process of the proposition of the process of the process

a losing battle with natural forces of deterioration and disease. Eastern Bengal, on the other hand, forms a a pertion of the active delta; it is a wide allivation expanse of open drainage and delta-battling rivers, while so much of the rost of the province is characterized by a smelband river system and an obstructed drainage. Thus Eastern Bengal is the most populsons and must productive portion of the Gauges Valley; it is there that we meet with the most thickly promised grant areas in the wides worth.

the same though populars about a rate of man viewer, and the free freely increases due to the immediates from three freely increases. The difference is not layer as experience of the contract of the contrac

THE GIRTS OF THE CANCER. the arable land in the districts of Bakarpani and Noskhali. for instance, is in winter one smiling field of Assau paddy; in these districts, again, the wealth derived from orchards such as those of coccumut, areca nut, etc., which grow most successfully in a high sandy soil, rich in salt, also contributes to high rural density, as in Cochin and Travancore, 7. The early summer crop is most uncertain under monsoon conditions. The dominance of this throughout the entire area of the Gangetic plain spells agricultural insecurity. The winter crop is governed by canal irrigatica in the western portion, by well-irrigation in the middle portion of the plain and by flood irrigation in the deltas. Difference of mean temperature in different agricultural seasons diminishes as we move from the continent to the sea. The contrasts of cropping due to temperature and rainfall conditions gradually disappear, and we finally come across an elaborately arranged succession of croppings, which is responsible for phenomenal agricultural productivity leading to the world's highest records of rural density. 8. The maturity of the plain leaves its impress upon both the nature and the rotation of grops. The old alluvial soils naturally have to depend upon the artificial supply of manures to maintain their fertility, while the new alluvial soils are periodically replenished by silt deposits from the overflowing rivers. Given artificial marraing and irrigation, the standard of farming is, generally speaking, much higher and the cropping more variesated in the old alluvians than in the new. As we approach the delta fringes manure plays a decreasing rife in farming till we reach areas where the value of any given field is determined not so much by the

sell but by the depth of the water which stands on it during the rainy season. Secondly, in the true covered by the new alluvium, the periodical deposits of river silt maintain a perfectly level surface adapted for rice cultivation. The surface of the old alluvium, on the other hand, is broken by the corruding action of the rivers and of surface drainage, and the level of the country rists and falls in parallel waves at right angles to the watershed. the creat of each wave lying between two rivers. Rice estrivation here is carried on by building an elaborate system of low embankments or small serraces which hold

up the rain-water for irrigation. Where this is impossible or uneconomical, wheat, gram and millets superseds rice. Thirdly, even in the delta the distinction between the old and the new allowial soils is discernible. In less recent alluvial areas in Bengal the land surface is uneven

and broken by riders. Large beings or tanks made on the slopes of undulating country to hold water for rice irrigation were as numerous in the past in Western Bengal as those are to-day in Agra or Bundelishand. How also the problem

of soil-crosses due to the destruction of wifespread Sal forests, with its concentrates of intrease of arisity and foods, has arisen. Due to sell-review in wide areas in Western Bengal, water which should have perceluted gradually through the soil of the upper slopes is no langer

available, and thus on account of lack of sufficient maisture the rice crops in the lower slopes suffer. Moreover, floods recur more often causing serious damage in the lower reaches of the rivers. It would appear that on account of rapid expansion of population in the middle and unter

Games valley the Benral delta has become crowded reconstructs. Many of the remedial magning which are now proposed seek to remedy the matural effects of human evocation in the innels near the source of the givers as tion multiplies and ascends the plateaux and hill-slopes

well as natural interference with the wayward and devastating action of the deltaic rivers. Thus as popula-

deforestation proceeds and protective measures are called for so as to prevent or retard floods. As it intrades unon the Sundarbuns, the jungle which formerly had acted as an effective barrier against destructive sea-waves is cut down leaving man and his village entirely at the mercy of storms. Lastly, a systematic flood and flash process, basificianious, is recommended, as in Italy, in areas where the conditions are now such that left to itself the river will still over the banks even in moderate flords. This system has been recommended for a very large area in Midnapore, as also some areas in Burdwan and Hughly districts.1 The destruction of the Sal forest, soil-erosion as well as construction of embankments have all contributed to upset the hydrographical equilibrimm; and this has reacted unfavourably especially on Western Bengal. By the sixtoenth century Western Bengal had already possessed a dense population and there has been since an enormous expansion of population. This has made the process of an artificial interference with the river system of the delta inevitable leaving the legacy of decline of fertility, water-logging, decline of rivers, fever, etc. What minfall is best suited to the conditions of soriculture in the wet and dry low-latitudes climate, where an aquatic plant like rice has been adapted in its innumerable varieties to the conditions of moderate, and excessive rainfall, raises a very interesting problem. We take first the eastern deltaic region where rainfull is heaviest and rice is mostly grown as the mainstay of an abnormally dense population. 1 Royal Commission of Agriculture in India, Evidence. Med TV n 62

te,Pargesta The conditions are complicated by the fact that it is in the inundated allevial tracts that we find a leavy rainfall. It appears, however, that a rainfall above 120

inches may be considered as excessive under the conditions of wet-crop cultivation in the region of the Gauges delta. An average precipitation of 70 inches to 90 inches and high relative humidity during the rainy season are here most favourable for the cultivation of sice and into. A rainfall below 70 inches in accompanied by a relative dimination of the area under cultivation and under more

than one crop and hence of rural density. In the region of the upper Gauges plain rainfall will be considered insufficient when it falls below 30 inches. A deficiency below this limit cannot be compensated by irrigotion

however extended it might be.

We proceed to classify the ecological areas of the Gangetic plain and show their relation to the propertion of cropped area and the distribution of rural density. Each ocological area has, for a given state of the note of

sericulture a more or less definite nonelation canacity and size what Aurorassess has called an "expansion

ratio," is, the percentage which the present population bears to the maximum population that the ecological area can appropri. It is taken for granted that the standard of living also remains the same, however that might be expressed.1 It is only in the active deltaic region of the Ganges valley that at present the "expansion ratio" is positive. In the other four ecological areas the index shows the degree to which the population capacity has already been over-stepped. Optimum density would represent the index at which the area may support the density under "optimum conditions," however these might be expressed. The table is supported not only by a priori

etatistics.

probability but also by a wide range of agricultural data such as rainfall, irrigation, cropping, etc., as well as vital Ecological Areas in the Ganges Plais.

Cirusto.	2	ā	12	11	ú.	10
West and Day Sow Entitleds.	No.	S.	20	Access	A STATE	Mento of
	Seeker	Cashon	Inches			
(Western) as	- 00	-61	90	term	100	1 10

The Bibble Gauges Plain | 65 56 50 50' Se 50 50

The Middle Gauger Units | 20 45 6879 (49 650 361 466 Mackets Defen | 104 61 69 679 56 550 860 860 860 180 80 - 52"/ 120 255 1920 9000 Agree Date ...

3 M. Aurouppeau: Geographical Desiree, XIII. April 1923. A. R. Wolfe: The Population Problem, Drid., December

The above may be contrasted with the following scale, which is related mainly to the conditions of cultivation of the cereal foods of Western civilisation and is based on studies of the distribution of cultivated land.

> Legaticient. R inches

15 per ovnt 26 per cent

	Warm temperate lands						-
	Hot to	apera	te Ivade			80	
	We	give	below	A	table	whi	da el
oé	the wo	nM's	roinfall.				

52 per cent South America Wages Separate

Payeost: On the Distribution of Population Over the Lund, The Socialogical Mexico, April 1925.

Under 20 inches-Africa cool

47 per cent largely

Section III—Religion & Philosophy



TUITION IN KANT'S PHILOSOPHY OF RELIGION

t is generally regarded as an advocace of rationalisms in Philosophy. His fundamental aim was to lead, y into the sife road of science. He isquired into this of philosophy as a naintee with the intention lating its conditions. In the actual development of ophy, however, we are how Kant is chilged to sur-

ophy, however, we see how Kant is obliged to surextreme rationalism and resort to truths known by In this paper I shall endeavour to discuss some Kant's philosophy of religion with a view to exhiintuitional character.

KANT

t's chief contribution to the philosophy of religion stence on the logical indemonstrability of God. In one of Parc Reason, he shows that the arguments I for proving the existence of God are defective and cutradictions. Our capacities of knowledge are the phenomenal world and if we extend the princiace and time experience to regions beyond it, we are into what he calls "the illusions of the understandor our categories are useless until the material is furor our extegeries are unities until the material is fur-sence, and souse can over supply material adequate quirements of the principles of speculative reason. Or an object of perception or of infresson and if he being must be appreciseded in some way other than the holds for the finite world. But unfortunately I not discuss the question of the possibility of a mode of approbanion for the world in its nonspatial soral character, though there are valuable suggestions, in his treatment of the Ideas of Reason, the moral and the teleplosical judgment.

and the tensorpoin progress.

categories of the understanding like causality and

c give us only partial unities but the mind of man in

hanced by the felance's complexely integrated whole of experience. It ends to let just the whole the in experiment, performed the performance of the performance of the performance whether is subject or object or as union of both, into a form in which it could be purposed as one. Ken called the face, after Plane, Ideas of Ration. There are then letter of the Resister—Soul, whether in intensity and Gold. They cannot be constructed as objects of experiment through they have a regulative use. They help are organized our experience and criminate its worth. They prescribe the problems which the unabeementing it called upon to advice its uses of the remarkation.

contingent facts of septimes into a minds operary. These sole functions is to egotiate the work of understanding and their plant on their plant of their plant of their plant of their plant of the world. Kant cenceives of retoon in the further of the world. Kant cenceives of retoon in the further plant plant

valid knowledge, since man has to depend on sense for the matter of knowledge and the matter actually supplied in not adequate to the requirements of the principles of reason. But reason in its practical capacity is in a better position. A

But causes in its practical capacity is in a better position. A command can be wald, even though it is not actualised in the weelfd of space and time. So there is no inherent defect in the unconditional walding of the principles of practical reason, A denser meaning to the Ideas of Reason is siven by moral

life. The fact of duty is an illustration of the kind of reality to which the Ideas of reason point, a reality which although it has a definite content, is in no sense an object in the context of experience. We have an intuitive recognition of worst law as exact in itself, not because it is commanded by a superior or is felt to be conducive to our happiness. The unconditioned principles are admitted to be valid in the sphere of practical reason, cram though they have not received any fulfilmens in the world of maca-rime. Kunt is fully alice to the fact that the kind of soprehension we have in the mathematical and physical sciences is not all. The moral consciousness is the point where we touch absolute reality. Conscience is the call of realize within the individual mind. The intuitive apprehension of the moral law is quite different from the logical apprehension of any object in the space-time scheme. It is interesting to find that Kant acrually assigns to reason in its practical aspect not merely the abstract princi-

ple of all morality, orderlines or regulation, but also the more concrete principles of conduct. In the sphere of pure reason,

INTUITION IN KANT'S HILLOSOPHY OF RELIGION 419

Exact always instituted task the matter of eigenizate was no less occuracy to knowledge than from. But he believes that in the sphere of practical reason, the best, abstract formula of the sphere of practical reason, the best, abstract formula of the specific practical reason and the specific practical reason, the carpital inspective in self-state by ladd to the specific fastism of human belong. We know our development of the specific fastism of human belong. We know our development of the specific fastism of results. But no a matter of fast, as an equit occuration. The matter enteriors of self-consistency, which in all that the exceptibility discontinuous consistency, which is all that the exceptibility in the self-specific discontinuous configurations.

destruction. If Kent thinks suicide to be wrong, it is not because of its violation of the formal principle of the caregorical imparative but because of its incompatibility with certain ends with which the will is identified. These cods are not the causal design of the individuals which we consistent in character but the supreme ends of humanity. Clerrly then, Kant admit that not morely general principles of rorollity but this specific duction are known by resistent installation. One would have expected Kent to have developed the implications of this model of apprehension and applied is to the control of the three-control of the control of the moral of the control of enemytres with 1 to be used interest of a resistance to be used.

perhended or a person to be worshipped. Ged in a regulative conception and not in object of scientific understanding coposible expectance. Our knowledge of reality does not give us religious truth. Metal econocioumes tells us of the practical inflagmentations of certain wakes and we have no means of knowing whether there is noy real object pensuing these values. If we assume God so be real it is now a case of with

followers, however much the ballet may be jumified in view of the contingency of phenomens, the appearance of doing in attent and the consciousness of the must live.

In the Critique of jedgoord, Kant veger that beliefs are sometimes grounded on the necessities of feeling. Our feelings also involve knowledge or discernment to some extension, the continue of the continue of the critical production of the continue of the continu

Our fedings of the fit and the worthful is nature in a dim record for the fit and the worthful is nature in a dim record. But he suggests that a higher type of mind replat, posses an inative knowledge which would render the telesgical judgment superthour. These three lines of reflection is Kant, Idean of Resnos, the forms of meral life and the notion of adaptation confirm the view that reases it is Know worther names for the degier presentally or invasible. Know

aoother name for the desper rationality or intuition. Karti is convinced of the reality of God for we have besides theoretical reason working through, categories, another source of apprehension which Karti traces to meral convictournass. We have not only an a divisió consciouent of good and evil. INTUITION IN KANY'S PHILOSOPHY OF RELIGIONS 44 but also that of the unconditioned. They issue from the seal's own deeper, source of knowledge.

Reason, theoretical and practical, may, our which nature constraints in I've do not believe in God, we will be proving false to the deeper in us. Kant proves that God in the engitive with which the stain of orm as its deeper is in con-

munion brough no object in present in phenomenal experience steguate to it. The self-evidencing and underivative character of invasions in the lasen of Kans't philosophy, though be wan himself not continuou of k. Kant chinks that intuitive understanding as a preceptive of God and one a possinion of the human spirit. Such a mistococyticie is reasolated bin it is always conditioned by the source agent from which where no fitted by of intuition or effects operagines. Our

perceptions are always searchs and our understuding dash with general notices and in sea threefers limitative. Kase conceives the possibility of an intrinitive understuding. In his Directation be say, "The intuitive power of our mids a laways passive; and is only possible to far as some object can stake our somes. But the intuitive power of God, which is not the effects of objects but their traves, mean it is independent of them, is their archerype and here is completely intuitive or of them, is their archerype and here is completely intuitive or of the contract of the contraction of the contraction. The contraction of the contraction of the season of the contraction of the contraction of the contraction. The contraction of the contraction.

theoretical and generical runns, sown that there is for him incollectural. Virtue is not virtue, if it is accompasitely by their life in the extraction of the compasite by a their life in the extraction of the compasite by the would not realize that the mind as a whole care know thengs which are harped to hear of more insulinest. If we office which are harped on hear of more insulinest. If we office which are harped of fastistical and hear it is quite friendly to the hypothesis of sixthesis and hear in the contraction of highest incordedge. If we depend on usua due and logical and the contraction of the contract proof, we cannot account for the laws of substance and causation, for experience itself is based on these and has no meaning if they are not presupposed. The method of proof is of no avail since first principles are unprovable. By a criticism of reason Kang shows that we possess independent of all experience, i.e., a priori, a knowledge of certain fine princi-

ples. The certainty of mathematics and natural science is due to the contributions made by pure reason. The extenories themselves are various forms of the one fundamental idea of the mind, the idea of universal unity and necessity. They are individual determinations of the fundamental knowledge of the necessity and unity of all that is. This

knowledge is something most immediate and most profound.

It is this that is the real hasis of Kant's criticism and not what is exhibited as the penof in the transcendental deduction of the carecories. The extenories are only the extensions of the one fundamental idea of the unity and interconnection of things in the universe. It is because Hume denied any other kind of knowledge than that derived from perception or proof. that his system ended in scenticion, while Kann soumes that,

indestendent of all experience, from ourselves alone, we know the fundamental condition of all being. Unfortunately, Kant believes that since this knowledge is altogether a triani, it is true only of objects as known and not of objects as they are. Things in themselves are known by us only in so far as they 'affect' us. The picture of the universe shaped by the categories has no claim to objectivity.

Kant is inconsistent on this point, for the 'ideal' extenses of causality is applied to the thing in itself where it is conceived as causing our perceptions. He overlooks the natural selfconfidence of reason that it knows things as they are in sense

perceptions. Unity and interconnection are true of the obsective world itself. No scepticism can really shake this conviction. What we know is one an illusion arising from our own subjectivity. It is the appearance for us of things them-

INTUITION IN KANTS PHILOSOPHY OF BELIEVON, 443 selves. Only we see then under limitations. Our knowledge is valid though within limits. Unless we become aware of the Emirations we cannot correct them.

of our minds in the sense that the categories avorthesize the multiplicity of sense, he did not ask how our a tripri forms happen to suit sense-material. Unless both the self with its

unless there is unity between our thought and the nature of things, this adaptation is introlicable. Kant's view of the Ideas of Reason is somewhat inadequate and defective. While the categories of the understand-ing are certain a prior conceptions without which there could be no experience or houseledge of sensible observances, the

Idea of Reason guide and impire human thought by posteribing to it the goal to which experience must approximate, if it is true to itself. The effort of intellect to systematic knowledge is guided by the Ideas of Reason. There are no objects in the empirical world answering to them; they therefore re-main unaccomplished. Yet we are called upon to act as if there were such objects; otherwise our life would come to

nazalit. While the extension of the understanding are necessary, if we are to have any knowledge at all, the lides of reason are necessary if our knowledge is to attain a committely systematic character. The Ideas are for Kant not central

truths but future possibilities. The difficulties of Kant's years are due to his insideguate perception of the power of the furman mind to pass beyond the distinctions of the power standing to the unity that undatales them. The form of understanding with the abstractions they involve may fail to give us the truth of things but it is possible to incorpect to give us an cruit of camps out it is possible to interpret times "Ideas" not as Kant does, as regulative principles bereft of any substantiality but as Plato did, as the underlying base of the whale structure of knowledge, not only constitutive

but also productive. The concepts of the understanding may be abstract and partial; but the Ideas may be the reality. We

categories and the non-self of nature have a common source.

Again, while Kant tells us that nature is a construction

do not derive the lifes of the unconditioned from the conditioned by the climination of the conditions, as Kant often suggests, but we start with the unconditioned. All consciousnoss is consciousness of a whole which precedes and conditions

its parts. We cannot be conscious of a limit unless we are conscious of what is beyond the limit. That which is altonother limited or finite cannot know itself as limited or finite. The Idea of the unconditioned is distinct in nature from all other concepts and so cannot be derived from them. It is a pure a priori Idea of reason. If Kant regards the world of ca-perience as limited and phenomenal, it is because it falls short

of the ideal demands of pure reason. Besides, the Ideas of reason are to some extent realised in the world of experience.

The beauty and sublimity of nature and the purposisteness as whole to the each of remen. We are able to judge em-pirical truth by the mandards of reseen. If these sides held us to organise experience and test the value of concerns, if

they control and regulate our thought about the world, early they possess the highest kind of reality and the world of exprojence which prace realises it falls short of it. If inclusiveness and colorence are substituted for correspondence with an external given object as the test of truth, it is to no

small extent due to the understanding of the implications of Kant's theory of the Ideas of Reason. Those Ideas of Reason The skin view. Keep is in agreement with Plate's theory of Mass. As he himself expresses it. "(Der Phota) bless are the archetages of the

though themselves and not, like the categories, mondy buys to purable menty to spot out appearance according to a synthetic way, in order to end then in experience. He knew that our Reston naturally easier

inelt to forest of hoostofee which to far transcend the bounds of core-

senses and the intellect. Instead of assuming that Ideas are only pale reflections of the forms which they so much exceed. we may take the facts as partial representations of the realisy which they reveal. Reason is, for Kant, the faculty by which we become conscious of the ultimate or unconditioned principles. It is different from understanding in the empirical sense. For the empirical understanding, the Ideas of Reason are only ideas, demands for an unconditioned which in Kant's view can never be given, though there is an uncessing effort on the part of thought to reach a feller comprehension of conditions. But reason is not a faculty co-ordinate with others. It is the whole mind in action, the indivisible root from which all other faculties arise. To say that the Idea of God is a product of russon is to say that it is the outcome of the deepest life in man, the reaction of the whole nature of personality to the nature of the real. God is the answer which the full being of man otters when it presses against the whole nature of personality to the nature of the real.

If the faculty of reason gives us the notion of a world higher than the phenomenal, semething that is not the effect of any cause but the ultimate cause of all effects and if it shapes this notion into the Ideas of God, freedom and immor-

may be greater realities than the facts obvious to the outer

shape this notion into the Bane of God, freedom and immocatiles, it means that these Bose are worked into the very structure of the nind. They are not subjective function or vere ethical postulates both the secesary fritus of the mind insuring from its most vital springs. They are not objects of logical flowedlegd but are instuted containts. Many surcomors realise that the true or the objective is what thought is compelled to think by its own natures. Whatever was conorational to think it read. When Highl said the cell is the actional, he is taking the important routh. Only his means

rational, he is taking this important truth. Only his reason is not what Kant meant by it, the faculty which gives the unconditioned principles both theoretical and practical. God is not real, if the real is identified with the actual in space and time but he is real if the real means that which thought is obliged to assume as the operative principle in all existent mind as well as its objects drawing them together into a satisfying universe. Both God and the moral law belong to the same region of certainty though they are not observed faces. When Kant criticises the proofs of God that the existence of

a thing cannot be got from its idea (ontological argument). that necessity can never be derived from the accidental (cosmological argument), that the physico-theological proof

retreats on the other two, he means that we cannot prose the reality of God. The highest idea is not derived from sense or proved by logic but is founded in the secret places of the soul and its validity is self-established by reason of the soul's trust

in itself.

S RADMANDISHINAN

The VeAs is the olders book of the Aryma, or rather, as recent linguistic researches have amply shown, of the Ary-Davidsian race. Moreover, it commands the alliquince not only of the followers of the Estimany artilices, but even of the founders of the Jains and Bauddhar religions who appealed constantly to the Veals as a mathenity, and in peopagating their reforms argued that the Estimanus of thirt day had consent to the Estimanus and their Veal was not the ariginal Veals', violently meaning by the latter expression the religious Selas which may be supposed to be the germs from which

sprang the religion and philosophy of the Vedänta, that is, the Siddbirds of the Veda. In later times even when a particular Hindu creed had sailed far into the open seas cutting off its original moorings, it still carried on its voyage

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under the Rig of the Yola. Ti, the threefore, no exaggeration to say using the language of Byron in a difference construct, that "all thoughts", all emotions, "whatever stim" the Hindu religious mind—and I include in the term Hindu Jians. Bacddha and Sikh also, which I can legitimanely do—"all are too tunnimente" of Vola and "feed its accred dime."

The Minizunkia dictinguish herween-globel and virtually delawate the former, exceeding to them, being esternal, occasionally hersiting, forth (Sphods) in the form of dhosen or anothly considerable search. The Orientesson (e.g., the form of dhosen or anothly considerable search. The Volkenian's would

standor south. He contine some cycle cycle vectoring, would regard as julian (thought) rather than as Julia (sound), but the close association of thought and language is responsible for the Mimilanska's use of the term of abda, which has its "Sugalassis Sura and Toviji Surta (Buddint); Utusridiyyyun, Sura XXV (Jian).

A. B. DHBUVA analogue in the Greek word Logos' and its earliest recovery Seafman, a word. The Veda is something deeper than the particular orrancement of stands (debdistantists), which has descended from generation to generation 'ringing down the grooves of time',-with all those wonderful and elaborate devices for necessiving the purity of the original text, which are called krama, inti and ohana. That 'Veda' in its original import is not word but thought is home out by the exidence of the root from which it is derived. It comes from the root sale -to know, so that Vedau-knowledge. Moreover it is obvious that God could not have created the world out of 'sound', as we ordinarily understand the word; he could have created it only out of his 'thought' or 'idea'. 'Veda' thereform clearly means 'thought' or 'idea'. It is corious that the wood "idea" also is derived from Let. Videor to know, which is allied to mid of 'Veda'. From this rendering Vedamknow. ledge or thought is not adequate. For, Sandcrit sid is allied to Let. Videre-to see, and therefore properly rendered, 'Veda' means vision's, and quite appropriately the great most who had this vision were called rois' or 'seers'. It is plain that God, who is the source of this 'vision', being spirit, his otterance must be spiritual, and not physical. That is to say, God has not spoken to the seers in the manner you speak to me or I to you: Ho, the Surveyor Spirit, has spoken to them 'Both those terms signify word as well as strongl shought. Six. Brahmen from (VIII secondary cose from VIV =1.14. Varham-Gern, Warth. "As late an expeditor in Streen begins his Bistory with the prover वस्य निरम्बन्धि वैद्या से वेदेश्योऽस्किर् अल्ला। स्मिमें तमहं याचे विवासीक्षेत्रहेनका ।। 5 A later measure of Vola vision is Stati Service. No words that the latter weed care into use when the wision of Truth had become somewhat clar, and the theory of verbal improvious had made in appearance. But whenever the proughor, whether it he one of Falts or of roand, or now other, it is after all a figure of speech, the revolution being spiritual. Truth being neither light nor sound-but Spirit.

THE VIDA AND ITS INTERPRETATIONS as spiritually, that is, in the investment of their spirit, and not to their centrual numer. This is what we call Impirate similar, New what could be nones neared than the work in which the long-instain found its first interance, in form medium of expression found its first interance, in form medium of expression. Hence there is no wooder that the streamed has been treasured as the voice of God by the Hindas.³

This theory of verbal impiration has led to a certain ex-

travaguaca which we may bee acce. Yaka, the author of the Nirakta, has placed on record the opinion of one Kausa, according to whom "undur myses"—"the seasons had no artha." Now what is meant by this proposition? Orientation of the West, and following them some of our leading neighbor also, have understood it in the same that the Velis terror convened no measurement of the Nirakta the Velis terror convened no measurement on this change in the same contracts.

have beed a conclusion that by the time of Kautan, and therefore a feoticy that of Yisid, by Voda had become uninstallights, and consequently the data of Yisids must be when to be far ensured from that of the Voda. The proposition regarding the distance of time between the Voda and the Nirthest is in SetS sound, bur is deduced from a wrong premote. It is a wrong idea that the world of the Voda were uninstallight on Kautan. For, as Yisids has no ninstall

cot the Vedic vocabulary was the same as that wood in the current language ("Treumpung"). This is true, at least, of a large build of the Vedic words. Even Kautsa, "Low grazzione here pictured the Diens Spirit as impuring the Vedic to the first fore-free-wide Mr. Trips, Stress and Arbertung-corresponds to the function of the marchial points who was of true.

Cassin, Ods 11km, tax Asservery, are to capter has a superior of the Department of the Department. Sortly, these old not five physically force the four physical seouth of Beahast. The whale is a picture at rar and is no be understood as as under crock. Be it most that the pictures which a posterior the impassion before sort which a posterior transposition before sort and thus our physical world, her only deflorestly real.

Tradition has included in this measure not the families only, but the the Bribanness and the Upuniuck, wherein we see the recognition of whighes at Bhilais, Kerma and Jahna, consequenting to the expression of the frames mind as incollect, will and montion, which constitute the

whole man

recording to Yiska's record, mentions only half a dozen words of the Vodic language which were unintelligible, while thousands could be understood perfectly well. In regard to those which still remain unintelligible, Yaska observes that " मैग स्थानोरक्ताचो क्षेत्रज्ञाचो ल पश्चति ।"

"it is no first of the post that a blind man does not see it"; that is to say, if a word is unintelligible, it does not prove is that Kautse ovidently belonged to that particular school of Yārnikas who had already begun to make a letish of the Vedic words. According to them, these had a maric value and not a rhought-value, so that even though the woods were

intelligible they were not means to be interpreted but only to be used as mazic' formulae in the performance of a sacrifice. In other words, the position taken we ley the school of Kautra does not mean that Vedic exercise is impossible, in only means that it is useless. This extreme position which reduces religion to music is an expression of a perfectly arguable thesis which has been later formulated in the Pürva-

mirránia Sicra " araquees | incañ-mopréesamentara; " (P.M. Sütra, I, ii, I) which declares that the central teaching of the Veda is not "Know" but "Do", not Truth but "Act" not philosophy or love of God, but rimalism. This is far from saying that Vodic words convey no meaning.

"I have one the word "mode" not in the same in which some of the reaction of the Atherus Volta were puric, but as indicating the real

cerry no warning but only efficacy. "Compare the doctrine of modern Proposition and recall Carlylin's

abstractivistic senset, that the Universe is an infinite contraction of

sway and assoid Iving to order mays. They all came to their spazzpoint, so to speak, in some kind of interestion. They were all disposed imperation. Belief the information was the contracted which such the form. "Live in this way and good fiving in that."-L. P. Jacks.

A rich haritage of Veslic engois had come down to Vislas form the more actions times, which though constaining a few commercial coins was so the whole transversible. This is significantly homo out by meastings given its the Nighaten of certain Veslic words. For example, the word formpt. of developed a home of the consequence of Services are the services of the consequence of SE , thus carrying a meaning to which not the slighteen ten in to be found in later Smithst, and yet is in perfectly

We this correction recently to which an the disjunction to to fortion it less frankris, and yet in periority correct. Studiely the west used Latin phys. with a periority correct. Studiely the west used Latin phys. who we have been considered to the studiely of the value of the tradicion of Verber countries. It was a studiely all had prosumed the nearisings to easily of the Verber work which contracted to be used in later Studiels, the trees of which contracted to be used in later Studiels, the trees of Arrance before take upwards to tradition to the Studiels foregauge. The tradition of the Verber companing conductors and the studiels of the Verber companing conductors and studied in tradition of the Verber companing conductors.

medical in the distinguish passes on water number-scarce and the analysis of the connection of the control of t

412 A. B. DEBUUVA. the words as denoted as denoted as denoted as denoted as denoted as defined as denoted as defined as defined as denoted a

was a serious diequalificación in con who undertook to interpret them. This consoraion is no deute somewhat weighty, but its weight is largely consentralunced by the fact that must of the Vedic hymra were composed in India Iong after the break up of the Arryan soce into distinct peoples, and consequently the original meanings of the Aryan words

which occur in the Vela must have undergone considerables change by the time they care to be used there. Signals change by the time they care to be used there. Signals interpretations, which are personnally based upon confirms are, therefore, not to be so able lightly. In doing we Orleand stoblars have often gone wrong not only in incrementary. I will give an example of the larrer. Much an extensive the confirm of the confirmation of the size of siddle has been nourced over Sixvas for his illected failure

anticula not seen poured over Sayaya for in milego Hailuto to or that the word wheel in "Mad queer geleva feeth" in the famous "Wissolf Plymn of the Rg-Yed Sombiels in the famous "Wissolf Plymn of the Rg-Yed Sombiels mass," in subsectiff and not "to Projector". But the great mass, "to when "A see the great that "How did "q" come to mean marging" as it understined by the a later date." The possage in the Ailanaya Beikimana, where the question is abled and movered, in not unknown to the Coincalla, but it is philliosophy, and the

Orientalise has nothing to do with philosophy of which the Votic Aryam were supposed to be insucent! But we what amount of philosophy thin philosophical tribloid, the little word 'M' contains, for this connection the Artanya Brillman. "An aguisst Max Mille, Blosenfeld hold that 'the Big Vote segate to be looked upon as mode for the trial, see the intent repoled is:

"An against Max Millie, Bloomfield bodde dies "the Rig Veds couple to be looked upon an mode for the trian), not the ritaal regreded as acciling on the Rig Veds", thus not a single Vedle hymo was rever compased without reference to sizual application". This is a resurfs intended only to deep all apitizaal worsh to the Veds. relates how once upon a time Indra approached Praignati and said, "Give me thy greatness", whereupon Prayipati answered, "Who shall I be without the greatness?" and therrupon Indea observed, "Since thou saidst 'arbo (65) shall I be?' thou shalt be 'Who' (41) ." This legend means that God bereft of qualities (nieguna Brahma) is an absolute 'er'-X, the Unknown, who is elsewhere called in the Rk Samhitä 'cheen' the Great Question. Sayana refers to this very fact when he says "कि राज्ये अनिकासकार बाल क्षाराताकारि" What is difficult is not the interpretation of Vedic words, but the understanding of the true nature of Vedic deities. For the latter, tradition is less reliable, since religious ideas change more quickly than meanings of words. Besides, they vary largely among different members of a community, unlike words, which are mostly used in the same arms by the whole community. We are, therefore, not surprised when we find Yiska noting a large diversity of views regard-

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Yinkhu or Rixulini. According to them, there was a drop corresponding to each formule at smedical orieing whose entire that the control of the Arikhuita, who believed in the historicity ($\xi \theta + \xi + \eta \theta - \tau_0$ it. $\xi - \eta T$) extends of the Arikhuita, who believed in the interaction of the different defence, a vew which seven scape devection to them. Then, again, there was the obtained the first the control of the different to them. Then, again, there was the obtained the first production of the control of the c

forms names of a single deity, so that the deitles were only three,—Agai, the god revealed in fire or light which we see on the earth, (2) Indea or Vayu, the god of lightning that flushes

ing the nature of Vedic gods. First, there was the school of the

in the sky; and (3) Sûrya, the Sun-god in the distant heavon'. Yada, accordingly discusses the problem of Polytheism in the Veda, and on behalf of the Nairuktas he says: "जासा बाह्यसङ्दर्भदेवस्य अपि वहाँव बामकेयाँच सर्वात्त" i.e. "Owing to their groupper, each one of the gods necessary many names", and as an example he cites the case of a single priest appearing as hote, adhvacya, adgite and brahman at a certain sacrifice. Another interesting analogy which he gives is " Periping" - that is, "just as individually men are many and yet in their corporate expanity they are one Scate, so also the gods are atonce one and many?. Thus, according to the Nairokta school, although many names of gods occur in the Veda, there are really only three gods corresponding to the three lights of the Universe, the terrestrial, the atmosoberic and the celestial, and the different names of the suds. taken etymologically, point to certain operations and phenomens of Nature. It should be noted that the Nainuktus reduced the multiplicity of the Vedic gods to three gods, and although the illustrations which they gave were intended to annly to each of the three, logically the argument poet further and supplies sufficient reason for reducing the whole panthese to one God. Accordingly we find Yirka noting the opinion of the "Adbyitmer/de" or Vedintin philosophers who

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helds: "many properties of the control of the contr

was just a haking place in the journey to monotonies. It was, therefore, upon to there to advance further and endorse the electric of not God.

"This doctrine of unity-in-difference in the germ of when is known in later Voldage on the doctrine of filled/fibride leader on its Society."

THE VEDA AND ITS INTERPRETATIONS owing to his greatness is elorified in many forms. Other gods are the several limbs of the One Spirit." We have thus traced the progress of the concept of God form the Yaitikas to the Advestmentals wherein we found that the former were polytheistic ritualists whose religion came to border on maric. But in justice to the class. or what was probably a section of the class, we must haven to add that in regard to the problem of the delty of the mantras which contained no direct mention of or even an indirect clos to their god, i.e., what are called 'westwhen mem' the Yājāikas held that the diety of such mantras was Peajāpati. This at once changes the whole supert of the religion of the Yajitikas, which in that case is no langer absolute polytheism, but ritualitsic Polytheism combined with philosophic monotheism. This must be supposed to be the religion of the original Yājitikas who had not become 'fire-dried'" or to vary the metaphor, 'amoke-bedimmed' exclusivation of a later age. The opinion of the Nairoktos in regard to such mantras was that they were 'erested' - a word whose meaning has been variously understood. It is sometimes taken to mean the layers which glorify men. But obviously this cannot have been the sense in the present context. For, if men are to be glorified they must be named, if hero-worship is to have any use. But the word may well point to the religion of Humanity (appel enge: error) the solidarity of mankind being already a creed of the use as we see from the evidence of the Purupa-Sükta. (Rg. X, 90). The word 'artigles' has been also understood to mean 'safa' or 'easand the latter has been explained by the commentator as "favor" . In that case, the word will refer to Fireworship or Sun-worship, both of which were well-known forms of smeshin in the Vedic and Aventic religious on perhaps even in the pre-Vedic and pre-Avestic religion".

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The Nainuletta who were etymologists clearly perceived that mores of the Voice deities devoteed certain photomorea, forces and aspects of Nature. Consequently they hald that

many of the neyth is the Veda were Nature-engths. One intensiting myth to which Yakin erfects in that of the battle of Verza and Indra—which the Nainsktas interpret as a posicial representation of the placesterms of rais, when Indrawith his thundsholt—the highesting—mines down Verzawith in the single of the single of the single of the single which is the single of the position of the single of the single of the single of the position of the single of the position of the single of the single of the single of the single of the position of the single of the singl

myth. Another class of mythe which is not into the holds, whose two fallows, who are to should, who are to should with self-sides, who are to should with the entire religion, is the Sasson-myth and the Luxar myth. But all attention may be classed as Nicardists in the six-most of Mytholicy. But all these may be classed as Nicardists and services of Mytholicy who follows in the front-steps of the ancient Indian Nicardists.

Another school of Vedie mythologient as we have already mounded with the of the Athibulation. This host oblights in the Athibulation of the Nicardist of the Nicardists of the Athibulation of the Athibulation of the Athibulation of the Nicardist of the Nicardists of the Athibulation of the Nicardists of t

according to which all myths are Ingends which have their origin in here-convollip, so that every god is in rectifive a historical figure. An essential difference, however, exists thetween the ancient Arbiblishes and the motion Anthropodogics, assorby, that the former believed in god as historical rectifies, while according on the latter men were travels into a real chemen, son of Twestrengitzproclipetifical while a real chemen, son of Twestrengitzproclipetifical while madern Anthropologists would undextonal him to be a con-

tain non-Aryan hero whom Indra, the Aryan chief, fought and killed. Another Indra-neyth which similarly lends itself to different interpretations in that of Jofar and the Cower the cowe are said to have been confined by Vyttra or Ahi in a forecost and were related by Indra. The "cowe" are veryingly understood to seature and core. Thus the myth THE VEDA AND ITS INTERPRETATIONS 467
would refer to the phenomenon of rain due to release of

screams of water of the thy pent up by the cloud of divought; or it may refer to the restoration of the rays of the Sun from the darkness of the night. Thus it may be interpreted as a atorm-smyth er a dawn-myth. It may also be understood as a torm-smyth er the Aryan Index over Phoenitism (called Papis in the Vetal) or some tribe of Non-Aryans; and to his clease of cower from the hardo of the latter. How a third

school of Vedis interpreters, the Adhysimastids, would interpret this myth, can be easily imagined from one of the secondary or metaphorical measings of the word "arms' vigori, the cases, Victos, in that case, is the cell vigori, who compasses or obscurers (from V, Vy-to covery) the light of Harvers (Britis et Groupert, etc.) are of Superme all vigority of Harvers (Britis et Groupert, etc.) are of Superme all vigority of Superme and S

While the awants of the missrands contrary have thereous much light on the trillipse practices of different peoples and their studies in comparative mythology are both interesting and instructive, these are certain field of theirs in their out-official and a structive, these are certain field of their in their out-official studies in their out-official area of the contrary of the structure of their investigations into the origin of Raligion they treat it as a montal photometrom, which they imagine, is sufficiently accounted for if they discover the moviments and the number joi which it projects. They ment to correctly, in which its projects, the work of the projects of the contract of the human contractive of the contractive

ander which the Truth dawns upon the human mind, and cannot therefore reduce the Truth itself to a mere phenomenon.

These conditions of the revelations of God—a popular word for the One fundamental Reality which imprise religions—are not the same for all peoples, so that makins

A. B. DHRUVA Nature-worship-in its different forms of sun-worship, starworship fire-worship etc --- per Hero-worship in the form of ancestor-worship, king-worship, etc., is co-extensive with religious consciousness. What are called Nature-warship and Hero-worship are therefore not the worship of Nature and the worship of horses, but the worship of God in

Nature and In heroes Generally speaking, Semitic religious, while they have laid stress on the transcendental nature of God, have overlooked His immanence which is no less important. The two have been best expressed in the Antaryumi-Brühmung of the Behadaranyako Upanisad. In fact, all that is good and

erest, whether in Nature or in Man, is a revolution of God, As Kranz proclaims in His Gitä: यश्कित्रक्रिकसम्बद्धे धोमद्रक्तित्रकेव या । नवदेवावनायः स्थं सम् तेवों इत्रात्तेनवम् ॥ And are we not, in offering our respectful precines to

Pandit Madan Mohan Malavivaji this day, on the comple-

rice of his there soon years and ton, worthinging one such "Graffe! with whom it has been our prinitee to work in the Benzres Hindu University?

A. B. DIDRUYA

AN ARALYSIS OF THE EPISTEMOLOGY OF THE
NEW SCHOOL OF LOGIC OF BENGAL

1. Cognition way be determinate or indeterminate
Leaving aside the peoblem of indeterminate cognition, if we
turn to determinate knowledge, it is easy to see that determinate knowledge most refer to an chiest: with reference to

some of its characters and qualities. When I know a brook, the knowledge refer to it as "booknam." In all cognitions there is a specific relation between the cognition and its object, for it is only the existence of such specific relation that can account for the knowledge of specific objects. This relation of specific objects they in called velopated. This being the complex objects of the confidence of t

Intin of identity (Spuris)-a-semicarday). For if norther relation was required to relative its to the object them show would be an infinite regression of relations. But yet the relations to the relativity is admitted to the different from the obyect itself, from our cognitive reperience refers to the obseyect itself, from our cognitive reperience refers to the obseses timeli, from our sealment of self-timeli, and the relation as surm in which the relation subsists. But if the relation is in the object; is a relation of admitted, then it becomes difficult to distinguish the relation and the object as to offforms antises. It is therefore that the Walpijshka refer has

relation to the special characteristic of the object which becomes directly revealed in cognition. Thus when a book is known, that cognition refers to the "becknew" the special cognitive characteristic of the book in the cognition." Above the book" and this characteristic of "booknew" adsists in the book in a relation of sheritory (Surenja-sur-book dals) and may therefore be regarded as different from the book and also a a relation of objectivity. This special as pect of the relation of objectivity (Virgrafi) is called Virgraficational beautiful and the companion of the com objection that here also the "boolmen" and the relation of objectivity (Vinyreld) have so be regarded as identical, and in that case the characteristic of 'boolmen' commot be regarded as destruining (avec-relate) the nature of the relation of objectivity, which is the same as suping that the boolmen is not the assectedades of the relation. This difficult was the waveled only by the amountain of the objectivity could be a superior of the control of the control of the concurry can be subset only by the amountain of the objectivity

(Vicepath) is not a relation, but a separate cottegory which forms the extra-subjective term of the cagnitive relation. This entegory can then be regarded as specifically determined by the characteristic of the object (e.g., bookness) which exists in the book in a relation of identity.

This objectivity as a separate category determining the subject-object relation is produced by the concloneration of the same conflicient that produced the experient itself. It remains only as long as the cognition remains and it is destroyed also along with the cestation of the cognition.

Oriety of the district with the contains of the cognition. This category of objectivity is different in accordance with the different kinds of practical, as they all involve different kinds of caseal conditions for their production. It is also different according as the cognition refers to the past, pro-

different considers are carried to the present of the part, present or the future. One can remarker a past exert or thing and imagine a future event or thing, the category of objectivity (Vigenti) is such that in the present message

of past, even or thing, it may abide in that event or cling, which is no longer existent, or it may abide in that event or cling, which is no longer existent, or it may abide in a future event or thing which has not yet come into being. No other entities which are separated in time can have the relation of the contrainer and the contained excepting that of the ob-

the container and the contained excepting that of the obited and its objectivity (Velyovit). In all ower of informace and memory the object may be past but its objectivity which is revealed in the present cognition is subvisitent in that part object. Some say that there are as many categories of

past object. Some say that there are as many caregories of objectivity as there are objects of knowledge; others hold that so long as the objects are of similar nature their numerical difference would not constitute a ground for admittage

different extension of objectivity.

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So far for the objectivity and the object. But there is also a specific relation between the objectivity (Vijayatá)

and the cognition ((tilesa) viz., that of the determiner (north-Aske) and the determined (niraphts); for it is the nature of an objectivity that determines the specific nature and characteristic of the cognition. But this relation is a reversible relation and one can also say that it is the cognition that is the determiner and the objectivity, the determined and they two are mutually dependant on each other for their subsistence and nature and each leads to the other. One can thus define a cognition through its objectivity and the objectivity through the corresponding cognition. The specific defining characteristic of objectivity is technically called specchedolog as it limits and defines the specific nature of the objectivity, but this specific characteristic (assectedisha) may have a further defining characteristic and in that case the second defining characteristic is called essectiedahatásurebedaka.

When there is a cognition "the hill is fiery (turneto sudminsiu)", the cognition of the hill has an objectivity (essayet4) associated with it, defined by the characteristic of the class-concept "hill-nest", and the cognition of the fire has an objectivity defined by the class concept "fire-ness". There is here no further defining characteristic (assectolaba) of hill-new or fireness. The defining characteristic may be either a quality (dharms) or a relation (sambondbs). In the former case the defining characteristic may have a further limiting condition of some sort (Kiñcilsembosable-succhious) where as the latter being of the nature of relations cannot have any further limiting condition of any kind (Kitheit-sauduidhanasachinna), for if relations are admitted to have further relations that would involve an infinite regresses. Thus in the cognition "this book", the "this" refers to an object before the perceiver and

both the "this" and the "book" are objects of cognition. Though the two are identical, yet they jointly qualify the sature of the cognition, for if we take the "this" to be the object of cognition than the "book" is to be admitted to be monisted with the "this" in a relation of identity. The cognitismal objectivity of the book is thus defined by a relation of identity with the "this." "Educativy Being a relation, it cannot have any further defining characteristical ordation. In the cognition "this book," the corribinal ob-

cations. In the cognition "filis book", the cognitional objectivity of the book is defined only by the relation of shattey with the "this" and this relation of relatity, being a relation, causor have any further defining elementeristic, and this explains the view nated above that relations are no further limited by other defining characteristics. Again viewed from a numerist different point of view, one new arrive as

the same kind of result. Thus the object/riny of the book in the cognition of a book is "bookman" and this "bookman" again is in the book in a relation of inseparable inherence (essensietys). Viewed in this way the "bookmes" has for not defining characteristic the assweriety relation, but this relating characteristic, being a relation, caused here way further than the contraction, the contraction of the contr

relation of inseparable inherence (www.rajar). The objecrivity of the book is that the doterminant (widpoke) of the relation of identity further unexceptible of with any objecrelation and of "bookness" in a relation of Sawwedya. In other words, the "bookness" and "the rathing of identity have in them the determinations (air@ilstaria) of the objectivity

in them the determinedness (air@histva) of the objectivity of the book in a cognition of the book. Now it is well-known that the word "book" is equivalent to the coprunius "posenur of bookness" or "the locus

Into to the expension "postemor of bookinest" or "the beau of bookinest". So the expension "the table which has a book on it" is equivalent to the expensions "the table which has the possessor of bookiness on it". But in the latter expression though the possessor of bookiness may be smeciated with the table in a relation of contact (issuppose), the notion of book-

NEW SCHOOL OF MINGAL LOGIC ness which is a constituent in the above cognition can only be determined by a further reference to another character-istic of it, such as the quality of bookness or bookness-ness, for an object of cognition must have a characteristic through which it is known; and when "bookness" as a constituent of the complex cognition "the table which has the possessor of bookness on it) is an object of cognition, it must be admitted to have a further defining characteristic, the quality of bookness or the bookness-ness. The table has a complex defining characteristic "contactual association with the possexon of backness. Here the first-grade relation of the possessor of bookness with the table is a relation of contact. the second grade relation is that between the bookness and its prosessor or locus, the book-i.e., the relation of inseparable inherence (somewive); none of these relations requires, further defining characteristic. But this complex cognition cannot start with the cognition of bookness; the bookness, it may be remembered, is a defining characteristic of its possesser, the book. In the cognition of the book, the book was known by its defining characteristic, the bookness; but when the bookness is the primary object of cognition, it must be admitted to have a further defining characteristic—bookness or the quality determining the nature of bookness. Here the objectivity, (vieraté) or the book, (pretiuse) has for its defining characteristic (assembedels) the bookness and this bookness has a further defining characteristic (Anativopitátyaccholabátyaccholabá) the brokness and from this point of view the book may be said to be defined by two grades of averchedulas or defining characteristics. The quality of defining characteristic (avecchelekata) is not however the only point of view from which the objectivity, (vijayeld) can be looked at. There are at least five other ways from which the notion of objectivity can be discerned, such as viirysstė, įrakāretā, vidbeyetā, suldeyesyetā and Abermits. Take, for instance, the cognition of "man with a stick." The objectivity of this cognition has for its constituents man-ness, man, stickness, stick and the contractual

relation of the stick and the man. Through they are all within the stope of the objectivity (edge,wis) of the cognition, they are not so in the self-same relation. Thus the sonion, "man" (which is quintraless to that which is prosoned of man-noso) is experiend as subject (witipys) in the cognition, while the socials "mixed" (equivalent row what is posteroid of miximum) is experiend as a professor (witipys) in the cognition, while the social mixed" (equivalent row of the importance of such as a proposed of mixed mixed to the cognition, while the social mixed continues to a support of the cognition of the cogniti

and stakens is expressed as the defining characteristic time and stakens is expressed as the defining characteristic of the mode or the proficians and the construct of lister to the new force of the contract of listerior construction is expressed mently as a relation. That the different constructions of objectively were expressed in different motions of requisions in order words, then different motions of objectively were different product in earliest laws different product in the construction of the different product in the construction of "mode" which cannot in the construction of "mode" which cannot be called preduction.

"the book" is the subject (whippa) and the notion of therease which may be regarded as a determining mode (problewis), cannot be regarded as being many some predictive; for the predictive for the (whitepwis) is in the book. This case would be reversed in the preparation "their place" to cocquide by a book", for in their supersion the term "the place" in both he subject (widers) and the majorite of affirmation (address) to the subject (widers) and the majorite of affirmation (address) to their their production (address) to their their possible of the subject of affirmation (address) to the subject of affirmation (address) to the subject (widers) and the subject of affirmation (address) to the subject to

(problem2) and the precisionive character (cold-pay2) may entit in the same inferral colors, but two concepts are different. The concepts of the character as an object of inferent. The concepts of the character as an object of inferent colors and out of the colors and of "outperform" are also different, and divough in certain cases they may be found to exist the particular colors of the colo

on apartumy (arturnar), as contract by the canastract of principles of the corresponding ordation of bring limited by the contactual character, has in it the character of being the object of affernation (adultopist). Here though the book is the subject (vitrye) year it is not the object of affernation (adultopist). Yillopyab has been been translated as "subject"; dibernessi?

may be translated so the possessingness of a quality or charac-teristic; and since in any idea the subject is also often the nonsame of the qualifying characteristics it may sometimes be mistaken)y held that the subject character (atleyyets) and the discressiff character are one and the same. But this is not so: though these two are often found to co-exist soocther in the same entity, they are not identically the same concore for they do not abrove mean the same thing. Thus in the idea "the hill is fiery", the hill appears both as silerya and so observers, but in the idea "the fire is in the hill", the fire is the subject (piftree), but the hill is the dharmin, for the obease "in the hill" is a predicate to the "five", but it is the hill which in the objective world contains the fire as qualifying itself. Dharmita is the real possession of a character in the objective world, where as silernata refers to a subject (in rhought) of which something is predicated. Again in the idea "this book", the term "this" (referring to something before) is the object of affirmation and "book" represents the way in which it is affirmed (wdfleys), but yet the "this" is not a diarrosis which possesses the "book" as a quality or a cha-

ractor. Thus an object of affirmation (unlikiye) is not necessarily a possesse of character or quality.

The elements that form the object of an ownerous "may either refer to the separate elements such as "the tubular place", "the bookiness", "the tubular place", "the bookiness", "the contactual relation." (surveyops) or those may appear consideral in a particular form and may become the object of

awareness in thes combined form as in the idea "the table having the book on it." In the second case the awareness is qualified principally by the subjective character as limited by the concept of tabular placement (delated succeivations) as determined (whipfute) by the mode (prakfarma) with the double defining characteristic of the concept of bookens (in the awarening relation and the contractual relation

(san seganatakas/dhiveo/show). Here the tabular places is non illerally the object of experition but as modified as the subject of the defining characteristic of bookness. The place (where the book is) is limited family by the defining characteristic of bookness. The place (where the book is) is lower family the defining characteristic of bookness. The place in the fine was found of objectivity (relegated); one is the primary subsection of the place of the

the mode (predicted) is limited by the concept of becomes and the contextual relation to exher objectivity is that which is represented by the mode (initial by the emerge) of plateness at it and unequalified by other relations. According to Goldschurz Bhartschrity, the laters is to be tograded as being limited by the foreme. Bet according to ligability translatishilars, altern in a difference between those the back list are otherwise removes at limited. by the back list are otherwise them.

ness" and secondly, as limited by the other relations as involved in the complex objectivity of the idea as understood from the phrase "book on the sable".

If we impaire into the nature of the objectivity contained in the phrase, "the plaze with a book", we notice the

tained in the plazes, "the plaze with a book", we notice the following different objectivities:—"limitly, the absentivity reniding in "bookness", otherwise called the defining characteristic of the mode (dynkind-freezefeeled), secondly, the retion of inseparable inherence (assential) which is regarded as of the nature of the associative (absential) which is characteristic (avecefeeleds) of the objectivity on the deficitative think (avecefeeleds) of the objectivity on the defi-

NEW SCHOOL OF BENGAL LOGIC 467
ning characteristic of the mode (prakirativacclordakut- vikhya-viayuta); thirdly, the universal of the relation of inseparable inherence (sumaviyab) which is to be regarded as the defining characteristic of the mode of objectivity; But fourthly, here is a further objectivity in that relation of inseparable inherence which stands as the objectivity of the substantial character underlying the former. Fifthly, there is the objectivity as the book. Again sixthly, there is a further objectivity which is of the nature of the substance of the objectivity as the defining characteristic of the mode (prakirativacchedakutwikhya-viayuta) as defined by the sumavija 'etalout ounderlying the universal of bookness and undefined by any other relation. There is a further objectivity underlying the contactual relation and there is a fur- ther objectivity in the universal of the contactual relation which is the subject characteristic (vileyyuta) objectivity as as the defining characteristic of the specific associative sare the defining characteristic of the specific associative which is of the pattern of the defining characteristic.
S. N. Dasgupta



परुषार्थविवेकः

श्रीविद्यनाचे। विजयतास

यः यसः सम्बन्धः प्रकोशः ।

रक्तिमार मानमेशन एव

पारवमायपीवगणात सहस् ॥ तस्य सप्ततितमे सन्द्र वर्षे

हरशास्त्रमधानापर्ये ।

प्रस्त पर प्रकारिकें विभिन्निका सम्बद्धांकाः ।

प्रेयाबद्धिः प्रस्तार्थेतयः निर्धातमां भग्यांचेश्वामांभावाः **भग्नांत्र**निरम

पत्र परम: प्रकार्य इति धारोतिकाचान्येत्रवरायां प्रक्षा: विकास: । असः च

निव्योक्तकेक्तवराक्षक्रकानिक्यांक्तव मेरक्तवराक्षांक आवश्चिकाःस

निविक्तप्रकार्या नारित बस्थापि सामीनिकाम विवासिति समितिकोच मेएक-

राज्यस्टरमधितां सर्वोत्राचेत्र रोपालदास इति तात्र विक्रियतः वक्तरसम्बर्धारकते

न्यार्थकोर्गन्यादिनिर्देशिनिना नेग्यस्थाना सालस्थानकोरम्बरसम् सल्पदेशस सांक प्रकल पारन्यानुस्य इति निःसङ्कोपनुष्येगको । विकासकारिनी

बैद्धानां स्त्रे तत्र विद्वाराया विकाससम्बदेशसमानाः सनुरूपे स्वीकृतेत्रपि व्यवस्त्रवातुन्।विर्वेष सम्भवतीतः सुनिरिकामेशस्ति । निरमक्षमात्रातः

बारो बेच्च इति बाहिनां क्षेत्रश्चिलमीबालकानां राज्ञान्ते।इति न प्रमाणकानीबन्धा-रेड्डएमहर्ते, तबाहे वन्यते पुसार तलावान्यसम् वा निनानंडम्परेश्य । बाले विश्वेन्त्रिकारोहाराज्ञकार विशवस्त्रका सम्बेरेन विशेष्टिकानुजूषमानाच प्रकार

विकास प्रमाणानायः। द्वितीये रामाचारमाम्य विदिशक्तमेराणासे आक ब्रिटेयतन्त्रले वा, जरवयाचि जन्यभावतेन व्यंसारविधेनियकपरित्तावादेऽ-

no no memoraridores: 840 वानद्ववसाय एव पर्व्यक्तमोति नन्तर्ग प्रमाचीकरारचीः वेचानद्विक्रोचयोक्तेत्र । बाद समिद्यानग्यस्त्राचनातिमे मेरचे स्थानमानन्तरने विवेतिनां प्रतृतिः सम्बद्धानिकारमध्यः प्रमाण-क्षेत्रीयसम्बद्धारमध्यः तथाति सण्यितानकः क्करप्रेक्षेक्षेत्राद्वितीयं अद्वैत्र चनात्त्वित्वेदनीयांक्ष्यता संसारीत्र प्रविनाति मा क्रिलाविद्या श्रृष्टिसाकानकरेश अन्यकावार्गनेमासकानेपरगव्य वस्मश्रीनवातात्रवरूपालवाधावनिविध्वाधानान्यासपाटवानिवस्त्रात्मारहोत् । प्रतिकारेनामनिक्यं विभागनवैदि तेन प विकासिकामणि स्वित्रहारकारमध्ये अधिव सेएक श्रीत स्वतिवासोकेति । शर्वतन्त्रविका नानुगरूको । जबाहि स्वाधनः शुक्तस्यकेनास्ति स्मानाः क्यातः कर्तं सुर्वति चार्क्यनीनं प्रत्यतं कारमनः सुर्वाप्रकरक्षेत्रावगारते न सुवास्थ्यतान्, ह्यामारं स्थानिति तु न कस्थान्धां कालाः कदानिवद्दश्चनस्थानान् त प्रत्यकेशासनः समाज्ञत्वापाः विद्विप्रेक्षित्रवाति । भाष्यस्यतः सम्बद्धानामाः बहुबाइरायायस्यरः साथावीतेरकुपास्तात् । न भागा समस्यः परमत्रेमा स्परमादिकनुमानं तस्य सुरक्षरकावां प्रमाणांसति साम्पतं, दुन्दराज्येते व्यक्ति चारात् द्वासे विश्वीतरावाद्रेपमानां तुसुवरां तत् राज्ये वरवारेमास्वयूक्तस सुर्वाचिकासम्ब । नतु निरम्पासामानामोति सरियामारकोन निरमति तथा चान्याची 'विश्वासमानम् अधेर्त' चेत्रीत-बनेतरमं, यो। मैस अतिराज्यनः स्वास्त्रकारमान्द्रिकात्त्वा वाचवित्रमोत्रे विदेविधर्वत्रस्थात्व समुख्यस्यमान-खात् । त**चा**ति "त हुनै लगुरीस्त्य सरः क्रियांत्रकोरचादिरस्ति चातुरीरं वाच सन्त न विवारियो स्ट्राण इति स्रोतः साहरोपस्य तुसस्य तुस्तरः स्रोतस्थातिहरूर्वास्ट्राली बेप्परमाणां इत्सरोप त्यास्थापं भागतं गराष्ट्रमेष प्रांत्यापर्यतः । नपेद्रस्था-ब्रहिक्को समारीरसंति प्रस्माए इहानिहरिक्यमंत्रपेतारानिते सुबद्धको एव प्रहेते, वर्षातेष सांसारिकवेश सुरुद्दात्रतेश केप्यन्यानावाहर्ति पविधानकर्ता इबैक्तिने में क्षरशानां प्रकाशकानमात्र मृहस्माननं प्रतिवेकांति नान्यं हत्यान्याके विकासमानम् स्टिमादि भूतिकानं संगारहःस्वरितासम्बद्धेः परितासन द्वास्थानवस्तायां एव पर्णवस्थाति वस्तं शक्यान्यात् । अस्यां अक्षायानन

पद्रशंचन्द्र वरि निवर्ष शुरूपात्रमाः मार्क्यमति तिर्वतिने तर्ह विद्यानांतर्कति व्यवस्य निवर्मारे आस्त्राच्या भारतीमात्रायाति । तथा च मुश्यस्थानस्वर्धाः विद्याला संभारतालाम्बर्धाः निवरमात्रासम्बर्धः अस्त्रोतः स्वयन्त्र अस्त्रोतस्वर्

पुरुषाविभिन्छ ४-	s?
कताभ्या तुवादुःसाभ्यां संधारियः नित्यपुरोशक्तमस्य साहपर्यक्षमार्थामा	सं
मदेलु, न पैशदिकाते केनापि नेएकादिना चाचार्यस्य इति ।	
श्ववपोर्श्व शीवरावाणी:	
सुखन्त्रानग्वास्य क्षत्रं वेदेन्द्रशायनि ।	
निर्म प्रकल्पशक्तिले नेत्रवीरस्थाने भवेत् ॥	
क्षत्र वेदान्तित इत्रं प्रत्यविष्यन्ते यहत्तं हासस्य तत्वत्यविति जतत् प्रमान	3-
सदम् विकानमानन्यं अक्षेति भूत्वा तस्य निरमताकारसम्बद्धः न प सुर्वा से सूच	ıη
कुतं में किञ्चामिति राज्येतेचातुन्तेः सुसस्यानिकायाः सुपतिष्ठितस्य	
नकियं निवनुवरीरे इति वारचम् तवाधिकरेतप्रिकानुन्तेः सुरामिण्यक्ष	¥-
पुरविद्योपश्रीतालः करन्यरियामविषयकत्वान् । जानाकिञ्चलक्षमानसङ्	
प्रदेशनक्ष्रोहरूपम् शुक्तक्रिक्यान्तरूकमोत्रहरूनेः ग्रुव्ययक्ष्यक्ष्रीयस्थान्तर्वस्थ	èq
सक्तक्षेत्रिकारकाहरायरको धान्यका श्रीवीरद्वतुक्तविकायास सा	œ.
वेगाच । अवायमाशयः चिदानन्दरूक्षेत्रयासनः संसारदशायं जान	÷
ल्बरूप्यविक्या व्यक्तिपरेऽते। न अहानी शोबानां सहस्त्वति सुखं प्रकारते । त	
तम् प्रकारते यद्य पाक् सक्तितपुरविषेतेचेत् चेत्रासुद्भूवकाप्रसाहकृतेन इप्तकि	14-
संचेयननिरोधनः करग्रारियागविरोधः सनुरति, तर्यमाजुबनदि स माल	я:
मुसस्वरूपणव्यविद्यापरज्ञासारयात्रे, व्यवसूते च तस्थित् स्पुरति सञ्ज वि	φ.
त्यसं नित्यसुस्तं तस्य च पुरुषविशेषज्ञनितररितायस्य वितये पुनरविद्या त	ķ)
धुरोति इति स्थितमपि सुन्तं वदानीमाहत्त्रया न प्रकारते, व्यवहरति च संस	ਹ
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वामनियास्यलमुप्यादनीयमित्रपर्यापे पत्तो । व विचारसहः लीपनियाः	
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हुद्धा चित्रविद्याचिरित्या वा व्याचे हुद्धावन्त्राचनः द्वितीने तु व्यानदान्त्राकः विदेशि दुष्यांस्त्ररक्षामात्रयः। वरि पुनरेग्द्रेपरितिर्दार्थना सविद्याननस्वरूपे

त्रवादानविद्यात गुरूनार्याकः वत्रविद्यात सर्ववेद्यविद्यात द्वित्रकारोत सेवाञ्चलवास्त्रकारिका । तुर्वात्रकोत्तरकोत्तरे सावास्त्रीकारो तुरोबिंद्रपालस्वीतरहारूकारेद्रारीसः। विज्ञानियानेन तुन्धः बारेपत इत्यपि न सापुः, श्वविद्या प्रतिकाल प्रकृतिन विद्वारमञ्जूष्यतः । क्योर्जनवाद्यतियोः स्वर्टे ध्यवर र्गार चेता व विकास विकास विवास सामने तथा अन्यापि विकास स्वीध-विवास

प्रकार नगरीनाविभिक्तवात स्वार्यकारमध्ये प्रकार नगरको। सामा बार्डिकार्व तार्वाणवर्ताचेत्रकारह्वकात वचा तथा. इत्यात्र प्राचीक्षणवर्त स्थाते स्वतातिक संस्ते कार्याप रक्तियाँ । स्वतानेशारी संस्तारकात्वः स्था हिमोदिर व्यक्तिकारि कर्व अवस्ता ै। न न विद्याना चतुरुवात्र वेऽवेद पूर्व बुक्त इति वारण्यं शुक्रवान्यदेवसञ्जीतां या नेतिस्थान सा अक्षतिया सम्मास बनवारि महिरक्रों हि प्रत्यसम्य गरभक्त्रिकोक्त्यत्वात् गुक्तन्त्रसम्बद्धानाम् । तस्त्रक Surfesorer analogouses a query countrie wearing प्यालवेदः सुक्ताबनुसरहोत्र एवेति । क्या: क्रीठ्यतिन: सर्व्याचार तक्यो सविकासम्बद्ध: सन्दर्शति न वर्तात्वारमार्थं चतः सर्व्यक्षयं नाम दिवा सम्बन्धीः स्थलकाः प्रमाणनी सा

त्य स्वरूपस्थाय गीर् अस्यः सम्बेशनियन्ते तत् नाग्रहस्य महस्ये गनियाः सम्बोधारोजनेपर्वातरितं प्रार्थकानोपराच्योत्य सार्वायसम्बात्रस्याति वर्ततः। प्रथा प्रमाणसः तर सर्व्यक्ताऽस्त्रवेशा तदि प्रमाणसम्ब प्रमाणप्रवेशसम्ब न्त्रसः च अनिवर्गाच्याताकविद्यासम्बद्धानामान्त्रदेशास्त्रकोः सार्वक्रकोकाः विद्यामान्त्रिकोतः न तां प्रतिक्षित्रकीयनगरसम्बद्धसम्बद्धस्य स्तरत्, सिन्देः निस्त्रसम्बद्धाः वये: तम:स्थारमेतीय प्रविधानत्त्रको: सम्बन्ध: कर्ष सम्बन्धकित इति della femeraname i sunt efer upunamanaferra musi sun-वकाराध्यक्त के।औ: स्वान् स कि शकाताबाव: ! व्यवका वकारायन्त्रम् शक्तिः बर्ज विजयि ? प्रावेश्वरपञ्च सम्मानी श्रामाश्चारिक प्रकार प्रतिवास सम्मा-विकास सामान्य विकास । विकास सामान्य विकास । विकास सामान्य विकास सर्व न अवति इति सहस्य विशित्तास प्रणातन विश्व बस्त्र प्रणातम् नामाना विश्व है। वादिविक्येक्ट्रीयकात शोकालका तेत सह विराधकात्रकात । व वैक्क्रिकेट

२० २० असम्बन्धायक्ष्मित्रकः 849 व्यक्तिया व्यक्तिताराष्ट्रकाचा व्यवस्थानांनिएवायानांकीयायरेषास्क्री-ब्द्रामिक्कारेल श्रृपण्डिन्देन वा कियक्सरीय पृतिसीवारपारेष तमित्रुस्युवपनेः । सर्व्यक्रमा सर्विषयाध्यासम्बद्धसम्बद्धः नवर्षः वनगरिवासन्तनः र्हात तु नैव राष्ट्रनोध मामलं न जागामि स्वतुक्तमधेमरं न शागामीति म भवना-समानेऽपि विषयेः(विष्यासन्तरुक्तः सर्व्यानुक्वसिद्धातान् । तसाग रुक्तवानिषा-लवानवरो विकासिक्य गुरुशियवानवर्योश्वरूपकार तेथाएक इति या प्राथमिति वृष्णं वर्ष्यवैदिनां भूपस्तानो विद्योरणोः प्रांगत सदावसाणांका नापरशापा-वरि है: सन्बन्धवारायां सरवान्त्रात्वातं निवसायं उनविधारवेनाविधायां तेक सम्बद्धति प्राधिक्षति एउक्का क्षी त्यापना सवनाः । ध्वविद्यानिष्कितस्य गुरो: स्क्षीरमानेन विद्यापन्तं नेपरमात इति वैश्लोपन-क्षां जनपानिविरदेऽनि स्वक्षान् विद्यापण्या स्वकाननेनान्त्रविविरदान् । व्यक्षेत्र विषयाचित्राचीत्राको गरोः विषयासम्बद्धि सर्वारामधित्रामधित्रामधित्रामान परमार्थेश स्थान वर्णन (विभागसम्बद्धाराज्येत्वर्गायोग सम्बद्धा सम्बद्धाराज्येत्वर्गाम् क्षि परिनिद्धां केन प्रमाणकोषोऽक्या निर्वितेषं नक्षः। तत्र नातः परिनिद्धानस्थाः विदायनिकालांदेवपरमार्थिको प्रतिविद्यान दिलीचे त कार्ये श्रोमित्रेनादैविद्या-क्ष्मरं वदावन परिवृत्यतः भक्षनः । विरक्तसक्तकोद्योक्कारं चिन्याकोच स्वाधि-बार्थारकरितवार द्वीराणवात् परपर् संबर्धत व्यवस्थितकारामीयोज गरेब जिलिंगेच तथ नवरिति वा विकार प्रति या चाबितकाने स चेताबात तक चरवा-र्यतः परिच्यानं भवति इति । गरेचं निरम्भसम्बर्धेदस्य परमार्थेतः सदानन्दान्त्रप्रस्य स्थवं व्यवस्थानसम्बर्ध मक्कोप्रीयाणिहरपुरवर्षको स्वरूप्येयस्थर्म इति सिद्धी एवस्मुख्य व्यापनीय सराज्यातास्मानामा तर्थं सम्बद्धतेत निर्मातासमुख्याचितं विदेशसा प्रमुक्ति रिल्डीतवादिनां सिद्धान्तः । कामहर्याचन्यभेदाभेदवादिन दक्षानितः । काम सारान्त्रव प्रधास्त्रका किञ्चा वर्धांत सङ्क्षेत्रकावस्य सविदान-इत्रक्षात्रक स्वापवर्गस्य ग्रेज्यातं प्रशृतिवाचरातं तेष सम्बन्धति । सुस्ये अविकासी इतिवत् हुम्बद् व्यक्त्यांम इति प्रशेषे: प्रमुचि पति ऋडेहुत्वात् । स्वाममूचिकास स्वामतः

समित्रमान एवं जनाः मुख्याच्ये प्रवर्णने न सञ्ज बाह्यनः सुख्या क्रमाचेष्ठ-मुख्यम्बन्य एवं स्वर्थनेष्ठः सेचे चार्डिशस्त्रमा शेष्ट्रातीस्वराणमान्त्रदेन श्रीक् सम्बद्धनेत्रपुरु सोध्यनम् राज्यसम्बद्धन् न चार्डासीकां स्वासन्ति प्रपृत- क्षेत्रं राज्या । पातः निरक्षिश्वसूचानैन्दर्गनापुरश्रीवरुपानेवरं निरम्परियौरि-सङ्का अक्रिनेपानपर्ने इत्यवस्थातात्वेका । का वर्षक श्रीवद्याक्षीत्रक बाई सम्बोध प्रश्ने शनः सर्व्य वपनी । इतिमन्त्रा भवनो मां कुछ भाषनश्चितः । संविता सङ्ख्याचा बोवकनः कारण्यः। क्षक्रकार्य माँ विका तुष्क्रीत च रमन्ति च ॥ तेशं सन्त्रवस्थानं मान्तां प्रीतिप्रजेषम् । रवाचि प्रक्रियेशां में देन बाह्यस्थानित है ॥ इति रांबर्शिकारकेर्राविकाचा अंध्यापी प्रीतिकाचना अन्तेः साक्त्र कैरानेन पविचारवद्वितीक्षेत्रवेशतयसम्बद्धार्थः श्रीमात्रोक्षेत्रवर्तिः विशिवन्त्रवेशीक first "my signatifications are first friends and विकासकार्याः संस्तानुपत्रसीयाग्यसारसञ्जेतसम्बद्धाः शिव्य-क्लबिश्रसमध्यामाविष्ठविद्वद्वसम्बानवरजोग्लाधारसमेहर्ष्यमपुरे श्रीबनवर्गि क्त्रमारि विशासनाराष्ट्रवेशीवांवितः स्वरतात यस सञ्जासानी विश्वास्तरे-रनक्ष्यदेखः वाल्यकांन्वरमस्त्रामा हुमारिनी चार्युत्तिविरोगस्वरूपा क्ष्यक्रापुः कृत्यामकत्रपुरत्वस्यापिमयशास्त्रिरेपासरा शास्त्रसम्प्रेश्वरियोग क्षा चंत्रकृतोऽनि वरतेन स्वेते स्वोतं सरावन्तं स्ववहत्रामध्यस्यसङ्गे कार्यकारसम्ब बाज्यकृत्वादेश्वरतिकयः सर्वेतुरीकीमाणनसम्ब वार्ताहरूरोगपुरुवार्यसम्बन्धानमञ्जनकारमञ्जनमञ्जूषा सामान्त्री इरवीचाध्यारस्य माध्यर्गार्गात्रसमुग्धेप्रमाना विदानते । इति । कार्य एवं सन्तारकुरायरमान रक्ष्याचा सन्तेः सक्ष्यपुरुवार्थेयरेगात विवेषया क्वांत्रेस्य श्रीमद्भिणनन्त्राचीयावार्थेरावर्थेरावर्थः या अक्रकरवर्श रसाय रसाचितुं श्रीः क्योगी व क वा पैत्रं परमार्थवस्तुविषयोज्येचा च वैपरिपर्ता । ते द्वे आध्वसम्बद्ध विश्वमतिको निर्मोहत्वको बनन् भागत तेष तु सरक्षानिकायनस्वद्वभीवतुत्र्यं प्रसाप् अस्ति। प्रद क्ष प्रेमालको बहिनोपोऽपको स का साम्बताना प्रत्यः पुरुषके:-तथारि श्रीसङ्क्षानवरे—'पत्रा वर्शनियानसञ्चारेश सवति इति । बेउसी

यः यः प्रशासनाथनकंत्रपतः आर्थात काशीवाति अञ्चलकेतिसकोऽनितायने परमामानि गासरेवेऽनान्य-विक्रितकोहरोप्पारको नामानीतीर्वाक्षणार्थकरूपन्यारेष । यस हि DOTTO CHARLETO: P प्राप्त च प्रमाणकारका जीवनकाशिकार्थीकं स्थानकां काम "काव बर्जस्य विद्यानं सम्मृतिकारकारणसीतुम्रानं शासुबनीयः परचर्णस्य स्वति । सम्बद्धकान्य स्वकारकार द्वितीयेन येऽमासिव । चालनिमयमानयं रामादि स्ट्रारिते । स दि भारतुकार्यमेव अवश्ते नतु प्रथक् स्वतुकार्यम् । वधादि क्षाका स्वार्थनेतः । पानिकते सक्ताहे। स्वाहरण पाणामनेत्ररे । पार्वन-सको शिवयनमन्त्रदार्थं नददिने सदैव अकारामाने इत्यक्ते । ऋतन्त्रतिमित्ती मोजावपांचरहितो के मिक्केशः च पत्र सवसं करूपं करू सः । उत्तर-बर्वश्रदस्य प्रतृति परवति नामागरीमां निवित्तं वेशविष्यार्थान्यसम्बद्धः स्त्र्यनं करकार्तनं कोदनवित्तिकारत् नद्द्यरिक्तोज्ञासपर्वरं तथका द्रावर्तः (" तथा च निर्विधितः विश्वतक्षयो मक्तियेच एव क्रयसर्गस्यसम् वरस-प्रकार होते सन्वनो नेपन्यासस्वरूपियोग प्रति सिरास । पत वर्षाचं केन परवर्षिया श्रीवटनावर्षाते---भेगाति मक्तिमालय हे विभो क्रिक्सिंग से बेस्क्सेफ्क्स्केर तेपासनीक्षेत्रात एक विराजने नान्यवया स्टूजतयावयकीमान् ॥ इति क्षांत मोतकेन विद्योगाय प्राप्त शास्त्रेय वेषायामाना, क्रांत्रांताव पर्र नियमेन वर्षेत एवंदि विस्तरसमितिस्य । चेक्क्षेत्रक्रिया विकासक्रिक समञ्ज्ञानामानाद्वित्रहरूवत्त्रः । भारत रुखे ए पर पर रह कारक्षेत्राहरस्मद्रस्थः ॥ इति। रभमाविषयानं भक्तिः विराहस्य द्येष्ट्रोचारमनुद्रितासके अवश्युक्तानस्याननः र्षपार्यनेष्ट्रचौ स्थायममुख्योदन् ।

. करनाः जेकस्यवास्य कार्यानस्यास्य असेः स्थारं सीवदाः नेत्रवासियरगैर्वविरसान्त्रसिन्धवित्रवासिक्य क्षेत्राची प्रमुख मेरफ्यक्राफ्रम्स्टर्स्टब्स् । साम्बाकन्तिरेत्रामा जीवनारक्षिती च सा ॥" सब कोराराम्बेन पारं तहसीतां व्यथिका चेति वर्ध एतस्तवने । सर्थ प दिनिर्भ संचारण पाराने चेति । नादसारावद्वरातं संवेर्वेश-स्टेस्ट्रामानां "स्थानिः गुलविकार्षिः परेतरेवर्षिः समस्यत् । ent ufere afracelatic mass." s वरम्बरसम्बद्धि सबीव सरीवे "पनामध्यपम्हानुकानंताद कारकार वच्छानशरी क्षेत्रः। लाकेकी पद: सबनाए करते काः एको मण्डल कांगल⁰ ॥ च्याः वक्तपञ्चकावनामधेयस्यसम्बद्धाः स्थातः स्ववि का श्वनविकारिकाविति तथान इस्तीनात्मक प्रत्यकर्मक अन्तरेशाहरकारिति प्रणासकोः प्राच्यकारेशानं विश्वं क्यति, तथा प सर्वेषावेष मंत्रशासामन्त्रपानां च वथायित श्रीवद्भागामाश्रीराष्ट्रसे क्रूने श्राक्षकार्याः निवर्को वर्धावित होतान्तरने च मध्यमोन्ध्रप्रयाणीन्यरोत्री विश्वदि प्रति साकार्यस्थान्तः सीम्या समस्या वेदावारेमानुवेर्यदेशसम् सार्वका और एवं सिहीरिंशाहुमहोकरवीयरपेरि प्राप्यसिक्तांत्र । wa silent sterfizofeditoria your support order aded surfaceses: I ं रुप्त श्रीष्टाविधानेन दिलाने शापने नृष्टाम् ॥ sound e simmerirenberê: sori Gescheftefe : बीकाराओं प्राप्त प्रतासकारी के स्थाने नैकान्यपति रचनो वर्गवासम्बद्धिः ।

स्टब्स्वीयं वद इट्स वद्यांगास्त्रीयंत्रम् ॥

२० २० प्रमास्त्रकोशकाः अर्थन्यस्टरमधं यथा भागवते का भारतञ्ज्ञातकताराधितासनका क्ष्म्योशयं परित्रपुरुषपर्यतः सन्तः । वद्यप्र रिक्रमतको प्रश्नो निरुद्ध-स्रोतोगातासमस्य भन्न जास्त्रेश्य । तथा चर्चेर्धाः कृतानुषायांच्यांश्वीरशिक्षक्तुत्रया । कविकां निर्वेदनाह शक्तकालेच प्रकृति ॥ तक अनरको साम शुकानि प्रीकानं सम्बोजगतामञ्जूताताः । ख्युत्रसाः सुसमित्राग्रेत्वाच्यातानि मशीर्थानः ॥ इस्वचवितुष्ठीकानुसारेश सन्बंतगर्दाश्चनकरवा सुस्तरलं नेति निशेषण । क्रम स्वोध प्रश्ने वेतार्विको हरिक्षेत्र वर्षिकति जाल्यांत्र : reader overseen orders noter soft in ्यगस्तरप्रकृतं स्था भागाको प्राथमित मविसंग्यक्तिकान्त्र - सर्विनेदीकत समाधितः सुराः । हरकारकार करने सहद्वारत मनेरपेनाञ्चति प्रापतो प्रति:।। समावस्त्रं वथा तत्र्ये सिद्धवः वस्मारक्ष्यां श्रीक्रमेतितव शाक्षाते । निवक्क परमानन्तं महेद वोदिनदर्शासाः ।। मोधनकाषस्त्र यथा नरस्पत्रसङ् eftelemotou: eref enuféleze: : बुक्तवरचाद्वभूतासम्बारवेदिकावरपुरुताः ।

सदर्जभावं कथा भागवतं राजन पविगेंदरसं भवतां ववनां रीवं प्रियः कलपतिः कः च चिक्ररो यः । वस्त्रेवमञ्जभवतां भगवान प्रक्रन्यो मुखि इदाति करिँचिक्रम शक्तियोगम् ॥ सान्द्रानम्दविशेषात्मता नथा हरिभक्तिस्थोद्ये त्वतसाधातकरणाद्वादविशदाविवस्तितस्य से । समानि गोप्पनावन्ते भदास्वपि सगदगरो ॥ श्रीकृष्णाक्ष्यंकल्यं यथा श्रीमङ्गागयने म साधवति मां योगो न सांस्थ भर्मा उदय । न स्वाध्यायसायसायाची वया भक्तिमँगोरिजेंता ॥ सारमे स्कन्धे च बारबोस्टी---युवं वृत्तोके बत भूरि भागा शोकं पुनानामुनयोऽभियन्ति । येषां ग्रहानावसतीतिसाचाद गुद्धं परं जब्र सनुष्यतिक्रम् ॥ इति । सेवं वयोकस्था भगवत्रप्रेमकायसा महिनेत्र सक्तपुरुपार्थशियोमसिः परमञ्जूरभार्य इति । तद्वालये सल्बेरेच विवेषिनिः प्रयत्नो विवेष इति सविनयमादेवपति ॥



HE SPIRIT OF INDIAN PHILOSOPHY

The soul of a people finds its highest expression in their philosophy. It represents the true spirit of an age, as nothing the does. Art and Literature also do the same. But in Philosophy lies the best and mobilest expression. So if you would seek to know truly the inner life of a people, just see what philosophy it has produced. This is true of all nations

that have had a philosophy of their own-whose inner life has found expression in their philosophical achievements. This makes approaches to them so difficult. You cannot go deeply into them-cannot truly interpret them, unless you True understanding here, as chewhere, requires an intellec-

trul sympathy which is so rare. We are not more to criticise the thought of a people than to take the trouble of studying the background on which it rests-the ideas, aspirations and strivings it purposents. The case of science, as it is purposed and studied now, is different here, both in its sim and method. The so-called scientific method of philosouly, so conceived in the present day in the west, is due to a misundentanding of the true purpose of philosophy. But her philosophy any distinctive purpose of its own in the scheme of human life? The whole crux of the matter

lies in a true answer to this question. The purpose of philosophy, conceived truly, does not lie in dry speculations to satisfy more intellectual curiosity. Here is a fundamental difference between the view-points of the East and West. Yet even in the west we find his-

torically at times a recognition of the common prerpost. This is at least true of the older philosophies, though not enticely of the modern ones. Mr. Beadley, an eminent representative of English Idealism, somewhere writes to the effect that man cannot help philosophising. He means perheps to say here that his intellectual need would lead him on to it. If this be his meaning, it does not express adequately the trop purpose of philosophy. It only emploises the intellectual elbo of it,—the urgs one feels towards philosophic approximations. There is a deeper source of them which is not necessarily await, in our encreased by the philosophic probability, assist, in our encre commonly. The present-sky readency of the invival askingent to a to the offernite being of the minimal schemes to as to the offernite being of the minimal schemes to as to the offernite being of the minimal schemes to as to the offernite being of the minimal schemes to as to the offernite being of the minimal schemes to a so the offernite being of the minimal schemes to a so the offernite being of the minimal schemes to a so the original scheme to be a so that the original scheme to

the physical societies to go to the ultimate base of the mistacial uncovers, though passed as 'plicitopolice', in our cally so, Here the whole for of comodajaste, begining with the Gerde Phyloscietie, are not rare philosophys, thus relevants. The real origin of 'philosophy lies in Raligion, maistreads, not in any of its historical forms, but in the roat one as embodying the philosophy and Raligion become one. This identity, the philosophy and Raligion become one. This identity there philosophy and Raligion become one.

there well arise arrong objections to it from the instructable standpoint. But this standpoint shelf is based on a partial view of the world and of human nature. Neither the one nor the other can be reduced to a avise of factor narveoffly considered as more physical or physical phenomenon, which need only to be vanished arisentically, as they would understand the term. Underlying the world of facts, as they call than, assumed science. See that human or continued to the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contaction of the contraction of the contraction of the contraction of the contaction of the contraction of the contraction of the contraction of the contraction of the contaction of the contraction of the contr

teriord by increasor practic of values can hardly be devial. These values, however conceived, represent the ideals and aspirations of a people. You cannot truly understand many life apart from the values it propus. Are they more shadowy things—mixe. Jamies, which the instgration of a people create? They are not. They are more real, more values and the substantial, for man than more matterd possessions, there is the property of the property of

even than his body and physical life. The true origin of philosophy lies here in the effort to undentand this side of human nature, whether we go to notions. Greece—to her Socrases and his disciples, or to ancient India—to lies Uparoisals and the philosophies which had their impiration

Is it recally said by Western wholes that Indian shile. sophy is merely speculative and not practical. This charge is hardly justifiable, if it means that Indian thought is out of touch with life. As a matter of fact, all philosophy is energiative in its properties. As the same time Tudian

is speculative in its procedure. As the same time Indian philosophy, in its seal distances aim, is more prescrictal than the Western systems of the day, by virtue of its closer and desper seach with life and its problems. This was also the sound practical note of the Sortnic theoght which we car-ried out by his immediate theirples in their operalizions that from, in a way, the ultimate background and sources of the relougate Western thought. The one note running through all the systems of Indian Davisons (philosophy) is Nibisrusall the systems of Indian Daviesso (philosophy) in Noveryo-shiftypose (Poissipotty)—The tentiments of the highest good, is, horever, differently conceived in the afferten en-terse. The purpose of all of them in the sums, raining out-ter the contract of the state of the state of the con-traction of the state of the contract of the con-traction of the state of the consequent struggles, family and shouldards. If this when Indian though aims a ultimately, abulation). If this is when Inflant through a fine as thinmstyl, what can be more greated (in the highest and cross seens) when the law term k and k and

the fact, it is a face, numeric the state and solidy trees that which partition is in study, secreted small. The term has been coined to specify a theory which ministing that life at each is supplied to plant and interprise the time is in course. If each on the assumption that these is no scape. If each on the assumption that these is no scape, if each on the assumption that the state of the students of the assumption that the state of the sta

We at as shall alternative to Optioners and Pressubes, jobic casing bendry quite mother attracted content this file even. According to the position, if is not insettably subject to the position of the position of the content of the other terms of their by our death. Alter case, varied which we translate the content of the discretions by a right word the trend of Edula though aldernative words the reast sprengiant than deliver optimization or positionite. But a same after all does not matter machine.

is so because Indian thought, in the best part of it, does not confine itself to this our ordinary life, but looks up to the possibility of another and a higher life which is not so charge netual. Of late the term Molecuse has been offered in the

Now if human suffering be a face, as it is taken to be what must be its ulcitante root and source? This is the fundamental problem with fardam thought, and spairs philosophically it approaches the problem. For its finds this ultimate source to be in our ignoreance about the true nature of the soft and the not-soft in their relaxions to each other. The second for the

world all the whole world; it haven's (H++1). The sume root state the septeme injections of the knowledge of the true action of the soul and of its value roots, and the state of the soul and of its value root also appeals of the course of Hand medgat, even the restriction the contrast of the capacity of the course of the capacity of

of the value of the self, if we but once realised its true nature as sumething distinct from the body. Thus the underlying aim of all the systems is the same. namely, to decermine the true nature of the atmen and there-

by to exceptate that which would be of moreone value in life -the knowledge of the self. Speculations about the nature self, have but a subordinate place in them, though necessary to consider in order to determine, by way of distinction, the true nature of the atmost. The central subject of all the systems is this obusin. The different systems are but the various lines of the attempts made to conceive its nature from different standpoints and levels of thought as determined by the states of culture and traditions. Each oversen takes the life and its aspirations as it finds them prevalent in its own time and attempts to find a solution of the mobilems

which they give rise to. The underlying purpose is to usearrain thereby the things of the biology and imperiabable value Now, though this is the ultimate numers, once the intellect is set on the problem, it cannot rest confined to the one problem, but is led on to others arising in connection therewith, And so we find some speculations in them which appear to be of no or distant connection with the main problem. It is perhaps in this way that each system has developed in its course. Hence to understand the true spirit of Indian thought we have to fix upon the central thouse of them all, namely, the conception of the self (elean), and to trace

the development which the conception is found to have undergone in the different systems. No such attempt, however, is observed to have been made by writers on the socalled History of Indian Philosophy, if by history is means here, as it has been meant by some recreat written, the chemnological order of development of the different systems. Materials sufficient for this purpose are still unavailable. The systems as presented to us through their recognised nexts (surras, karikas, etc., and the commentaries on them) contain cross-references from which it is difficult to determine list (1886/#Iftense now want is a same their actual historical order. The conveyannee is that there has been much guen-work in the field, due to, it may be, the pre-conceived ideas of the writers dismosters. The history of Indian thought therefore remains still a work for the fuof ladian thought threefore remains sell a work for the for-nee. Avoiding this subitious attempt, a prantation of the principal systems can, however, be made, I suppose, from the studgelin of the development of the exceeption of the salf (plana), which forms the central subject in them. Whether this mode of persenterion will afford say (the salf their chromological order on so ensure be said delatishly. Still the attempt is, I think, worth making, at least in the in-Sets the artunage at a transit, worth maxing, at some in that orented of the spirit of lindinan thought in it has found expression in the course of its development. I am not going into any detailed presentation of the kind here. But I would suggest seems such order below as it has appeared to me to be plausible. and found to have some value as a method of procedure.

The various conception of the self, which appeals to on emant conception of the self, which appeals to cremen people, appears to have been the boddy con—the scol being not reperfed as secrething distinct from the body har as a maniferation or product of the body, by the whole of it or by some of its part or parts. This is the concepting presented by the observables—the Indian Materialius. Here presented by the obviousless—the Indian Materialian. Here the uncereation body is had to generate, by parely paying appearance of the uncereation body is had to generate, by parely paying opening consumers which is wistedness as a distinct enterior. The near new partner in ranzambly the admission of a tier. The near new parent is not officially and all the second of the second data is much have been, to the officiality of understanding data, its name have been, to the officiality of understanding when the best of the second of t comes conscisus, as the Valdrake does not recognise conscircums to be an instructible attribute of the and but a florting product of it that comes and goes. The Nyaya mainnin de une paleite, in le dien la may obte regent a des de Vallegha modelly. The Rémeme ten, a publissophical owne, fine shope interfacility du une meneption of the vallegha modelly. The Rémeme ten, a publissophical owne, fine shope interfacility du une moneton of the manual palent consens to have been fined propertymanely, how the accessories could become conceives, where compare loands the problem field by it are very. There is using a loand the problem field by it are very. There is consensation of the contract of the contract of the contraction. The manual has been a second of the contraction of the contract is on the language of the conputer of the sort of a materia is with fair lighting, because of its points of that a shantest or short in grinding, because of its points of that a shantest or short in grinding, because of its points of that a shantest or short in grinding, because of its points of the shantest or short in grinding to the contraction of the contraction of the contraction of the shart of the contract of the contraction of the con-traction of the contraction of the con-traction of the con-traction of the co

the soul rather as a group of its attributes and changing states. This hold departure was made by Buddhiem in its original position as researced in the Pall Trinitakes. This is one line of development of the conception of the self-culminatine in the otter phenomenalism of earlier Buddhism. But the nonblem which ultimately led to this nealt might be supposed to have taken another course of solution in view of the difficulties involved in this observmentalism and its corretuences. We might suppose the possibility of another line of thought coming up to recognise consciousness to be an entity by itself with its unique nature and functions, instead of being reparded as a property of a substance distinct from itself. This was done by Samkhya in its conception of the Parays (soul), which is regarded as pure consciousness hav-ing its unique existence in the scheme of the universe. But Samkhya is found still to uphold a plurality of souls, like the other resems above, quite inconsistently with its position as regards the nature of Parson as pure consciousness. The resistent against a part continues be selie up into many. For these cannot be say differences in conscasument to such clase to differences in attributes, which Paraga in its more nature is described. So insically come the comin its pure mature is never to a Sagaray carrie on con-ception of unity of consciousness, which cannot be diversified in meld into the many selves of living beings, as Stockers have well put it in his criticism of the Sanakhya maskion have This apparent diversity must be due to the different bodies (apalitis) in connection with which consciousness functions. There can be only one consciousness as such, call it by whatever name you would -- Puraye or Ateas or Paranellous or Brainess. This was the position adopted by the Manistic Vedanta, which may therefore be regarded as the logical development of the Samichya position and the highest cultuination of Indian thought so far as the conception of the self is concerned. I have stated already that I do not not not presentation as an account of the actual development of Indian thought in the chronological state. My purpose here was to show that this might be regarded as one of the plausible ways of presentation in lieu of a bistory of the chamble, which is still in the making.

P. B. American



THE VICESSITUDES OF THE KARMA

A crical scients of the Davice of Kerne, which we way of faciled and finally profitted, the three procedurings of Hisbolium, Bodilium and Josinia, you can be procedured to the procedured of th

Thomas, Hilmsphy of the Uponkhale, p. 517 ff.
Geloveld, Religion of the Rigords, p. 118. (He finds an antisi-pation of Exems in helpform, R. V. I. 188, 7 n. 148.)
Household Remain Margor of Indian Philosophy. Vol. 1. Tile

Creative Printed, p. 21, p. 161.

Zesselle, Constructive Servey of Upanishadio Philosophy, p. 247 ff.

p. 49. Ser SV, x. 117.9. Stands, Gree, Ser. p. 146.

Madisoli, History of Sandrit Literature, p. 115. Gade, Historphy of America India, pp. 3-1.

Cough, The Upenhalo, Ch. 1.

'Gube, PM. of Ame. Ind. p. 39 ff.

Mackensk, Rhit. of Sen. DM. p. 422.

Knob. Reliefson and PM. of the Volks of Utenhalat. o. 634 ff.

Scide, J. R. A. S., 1909, p. 169 fi. To, Liu, W. J. 15. been on such divergent lines, almost from the very beginning, that a single coherent formulation, accepted by all schools of thought has never been possible. It would be hazardous to murt that these different formulations always arose in hisextical sequence in response to the changing philosophical and relation ideas of the times: the Uranisatic, Buddhistic and Jaina forms are so close together at the time of their first enunciation that it seems as if a floating mass of normals belefs crystallised in different fashions the religious and philosophical genius of their respective schools. In the pro-cess of crystallisation it absorbed foreign matter from older sources and new situations, and the subsequent history of the never-too-sigid doctrine has been profoundly influenced by popular superstition, theiric faith and the cult of the seasor. In two remarkably informative articles Hookins drew attersion to the suddications of the Karma doctrine in later circus's but when it is difficult to say what the original formalation was, it is perhaps better to affirm that the beterogeneous dements that went into the original forms were differently emphasised in course of time and save the superrance of so many modifications. A few genuine modifications do indeed occur, but differential accommunion explains a good many of the divergences that took place in course of time. An appraisal of the value of the doctrine has also been

An appraisal of the value of the doctrine has also been rendered difficult by the fact that while the differency pilotophical and religious systems criticized on: another on almost every conceivable point of speculations or dagma, the doctrins of Kartras received a singular unastraity or superse, except in matters of dental, from rival systems of thoughts and finish. Raference on between or most of thoughts are thougher are

Keich, Sal of the of Y of Da to 170

⁵J. R. A. S., 1904, pp. 581–591; J. R. A. S., 1907, pp. 641–672.
(Most of the Epic and Buddhistic references of the present paper notes force Hapking.)

P. Yerde, in a chapter of his Karon and Reinversation summeria. Haplan's two seniols.

not indeed about", but the major creeds gave a short shrift to those seculations which mucht to do without the law of moral action or, like the Carvikos, denied in hearing upon the destiny of the soul'. That such a contraversial theory should be accepted without much questioning his started historians: that orthodoxy and heterodoxy should allor accrps it has caused greater perplexity. Desiched from theulogical moorings, heresodoxy probably found in the inexorable law of moral justice something to stabilise conduct; but that orthodoxy should, in spite of its religious orientation, find no scraple in identifying datur (divine decree) with African (self-accorded destine), and refuse God to a helpless operator (if not a more witness) of a self-adiantica moral

mechanism has caused gennine surprise. A third difficulty, that is common to all energiations recarding the hereafter, is the impossibility of verifying or disproving the truth of the dectrines. A portion of the effect of moral action lies beyond the ken of man, and the uncertain

Diriognes of Booldin, Brahmojtle Sotte & Simultisphile Sotte Erras, Pre-Buddinite Philosophy, p. 125. Backlill. The Life of the Statistic, p. 100 ff, p. 211. Ranado, Com. Sar. p. 180.

Belvalius in Razado, Cr. Per., p. 451 ff.

R. C. Law, T. A. S. B. 1916, pp. 400-426.

*Carolin Sambini, Storenhieu vi. 4 N 10.

Seveletemengrabi pp. 13-14 (Abbourhou's E4)

Sánckhya Sútro, v. 2. Savodariananograha (Ésina Darissa), p. 176 ff (Abbronkur's Ed.) Desert, Ph. of the Ut., p. 254.

Hockies, I. R. A. S. 1906, p. 125. Karmagrantha, p. 1.

1. Bhatacharyen, Kamirild's Courtifies of the Soul. Philosophical Quartery, Von v. p. vo. Tairianulkou Saughiti, Frânskritchteing, St. 140.

eps 38. D. SHATTACHARYYA reply given to the moral question here below—the success of the ungrapulous and the failure of the good—has rendered a thorotice necessary and has not excluded the recodulity of

Agestion and adminis. Even when on pragamate grounds in his beat from the assume yo portained and operation of a mural law, the chanacter of the unders has would become and the chanacter of the multiple has would become and mustable the assume of the much opposition. The Delfiel in single-life dury has rendered most obtains and mustables planted. But desired a must work in the assume of the must make the product of the second mustable has been produced as a must write fails to be a disapple of the desired and must be must make the produced as the secondary of t

show that in certain problegal pressus the possibility of consciously approximate power asymptotic to past action was not abburstly, and use of the powers asymptot by Yugin was not abburstly, and use of the power asymptot by the theory of the power asymptotic power and the solid continuation of the power asymptotic power and the officient that it certifients are carried, there can be no doubt that it certifies as to an attack the raility of resonation to that it certifies a state of the power and a size of the the exact nature of approximate the value of the descrime. We now those a core potential content of the contain that the content of the content of the contain that the content of the conte

danger to social peace. The litude stories were meant to

lenging the dectrins itself, strong psychological and religious motives introduced innovations here and there to pullitare the rigidity of an uncompromising erect and make it acceptable and hurable to weaker mortals. The most general formulation of the Kazzna dectrine "Handown P. A.S. 1975. 663.

Guitha Up. 1, 4.

would run somewhat thus: Every exercise of the will power in thought, speech and action acts as a moral cause and confers on the agent an amount of merit or demonit according to the the relativistic of the individual concerned. Now, on this seneral theme variations can very easily arise. It is nocessary that the will should be exercised, or would even an involuntary act produce a moral effect? Would mere will without any overcaction produce a moral effect? What twee of same is afformed by moral serious is it mosals must type or agent and named and plants (unpopulse all have sen-tione) equally affected by the moral law? In the Supreme God subject to the moral law? Does merit reside in the agent or in the object? Is it necessary that the same coron shruld or in the could's as is revenery one tipe onto possess assume act and unjoy, or would the law be settified if somebody eise suffers the consequences of meed action? Does the law operate accommandally without reference to the intervention of a divine Previdence, or is the operation of God necessary law be suspended or annualled? What is the order of operation when the acts performed are of different kinds? When does the moral offert take place? Is there any quantitative relationship between action and enignment? Can the usily? Does moral action take place in every embodiment.

relationships between artins and majoracath. One the first of smeal actions to transferred voluntarity or involuntorilly? Does must action that place in overey embolitoms, or are them in we had we made events to empirical of not action of the state of the state of the state of the Kerma is family estinguished, and, if so, hard. Does Kerma explain every topic formingship? It made alapsat of his own actions or a low a meet tool of divon activity? What a constant of the state of the state of the state of the constant of the state of the state of the state of the constant of the state of degrees it is intuined. How exactly can Gold so the Kerma describe see all to be referred to the different astrophysical control of the state of the state of the state of the Kerma describe see all to be referred to the different astrophysical activity.

Now, the serms of all these thoughts are to be found in the curliest speculations, and by the time the doctrine came to he formulated with a tolerable exactitude, diverse strands of belief had already entered into its composition. The Vedic reliance upon the gods who could take men to their own shorte and send the morning to an unpleasant positioner, the spirits of the departed going into plants, the fear of hausreston the defication of mon, the two maths, the disnuclty in status arrong the gods and the story of Vamedova's supplied the reacless of the creed, and the dark rites of the Acharva-Verla with their magical efficacy supplied a proto-tive to the speculations of the Beilmanns. The Beilmanns surplied the efficacy of a faultless sacrifice and the helplessness of the gods in the face of a rice correctly performed (the elements which supplied the Mimieral school with its doctrine of the Apitres and its autonomous operation), the story of the delicer which was larged brill un into the conception transicity, the nomibility of vicarious enforment of the fruits of sacrifica performed by points, the necessity of dee

reconstitute, the reoperated of the appreciad upon their opprecisors in matcher reality, judgment of meets and dements and more detailed accessar of household and dements and a more destailed accessar of housement and helic topology with a more developed cuth of the Fishers and helic topology with a more developed cuth of the Fishers and helic topology with a more developed cuth of the Fishers and helic topology of the parties of Dements Andrew & Rausde, CO. Prop. 36.

Grinard J. R. O. 4 N.V., p. 217. 8. p. 940. (the question of Dements and Parties and

Y. Io, 3.5; In. 261; Iv. 27.1; vii. 76.4; vii. 19.1; vii. 18.4;
 In. 37.1; Iv. 1957-11; v. 19; v. 19.5; v. 19; v. 161.1; v. 17.1; v. 19.1;
 V. Io, 19.7; v. 19.1; v. 19.1;
 AV. 3.1.2; v. 19.1; v. 19.1;

AV. 20. 1.37; 32. 4.16; 3002. 4.62. (Six also S. Six ali. 1., 120.) "Manifords The Bridgement of the Vedes, pp. 46, 93-105, 140 ff. S. St. 1. 2.54; iš. 3.3.5; vi. 2.2.27; g. 43.22; g.

Eco. Br. vi. 3₁ nov. 1.27. Air. Br. iii. 7. Bet or Sv. v. 15-6 & AV. xvii. 1.34).

> Belvalkar & Raude, Cr. Per., pp. 14, 45, 59, 65, 71. Eurquius, Ourline of the Rolejius Literature of India, p. 12.

The Aranyakus popularised the merit of retiring from the world and the possibility of gaining status by meditation rather than by costly sacrifices, and the Upunjade com-plemed the overthrow of work as making for salvation, ex-tolled stif-knowledge and Brahma-knowledge as the means and placed the Kanna doctrine on a secure foundation by supplying the necessary exchanological details regarding the fare of a soul in bondage and the means of avoiding rounds of rebirth. The conflicting ideals of residence in heaven or hall according to the remerciation of the gods who are independently and of the autonomous function of a moral law in which illumination counts more than work or in which works produce their effects without the help of the gods could not be properly reconciled, and these led at a later time to a radical difference in cutlook between the theiric faith; and the philosophical religious. The attempt of the Brithmapus to effect a reconciliation by assuming that the reds were obliged to reward sucrificial actions could not prove very suc-cessful for obvious reasons but their example was followed in later times. Except in the theistic schools else Unavisadio a curious modley of a salvation by knowledge, a residence of the siddher and a korme with form. Bestehism in miss of its anifraceists, agreed substantially with the Upanisafic position and dispensed with a beavenly residence to be won by work, in the early history of its career. In all these schools of thought the reds nemist, but in a colourless form: the Britmans had subdued the gods but these ignored them. placed a size above the rods in enlightenment" and propounded a doctrine of Aberation in which the cardinal teners

[&]quot;Kilds, Brill of No. of V. of Up. n. who if

[&]quot;Descen, Pé. ef Up., pp. 113-161, 683-612. Erando, Com. Ser., pp. 141-366. Edvikter & Ranold, Cr. Per., p. 212 ff, p. 271 ff, p. 271 ff. "Hopkin, J. R. A. S., 1904, p. 312.

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were the dignity of human existence, the futility of secrifices (especially those involving the taking of life), and the attain-yout of a condition having no similarity with residence in a blinful heaven, in close pencimity to a end, where all sorts of ericoment like those of earth are available.

That the Parva Minotensa should be able to discerne with the necessity of a moral Governor and yet he able to probable the validity of the moral law need not came any surprise; for the Trings and the Buddhists had Ame the same before though on different grounds. The Vedic Rts, originally associated with the all-seeing Varuna was gradually freed from theological implications when the status of that god peacti-cally vanished in later literature. Improper tales of gods

began to be circulated and the source were supposed to diseach their heavenly peace". With such a corrupt and powerless pantheen the meral law had obviously little to do, and the reals that could be overrun by demons and whose presiding deity Indra had to keep his throne by deceit or outside help was scarpely a place about which good men would be enthusissic as a post-morous residence". Gradually the belief grew that the exist hemselves were transferre—that there have been many Indras, for example, and that it was pos-

sible to atrain heavenly matus by austerities as in fact the gods themselves had done.¹⁰. The transitoriness of the divine "Gerwold, Rel. of RV., p. 155. Mandenald, Sr. of the Yesto, p. 192

H. D. Bestmelserye, Hellesophical Queroniy, Vol. IV., p. 152.

"Edvalan & Hanade, Dr. Per., p. 15 ff.
Meedonick, Sr. of the Vodes, pp. 47, 91, 107 ff. 111.

Michaeld, St. of the Vedes, pp. 121, 127 ff, 171.

Abbetitestalantaless, Caspo VI. "Macdensid, Sr. of the Votes, en. se. ter. Radhakrahasa, Indian Philosophy, Vol. II, p. 447.

Of the Edvalue & Ranada, Or. Peru p. 110. Ser also Warre, And Stown to Townshipson to 400

like leather, as the Upanisads picturesquely describe, and be abolished ultimately. But even if that continuously does not harpen, the possibility of eternal residence in heaven was extremely doubtful. Thus, though the Pürva Mimāmsi still fought for a heaven to be won by faultless sucrifice and apparently reputed it as permanent after the manner of the Bellemans, the beterodox creeds continued that tradicion of the powerlessess of the gods which the Brilimanas had an-tisted, and this ultimately led to the Vedlintic decreins that. barring Brahman, nothing is eternal—not even the personal livers, much less the least wods with their heavens. To such ands offerings were useless, and so logically the cult of sacrifice fell into discepute in Inisism. Buddhism and the Uranineds, and the Pürva Mirnimsi saved the face of the sacrificial cult only by reverting to the doctrine that results have an efficacy of their own irrespective of the existence of God, and that the heaven to which good men go need not be the seat of any particular divinity.

It would be a mistake to think, however, that the champions of a blindul future in heaven (or a painful one in hell) ceased to exist at any time. The sacrificial cult, though atterrusted to a considerable extent, never diad out considerable and susterities continued to be practised all through the centuries. Overlordship was signalised by Aivamotha and Rijaviya, but even householders neartised less courbs menifices in the hope of a reward in heaven. Secular prosperity could be secured by sacrifice and worship: this bulief persisted is popular cult and became almost universal at the end of the Upunisadic period, when the formless Brahman had fulled to capture the popular imagination and concrete gods again made their appearance. But religion had become chartened by heterodoxy to such an extent that, except in the theistic movements parronised by the man, heaven lost much of its old solendour among the cultured. The distinction between

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an experic and an experic creed was inevitable and corediagly we find that or only Jainim but also Buddhira and Hindairan constructed tiers of heavest and of helis to make portion for salons and sinous of different grades in the after-life. With the riss of of a heavesty balance, wherein the routs had their mosts instead, and of an enemal abode of enterpment in limb, or of turture in gloom after judgment." That gods should send chariors down below to bring human help against the conser, that a sage should by sucrifice send Trainties to heaven which the latter could not retain, that Yudiopphara and others should have to sell uphall in order to reach heaven, that Yama should be about from home when Nacibetus reached his place, and such other stories gave such a crude conception of the nature of huven and hades that philosophy felt no obligation to retain them as the final destination of the soul. If sood househe such a heaven and bad such a hell, it is necessary to aware that subration comes by going bryond good and evil and that both recognitions and descriptions actions must be transpended by philosophical illumination about the true nature of self, in distinction from non-self and its relative to the Absolute. It was therefore necessary to examine what other kind

of kuma was possible that would be beyond the pair of the moral law and would not find to haven or to hell. These are of course many a meni actions which, not being a penduar of surtimos or intention, are excepted from the operation of the meral law—the se many physical happenings and

[&]quot;Mrs. Stocker Streeness, Horst of Johnson, p. 168 ff. See B. C. Lees, Horses & Mell in Buildhal Perspective,

Then Jur. II. vi. "Magd Up. 127-15.

Mana, Xii, 12 St 12

Ereb. R.C. of Not. of Vols of Up., p. 409. "See Keldy, Stel. of Ph. of P., of Ch., p. 162

the sets of stations creatures involuntarily performed. But being a true karma and yet did not produce any kirmin effect. There are, first of all, the creative, preservative and destructive activities of God which involved volutions though these affected creatures thereofily or painfully. is was never suggested that God suffered the consequences of His acts and was a better or a worse God for having infuleed in previous activities of any kind. When the Supreme God assures the nirmanakaya. He is not determined thereto by any latery deposit of His year actions per is He obligat to kees the world in being for any leasth of time at determined world like Atlan by way of suffering. His sets do not determine Mis future capacity and every time by Mis free will and act (Ma) He brings the world into being and disolves in main. Form when the huma doctrine introduced the innormtion that God's conscity did not extend to alteriar the seeds all that He was expected to do was to ioin fruition to previous writer in the shape of a world of creatures with bodies approthe bringing about of the distribution of the world to sive to point at which it had stopped, was determined by the afguta of any finite creature. God was not affected by affections, karea. Fractification and stock of deserts, as the Yoga philouphy sair?". Another kind of action that led to no fruit was the sciritual activity of the enlightened. After the illomination has come, all stored-up soods of action are borns up, and although like the potter's wheel the momentum of

by, we wanted that can pointers when the interestion of petrefulful farmus could not be supped till the disolution of the frame according to the kirmic law, all subcits and against karmar were at said and no further action of any kind could

[&]quot;Yoge Salve, I, 24.

produce a moral effect in the case of the (transcending, who simply waited for the disolution of their hodies to enjoy videbe-knivelye. The enlightened ones were therefore eyaying or non-goes and their acts born no fruits".

The same cannot, however, he said of the acts of gods who incernsted themselves and subjected themselves to the law of human existence. It was open to them to be emhadied or not to be embedied; but once they

shoodened their transpendental freedom in favour of as emploidal existence they came under the sway of moral determination. Amin and again are storing

told of gods who, to rid the world of oppressive demons or kings, sook form and, in the course of achieving their permacy object, had to inflict pain on insocent beings. By so doing they had so suffer the consequences of their acts. If Riens could not enjoy the company of Sitä for long, it was because he had to make Mandedari a widow. If Krosa was pierced facally in the sole by a hunser, it was because he had in a previous incornation killed Ball who had done him no

of His own accombing to the moral low which neverther than one inflicting harm warroady must suffer the same kind of harm, and convenilly it is the victim that most owner, the Mage¹⁴. We need not refer to the face that in a thoroughly anthropomorphic heaven the moral law raigns over the gods as on men, especially if the gods are temporal in character and can lose their podhead in corasquence of an immoral

Radhibidese, Inf. 76, II pp. 846-3, 731.

"Mail Cortin, coron, 5-a. Kirstrian's Breen's Ráminous, n. 480 (D. C. Son), P.C.)

Falms, Per., Scinlibergis, Ch. xv1; Ch. xiii; 24) ff. Marele Per., Problemblesgis, cs. clar. Printifferent Box Madistables de et

prove and possion, shifts and who precision deposit and distinuisher widows execute, and any only compily of meralligen over and over again and could keep his statuse only be consistent and the state of the state of the state of the corner size effect on gaps and all other heavily dealesses on on any, and postarily capitation has to be through an orse on any, and postarily capitation has to be through an orer on any, and postarily capitation has to be through an event and the state of the state of the meraltic to the gab, and amountly, after provide of positheness work no further exemptance of the artists of their meraltic first provided. Keep and now to become comité how of the provided of the state of the state of their meraltic provided of the state of the state of their merallies to revert to the collisional once more. When the control of the state of the sta

subsect" and shall briefly refer here to wish points a lever benefit spon the prose of demains. Are better and alphanes of the property of the property of the consported in state that there can be no paint of contacts. So was the view Mohangh is not find that referred that referts to parlements was enough for giving sood moint class that properties of southern stores in as reliable language windows understanding them is supposed to pive spiritude of the properties of Southern stores in as reliable language windows understanding them is supposed to pive spiritude properties of the southern stores to be a reliable language windows understanding them is supposed to pive spiritude properties of the southern stores and the southern and contained the properties of class understanding was alnow on two-startly recognized. Convenidy, we can del to place to the southern stores of the southern stores that is a southern stores of the southern stores of the southern stores that the southern stores of the southern stores that the southern stores of the southern stores of the southern stores that the southern stores of the southern stores of the southern stores that the southern stores of the southern stor

⁷S. Re. att. 7.5.1 ff.
⁸S. D. Blamatherya, Phil. Quee, Vol. III, p. 1 ff.
⁷De. Up. 5-11.

See Ruthskrighnun, Jed. 286., II. p. 424-431.

mation.⁵⁰ and that was also possibly at the root of the idea that the fourth stage (345) comes after one has faithfully fulfilled the obliqueions of the time these. (or, at least, the feer two) stages of life and thus enid the debts of the sods and ancestors and offered food to men and lower creation." To win over those who could not abandon the conception of hearm altogether it was now laid down that heaven was a reward of good action but, that belong had to come back to enhanced. The Irina niew that substrict could come cells the gods do not reem to be very unhappy, yet the sage is albetween heaven and salvacion is was also memorally accorded that while the former was full of enjoyment, the latter was profining the matter of feet, of the matter of feet, of the matter system of thought, the Newty-Vallesia, the of the mass system or unequal, the trypts—anapon, on Sandhya-Yoga and Buddhien favoured a negative defini-tion of nitration or final counties from all suffering, while Vedinties and Juinian associated pleasure with salvation. One particular errocers of 'beaver' is similared, wirmike, which musts not a blieful abode but a place where prin is abstrat-this may be the offset of the philosphical conception of selvation which had become popular in the meantime. Lastly, the theory of fermanulai, according to which horses is the first fruit of good action and from there all enlightened souls would be released at the disselation of the world-cycle, tried to effect a reconciliation between the kurma-ideal and the jiffina-ideal in moral action. The Buddhists too had their analystath—a non-enturner, as daminguished from the ordinary mortals who come again, and again, the areal/house who are in the stream of strong knowledge, and the appellationies who have to record outonce more to earthly anistence.

"Ser Book, Bull of PA, of V. of Up., p. 177.
"Ser Book, Bull of PA, of V. of Up., p. 177.

The last way in which the fruits of action could be avoided was durenteeringths or durenaphaletystage—an sitest which also acred as a reconciliation between learns and jeläna. Since work is unavoidable and since it is bound to bring its result according to the law of learns, the sage would be well advised to find our same method of disposing of the accraing fruits of action if he cannot suspond all activity. In this he must follow the ideal of the Lord who acts and is yet not affected by its faults. This, in the case of men, is done by means of renunciation of the fruits of action and performing dutier for their own take without any hope or expectation of reward". But, since work becomes sendless only through self-knowledge and as all persons are not capable of the situmination, an easier method is to dedicate the fruits of action to God who is not affected by the resalts of His own action, much less by those of others. Then for correspondence the fruits of one's actions to Godewin fact. by feeling as if God is acting through him—a man may excee the consequences of need action and attain substance. Of course, it is not possible to transfer the fruits of bad se-tion to God in this way; but a since could in later theistic cults take refuse in God (just as he ovald at all time se-

The principle of surrendering the feuits of action was bound to raise important issues. Could a significant transfer of the teerite or demorrise of one version's action to another take place here on earth? Coold the good actions done for the reinitual benefit of a departed pensor really affect his destity in the hereafter? Could one man sow and another reso? The secrificial celt had familiarised two types of transfer. When a number of persons had to co-operate in the performance of a sacrifice the total merit was shared by all, although action on a section are team merce way some of an actions action was action of the section. Secondly, the principal who engaged the prints enjoyed the fruits of Th. Gira ii. 47 is 16; in 41; ii. 34-31; seek. 2-15.

These bedden or Transferon, a 144

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the metidioc although the second work two does by the larent. The prices were pred for conducting the sectificion and unitized the consequences of neglect and error; but they were morely against for the symination and by smalled segrencies they transferred the accuracy morels on other principal. The distinction between pursuredpalar and alternative distinction that are initial sunthight mode other than the work was done in this days present principal afternative control and the second present principal and approximate prenatal curretion and their omission actualled size. The weighted was remarked to finalial and edicities the

relationship, and not only voluntary but also involuntary transfer of energy and demoris became to be believed in. The organic conception of family relationship led to the view that parents and children (especially, fathers and sons) and also husbands and wives, were so intimately related that the merit or demerit of one class could affect the other class spiriteally. The wife formed one personality with her husband and was supposed to share the mexits of his good actions. When she lost her independent status in religious service she became a satisfarming, either in the sense of performing iointly with her husband all religious duties" or in the sense of sharing the results of his good actions. Marriage was supposed to be her sole sacrament and she was supposed to share the fate of her husband, so much so that in order to ensure that the should reach the same realm as her builtand the system of solossoraya was recommended and sometimes enforced. It may at once be pointed that this was a survival of the much more ancient and widely speed belief

that the husband needed a wife in the next world as in this,

Mana, ii. 47; v. 140; in. 22 and 16. Mardenald, Pr. of the Veder, ch. avi. Alt. Br. vii. 16.

Statistical format (20), 145), p. 428. Surricolodd, Statisticada, p. 51. Hookins, I. R. A. S. 1904, p. 187.

just as he needed food and weapons and servants and attendant animals there, and accordingly not only the wife but also all these things were originally buried with a dead man or their symbolic substitutes were put in his grave⁵⁰. In ocrtainly went against the kurma doctrine, for it meant that, irrespective of the destiny which the woman had earned by her own marit, she was tied to her husband here and hereafter alike (and the marrige loos began that joining of fater unto eternicy). Possibly the idea was that the merit of a woman dying with her husband would result in benefit to the soul of the husband also. Did not Satyavan and Cyavana benefit in longevity and youth here below through their virtuous wirts, and was it improbable that the virtue of wive would prove the redemption of sinning husbands provided they could claim their destiny simultaneously with the latter by dying with them? But, while the transfer of medican finely advanted, the transfer of demont from the husband to the wife or vice verse found less support. This latter was however supposed to operate in the case of singles parents who could infect their notteers. by their moral Japon. Like hereditary diseases sins could also travel down, and this was supposed to take place when there was doubt as to whether a single peneration could or did ex-giste a heiseus moral offence. This doctrine too was not in strict accordance with the moral law, for it meant that one could be made to bear the burden not only of one's own inequities but also of those of previous generations. Here again the sin was not supposed to travel up and infect earlier generations. The tale is often told of Rotnikura who, before he became Valimiki used to waylay and nob and kill people to maintain his family and whose eyes were opened only when at the suggestion of a sage he asked his aged parents whether they were sharing his sins and they replied in the negative (and so did his wife "Keith, Rel. of Ph. V. of Uh., p. 425. H. D. Nastucherrys, Phil. Oue., Vol. V. p. 4.

not unknown and although the receiver is not favourably viewed, the principle was acknowledged in some exceptional We shall deal presently with the position of a male issue in connection with this part of our enquiry. There is one other relation in which transfer of morit and demonit was

supposed to operate. When disasters exertook a reales or permature deaths began to occur, it was generally believed that such widespread columnity could not be due to the size of individuals. The king was generally supposed to have fulled somewhere in the discharge of his kingly duties and parmitted prohibited acts to take place either deliberately or through ignorance, and as a consequence thereof his subjects had to suffer the results of his had action. Conveyely, when he governed well and enforced the due observance of roles by his subjects, there was no drought or fixed, no come oy me suspects, came was no circulate or 1000s, no opidencie or sucinely destin, and the people under him lived in pace and plenty¹⁰; they enjoyed the fruits of his menticeness action. The days of ponishing the wrong-close was so paramount that if a king forgave a thirt who had answerced himself as such and solicited punishment by means of a club that he had himself carried to the court, the

"Keep, Sol. & Ph. of V. & Up., p. 179. Napion, J. R. A. S., 1907, pp. 647-8.; else, 1986, p. 589-590.

Fr. Az. Up. 1, 5,17.

Era. Un. S. 11(7); S. 16.

Skenie Per., Problem-klapda, columbia - Avent Abouta, 1227.

Kintrinit Segal Rimipes, pp. 7-5. (D. C. Seci Ed.). "Nopkin, J. R. A. S. 1906, p. 161.

Hants von 194.

Zindynen, wii. 51.17-21; vii. 56.10. (Kirnivite): Bengdi
Zindynen, p. 194. D. C. Sen't Ed.).

Cardes Studied Vindouelbare, iii. 21 (trees the size of the king):

rebrodicate may after the mb(eco).

chief was freed from all sins but the demerit was now transferred to the king?. As against this, the king also shared in the marin of his subjects. The rages who did not pay the customary one-sixth of their income contributed a sixth of the fourts of their religious merit to the kine in line of neutrotion received. It may also be noted in this connection that a falled to receive hospitality, for an unstituted guest left the burden of his sim on the uncharitable or careless less and took away his merits. The tradition goes back to the times of the Brilemans and provides the first version of the story This doctrine of spiritual benefit by transfer or vica-

rious acquisition, so contradictory to the karma doctrine proper, received its greatest elaboration in connection with the cult of the departed. The iniddle system, though it can chira at heavy on artiquity as the karma dectrine itself, had really an independent history of its own; and although it is difficult to disentantle it from the faith of millions at the present day, it may be searced without any hesitation that the two doctrines are absolutely ill matched. The iraddin currencer is based upon the assumption that it is possible for a fater generation to benefit an earlier generation spiritually erespective of what the latter had acquired by its own exertian as its moral dentity. It also generally assumes that the departed is not embodied immediately after death, although the system need not always make that assumption. The karma doctrine proceeds on the assumption that one gaze what one areas and does not wait for funeral oblations to fill up one's strangared chosely form to set an embodiment. It may concede that good actions produce bilistical emidence.

[&]quot;Nava. viii. 114-8. Aldylamiakentalon, Curr. II. "Mess, St. 200.

world, a being can be gaved by the good-will of a dutiful descendant without any illumination or most of its own.

The system areas by acceptanting certain elements of sailer thousand. The two makes the defication of men.

the conception of the pitershin, who were really a different creation like the mandharvas, the assess and others in Vedic speculation, the system of cremation and oblations to the hiteral for secular benefit as to the gods provided enough material to make an elaborate system possible. The depart-ed or plays were identified with the players and offerings to the former in the bops of receiving benefit changed gradually the toring in the supe of recoving benefit changes gradually large obligations makes to benefit them. (although the all life) that offerings to the manes produce prosperity to self also per-soned in later thought) ". Gradually the idea developed than without proper specialment the departed ancestors, in whatwithout proper accomment the comment processes, so wantwork injury to the defaulters) and may even lose their high remail. The time is welcohor resemberated and food mirks be-to ends to men, to arimals, to about and even to creecing in helf?, in whichever from the departed might be ericoine the fruits of their action. So, from Braheni to the blude of wass, the whole creation awar be appeared by offerinen periodically, and at least once a draddha at Gava sense be-Tel. Ed # 24. of V. # Up. p. 412.

Miriendrys Par., abrill, 14-19.

"Kelth. Ref. of Ph. of P. of Up., p. 413; p. 421. Schillederheitenmaß (Ed. Lad.), pp. 76, 242, 297. "Robb, Sel. S 70, ef V. of Up., p. 417, p. 427.

Raghesanders, Smythethu, Vol. I. p. 211 (Deirande) Ed.). Raghunaders, Septembers, Am. s. p. 215, 190. Scalabadorjobannadi (Bh. Ind.) pp. 215, 200. "Smottendickl. Scalabadogi, pp. 1, 210;

1800 pp. 14113). Ser den Sveldbekreikenmelt v. 274.

performed for the liberation of suffering souls. There is a

carious mingling of ideas in the iriddle ceremony. On the where filial niety would with them, to be and so they must he belond to pain a hetter status, if you final release also, withour coming to this world. There is also the idea that they have exited a good status which they can retain only by the regular offering of pipths and a failure of the family line will man a loss of that status". From this second conception follow two important consequences, viz., that every girl should be married before pulserty or her ancestors will dried her menstrual flow and also that every mun's duty is to begre a male child, which again led to the customs of polysame on the failure of mole lone by the first wife and the disposition of property according to the right of offering pinds (together with the system of adoption in case of a full or of a male child? " The whole moreon archable origod extensive donning of the sullow sole wishout enterior the brougholder's life, which Buddhism, nonabriged as the country method of attaining advation"; for it was rightly felt that thereby the source of all liesenss was being dried up, for after all some morely must marry if the whole race was not rigorous type with no early prospect of redespetion**. The third factor that operated in the system of icaldita was the idea that the ascentur had become gods (or domi-gods) and as such deserved weeship in the form proper to them.

[&]quot;Snitelledrykkeemelt, p. 560. Abbilitetekentdelm, Cases VI.

[&]quot;Sr. Kr. Ken. p. 451. Sn. Candrild pp. 6-7.

[&]quot;Warren, Desirbines to Translations, p. 421, pp. 443-4
"Manu, II. 77 is 76.

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jam as the gale had no he wearhinged in their core way to prime offeriors and on the neight would be for the proper offeriors and the proper offeriors and the proper offeriors (and trapilla, hyperparts in one and representations (and trapilla, hyperparts in one and representations). The rows are approach to the non-linear risk they remarked by a model of such that the proper of the Parkers and the help emission of the Parkers and the help emission of the Parkers and the help emission problem in the section of the Parkers and the help emission of the Parkers and the Pa

When ouse the pointiful was accepted, the ways in which headts could be thus conferred were multiplied. Thus a durabelle werk of public millier could be ser up in the specimal interns of depands assession. Even a hely both could release millions of purvious generations if performed under certain support, inhibrogly it is not clear what further headts could be conferred by synasting the lost on a subsequent ampolious occusion, especially if the first bath has released that assesses looks from their embodiments

*RY. v. 42.1. RV. is. 111.4.

Each, R. of No. of V. of Uh., p. 195 of.

"Laphanasiana, Servicetto, Vol. I. p. 100 (Beissenh's Ed.). Servicentrial, Stidchaldada, pp. 199-100. (Marriero Perine cells then Profrence, Setherpapa and Visadore

(Henry Profes calls then Fredrence, Satherps; as —on Swyliambiki, p. 179). No. G., al. 22. absolutely. The system of periodical gifts to Bealmains for the same purpose also came into vogas. It is not to be wondered at that in due course the theory should be propounded that even the birth of a son saves a man from at least one type of hell (which involves the assumption that, in spite of all the good acts that a man may perform, he has to go to that hell for want of a male issue) without any en-ference to fetdelfus or similar acts of filial piety. No weeder also that forware prayers should be effered to the good to bles the wordvinger with a son before wealth and prosperity". The Cirvikus had denied the possibility of any gift reaching the departed ancietors with the remark that food might in that case be reached to distant relatives by insiding. Filial neity restricted with the story of Krisos who, in course of his fight with Jambavan for the Syamantaka gem, received offerings from his relatives, who had taken him for dead, and was actually strengthened thereby?". Similarly, the merit of the other kinds of gifts made by descandants for their spiritual benefit were supposed to be credited to the accounts of the souls now enjoying the fruits of their own actions and to improve their status in after-

The basis of all these diverse speculations about the possibility of benefiting departed ancestors is our uncertain knowledge regarding the time when, and the place where, the fruits of action are enjoyed. Failing to explain the origin of initial differences, the theory took the esercity of the cycle of rebirths for granted for fear of involving God in partiality and only undertook to explain the directions of class, longevity and enjoyment to be found in the phanemenal world (which hopewer included the ends and the residence of other

Be. Ar. Up. vi. 2.13; vi., 4 Sr. Kr. Ken. p. 140. Sw. Conf. p. 441. Miriandrya Parajus, Isaniw.

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realms)¹⁰. Now, the process of resping the fruits of se-tion was conceived in two ways. There was, first, the idea that, after one life has been lived well or il, the individual concerned went to heaven or to hell (or to both in succession)-a helief which has travelled down from the Vedic frince in an unbroken tradition. There is, again, the idea that after one life has been closed the mural smalls our anjoyed in an after-life and desizess of beaves and hell are only precise (uses of post-morrors transformation and are not to be regarded as having attained entraity of bliss or suf-

fering. The theistic tastle advocated the first alternative after the oldest tradition, while the irridden throry accounted the latter alternative as the true description of the destiny of the soul. It is difficult to say what the strict learns doctrine would permit in this matter, for not unoften the idea is ex-pressed that this world is the only harmabinism and it is here

that creatures get their harmsyoni (karms-bieth). In that most assume that the transmigrating soul makes a direct change of frame, leaving its last support to countils into dust —were a new garment after the old had become worn out. How exactly that is done we cannot say—whether, that is, irrespective of the roids that are offered after death to fill in the aboutly attenuated frame or with the heir of such

pindar; but there are expressions to indicate that as by a leech, one support is abandoned in order to reach out to another immediately after. If we accept the view that birth

"Your S. il. 13.

"Yoga S., H. 12. Gooks believes in shiltangrys for obvious masses (Westmarchian, BL 52 ft) and given the following as assistant appears promote dutal— materiapalline-in-adoptive-dyspoliticheomolysma pitpakint-paralle-saventy-peraposiphymachight. (Vision-in-hista, III. 2) ft).

So sko Stratchino, XXV. 1 St and Savineshino, VI. 33 (2).

So sko Stratchino, XXV. 1 St and Savineshino, VI. 3) (postension dech); Sodiparshino, XXII, 2 (pripaisius sa medicino); Sarlarchino, II.

23 S. (Acess so decumining strong as well constitution); Sarlarchino, VIII, 22 (manufal impression on effection birth).

In the Juice system the aghing human include type, alone, gates and vedestry—for Nahar & Giore, An Epitoms of Jahaine, pp. 191-6.

tion is that after such existence the individual returns to this world to get a new form, the leavenly residence being

suffering means to work off the fruits of bad action, although a return from there with the efflux of time was less clearly upbeld¹⁰. We are indeed told that these different decinion are means for different merits acquired here below; but that the

nature for different merits acquared non-today, but and to the different merits acquared non-today to the control of the contr

may be in any form from godbood to vegetable existence (even inorganic transformation), them going to heaven does not menn a discontinuity; but then the difficulty is that we are not told that a godby existence may have its own Aurenphalia to be enjoyed in a fresh rebirth, as the general supposipolar to be enjoyed in a fresh rebirth, as the general supposi-

regarded as a pure enjoyment without karma and its attendant fructification. Similarly, hall is regarded as a pure

passible to the gods) to be followed thereafter by a superior
"Sw Kirth R. & Ph. of V. S. Uh. o. 174.

Ht. G., H. 22. Br. År. Up. 2r. 3.33; hr. 4.34; vi. 2 Take Up. ir. 3r. Ch. Up. v. v. 3rti

Taist Up. 6: 8; Ch. Up. v. v. 5-10. Reflekrishmen, Ind. Phil., II, p. 617, p. 634.

Ser house Sankars's Cours. on Ch. Up. v. 10.5-7.

type of embodiment²³.

The relation of God to hums old on we moleculary. The latter theory of a Judgmon data thank from the figure of the three participants and produced to the first three participants and produced to the first three participants and the first three participants and the first was consistent and that have an interior and the main integration; just not produced to simple discontinuous desiration and the main integration; just no in principant confidence for the first human and makes the first not passed and main temperature and the first three passed confidence and the first human and makes the first three passed confidence and a substitute of the first three passed confidence and a substitute reference to mark and demonst final to make the interiodation of their and hence the first during data and within reference to mark and demonst final to make the interiodation of their and hence the first during data and the interiodation of their and hence the first during data and the interiodation of their and hence the first during data and the interiodation of their and hence the first during data and the interiodation of their and hence the first during data and the interiodation of their and hence the first during the interiodation of their and hence the first during the interiodation of their and hence the first during the interiodation of their and hence the first during the interiodation of the first during the interiodation of the first during the firs

douation, is appears. Sometimen elemification of actions into their oppositioning to the time of their frainting into their produced an immediate war made, vit., those that produced the aftern in a horse-feet interest of their interest interest in the contract of their interest in the contract of produced in the above their interest in the latest trans to produce vinit an a memor of a relative to a produced immediately one of the total volume. A vinite mention was meast to being a copied unification, and whiteholders and if the discrete contract was meast to being a relative to a whiteholder and if the difference of the time to the contract was meast to being a received, in the contract of the contract was measured by the contract of the contract was measured by the contract was a supersection of the contract was a supersection of the contract was the contract was a fine of the contract was a fine o

St. Jr. Up. 14.11.

Sie ferniere en Velderk Sidva, I. iz. 31 (against Jaimes) und III. II. 12. "Raibhirchean, Ind. 1861, III., pp. 549, 698 & 743. Stellberger, v. 76. (Charlebank III.).

Michaeledin's Corner, on Kees Up. 1

ing that, hereafter. On account of the impossibility of destroying moral energy is must be presumed that they would produce their effect even after millions of legloss". Particularly beinous acts could bring their punishment at once or within three days": many stories are told of the dire consequences of a meet's curse that took place immediately. e.g., on Nahusa. Ahabrik, etc., and bereaved nervous could similarly monounce a curse that renduced effect here below, e.e., Gärdbärl, the blind equal whose on Dalacatha killed. It annears therefore that, in addition to the sufferings areandried by the demerity of a rose life, there mishe be afficutions due to actions of this life (unless in he held that the curse is only symptomatic of the maturesence of the fruits of past action itself, i.e., the curse itself is the effect of the actions of a previous life, just as it has been held that in the case of the incurrations of God the curse was secured to

bilation Kingu had already decided upon). The quanties was bound to occue as to how the effects of striken could be disposed of in robsequent birth. Where as it was submitted that the sharker could be beginningful as it was submitted that the sharker could be beginningful institution; disposition in appropriate boilily structures (e.g. of latent dispositions neaporties to solve life could rarie only when the one form war again sequency the work of the could be supposed to the could be suppos

carry out as object already decided upon by them, e.g., the curse of Gladhiri to destroy the race of Yadu whose anni-

rann, m. vs. Yai, mil. 2-5. Guar, sin. 5. Generation on Solderlandsomecopys. St. 5 (Bb. first Ed. n. 26).

Nydyemoljeri, p. 274 E. (Vizianagean Saint). "See Hopkins, J. R. A. S., 1947, pp. 471-1.

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matter of fact, the form of the latter was determined by the acts of the life just over. That the view was not uni-versal can be proved by the different theories on the sub-ject of fractification. Thus, it might be held (1) that one serion determines many fives. (2) that one action determines one life (1) that many actions determine many lives, and (4) that many actions determine one life. What is meant by one action is not clear, but the general objection to the first three suppositions, viz., that there would not be sufficient time to enjoy the fruits of all actions if each action either manopolises a single hirth or determines many hierba. is undergraphic. On the supposition that surroy actions determine a single life it is possible to work off the results of a previous life in the next following. Insurach as the second life will have its own actions fractifying in the one following thereafter, every life is at once an effect and a cause (except when illumination burns up the seeds of co-birth) and must be conseived to result from the joint one-ration of all the acts performed in the life just closed. Even then the difficulty is to understood how acts of different kinds could produce a single effect. Is any particular life by the dominating type of act, good or evil? It is true that domination of different types was acknowledged, viz., extinction (nais) as of had (krims) and mixed (folklakarns) action by good (stalls) action, carries away of had action or slight admixture (avapagamana) of bad action action or segan autmanus (avagegement) or our with good in such a way that a minor expiseory rite is enough to kill the effects of had ection, and temporary suppression of one action by another more strong (ciram avasthinam) but with possibility of emergence at a later life". The last

Note these parameters, to an expenditure, to E. 13.
"Vysian N. Nigophilospo, on Yogo Saira, IE. 13.
The the view that the last ricospic demonstrate the observer of the submissioners, and It. Up. 16-17, Co. Up. 26, 14-17, Up. Ar. Cip. 16-45.
not v. 11; Pavides Up. 16, 10; and the G. viii. 6, the hast Winter, Religious Co. Viii. 10; and the Co. Viii. 4, the hast Winter, Religious Co. Viii. 10; and the A. P. A. P. A. V. V. V. V.

position obviously implies that the fruits of artise of ore life are not all enjoyed in the next. As a matter of fact, the theory that yogies could assume trusty focus simul-taneously to exhaust the fruits of their action in one life practically accepts the principle of multiple embediment as a result of the acts of a single life, and the theory of odorals as having no beginning in time and persisting through suc-ceeding lives is also based on the same assumption. An in-termediate form between single and multiple embodiment is met with in such cases as that of Yudhisthira who was made mer with in succe case as that of transparer who was mast to see hell as a penalty of a single layer (the lie about Advarhämit's death) and then went to heaven for his ments obviously without being born in hell first and then in another birth going to heaven. The succession was completed in two different realms but by the same presentility. In this respect it was like the succession of pleasures and pains in a single worldly life, which also is determined by the good and bad actions of past life. The exact order of succession cannot be foresen in any cast: in fact, the relation of the different fractifications (of past and present lives) was admit-tedly indefinite and was meant to cover up all cases where a result was expected and did not take place, proving thereby that an unseen hipdrance of a past life was operating to frustrate the expected result of an action of this". But the result was bound to take place in some life as moral actions could arrey on without their fruit. Orthodoxy protested against the Buddhistic doctrine of the transmission of the fruits of action of one individual to another as involving the double injustice of escaping the consequences of one's own action (kytapramits) and suffering the fruits of another's action (aleytibhyupagama) and generally held first to the doctrine of personal requital in one or more lives. Although it did not expensely invent tales about the good actions of lower creatures as the Jataka fables did, it too did not deny

their possibility and accepted the general principle that from "Nyipenalips", p. 275. (Viningen Seies).

a lower to a higher form transition by voluntary effort was not impossible. If circumstances should seem to be such that fruit activity was impossible, as when a person dies promaturely in the mother's womb repeatedly, or is still-born, or gata such an embodiment as looks like a soulless existence, in may be held that size of great intensity are being explored without fresh opportunities being given to the individual to izvolve himself in further demerkt. There can be no cessation of the operation of the latent deposits of action without suffering or enjoyment. If the moral law is so inexarable in its operation, are

there no ways of mitigating its risoses or counteracting the fruits of evil action? Men started with a handican in life, for birth is sinful and most be atoud for by various eurificutory rites (samskins). The debts of the cods, spirits, and ancesters must be raid. The various kinds of sacrifices and penances and daily and seasonal duties must be performed. It is only thus that one fits once if for illumination. Conditions were still more riscoons for these who had no right to the study of the Vedas, and for them a birth is one of the three ewice-born castes was essential, notice like Vidura, they were helped by the marits of past life. It was inevisable that thortcuts to salvation should be proposed, and the whole popular practice of later times is really an attempt to mile things more cheerful. The greatest bases in the standard doctring was made by the gradual respection of the centipotence of God to be found in the earliest speculations. Valuarium and Salvism vied with each other not only about the superiority of their own gods but also about the tase with which salvation could be obtained by professing their croad. Abject surrender and devotion (prapetti and blockii) are re-quired of all devotees—knowledge and work are both prepa-rations for this consummation and may even be dispensed

[&]quot;Ser Kella, R. of No. of V. of Da. o. 440. Robinstann, Ind. Phil., II, pp. 415, 784, 741. Most, 2. 28.

has not descred it by provical ment, and even when natures locality to Him Seriaga well merital descration. It if His hands, the succided death head to selvestion. A se merce of fars, filless god meantly doose to oppose Ger durch etch mobely Him so that He may be moved to dorstoy them and thus enable them to return to Him quickly. Way, if the formal conditions of a worship are all fulfilled and not a sensitive in surrent, §10 may the plaused and genus advantages to the burden of the steep of the Spiratel and genus advantage to circularly disposed to bloom the surrent plants and genus advantages to circularly disposed to bloom the surrent plants and genus advantages and circularly disposed to bloom the surrent plants and the surrent plants and the circularly disposed to bloom the surrent plants and the surrent plants are surrent plants and the surrent plants and the surrent plants are surrent plants and the surrent plants are surrent plants.

with. Nay, God may even go out of His way to save one who

dedication to the god after faring the whole sky and belowbening all-relieve. Such the entitly set of loop also a budy desirated articles. Such the entitly set of loop also a budy desirated articles are such as the such as the such as the entered set of the locarse darks whether certain are of at teres as up as a step to all related, whomas doubt on the at teres as up as a step to all related, whomas doubt on the attention of the such as the such as the such as the protective of all good woods done during the whole of life. Eddy teres gradually almosted a personn of this monties produced and the such as the such as the such as the contour in the report; leidful as created inten and errors and the report leidful are created inten and errors.

convenient was selected in a savey treat the attenueue tile of self-deciption which philosophenic speculations had laid down as the only condition of solvation. It is no wonder, therefore, that residence in heaven should a terratum as the chimate of the good soul and extension between should be steep. Boddelinn that a similar time in Japan where the Land of the God of Bontollen Light was gradually set up as a ""Deciption of the god of Bontollen Light was gradually set up as a ""Deciption, Bontollen Light was gradually set up as a ""Deciption, Bontollen Light was gradually set up as a ""Deciption, Bontollen Light was gradually set up as a ""Deciption, Bontollen Light was gradually set up as a "Bontollen Light was gradually set up as a "Bontollen

Eh. G. iz. 10. Vip Per., IV. 3m. Kinininin Bengali Ribaljupa, p. 476 (D. C. Suri Ed.). special preserve for the followers of the Enlightened One. Sinful mortals could now rely upon a multitude of solicitour belows and interceptors to back their moral efforts or haln them in cases of moral failure. Even the wives of the gods could now help the sinful mortule by pleading on their behalf". The gods on earth, if pleased, could now be relied Brahmins and sages and gurus was one of the succet ways of getting a good future-even the debased and immoral practices sometimes associated with certain gure cults were suppand to give ment. Nay, the sacred animal—the cow— could now help min to win his heaven when the was pleased with his service. There is no dealet that the descente danien to which later faith was put was due to the hopelennes of getting selection by usuaded effect, with learns demaste palme upon one another in successive births.

This also explains the development of the whole expin-tory cult of later times. In addition to the positive function of bringing monit, good deeds could counteract evil dourts. Lustration (ordivaicitta) for all lapus, material and formal, could now take off the guilt of evil deeds and scorch the seeds of painful future embodiment. The old system of making a pressur of cattle to Brahmins could not be rawleed at a time when the nation had pussed beyond the pasters stage, and was submitted by a system of payment in coin to Brahmins. Restrictions that were either menexistent or lax wars more grinountly enforced in social matters, e.g., interdining, intermarrings, going abroad, etc.; but at the same time provision was made for expianing the sine of transgranion.". Pollution was now possible from all sorts of things and in all matters, and it was necessary to make pro-"Vaye Per. V. z. Mandenald, ils. of the Vedes, Ch. VI.

For the complising strings of Likewi, so Tathyahaya, p. 98. (Conddands Ed.).

[&]quot;For expiration, nor Minus, xi. 144, 122, 240-7 at Tajifavalkyn, Polymicistiskynya.

vision for absolution, especially from unintentional infringements. Life became more easy, no doubt; but it also became more formal, and the translatediation of puteliment for precribed offences did nothing to mitigate the formal character of moral and social guilt and its expliction.

With the sods in favour and the possibility of counteracting the effects of demerit in men's own hands, it was now possible to buffe the fane. If the Jyccigoma sacrifice pro-duced demerit for killing animals, it could be freed from that by a small prhysicitus. If there was any risk of net obtaining a good factore state on account of a loathoune bodi-ly diseas, a prhysicitus would remove that obtacks. If one has touched the dead body of a person of a lower casts and thus polluted oncell, a minor privateitta would conserves that exil. For deliberate and error offences more painful polyaicittas were ordained, and a distinction was drawn between major and minor layers, as between ghistin and aghistin larmas in Jainism, and the heissousses varied with the class to which the person belonged. Penances of different types, originally meant to add to one's merits, were also prescribed for the expiration of sin; but the older idea of sucrifice and penance and susterities survived in the cult of fasting and abstinance which even a boundedder is entitled to practice on occasions and sometimes for days together. The popular idea that and sometimes tree cays togeters. The popular has that plughrings should be performed on foot, and not in comfort, has the same implication, namely, that some sacrifice of one's accustomed case is necessary to gain good fruit of one's en-deavour. But the later idea of penance was to you'll encredit side of one's account with the gods in the hope that, after all small lapses have been paid for here below, they will not produce their had results in a hereafter. In this way karma might negate karma and iffana might not be a creat

But even here the fates could be controlled. While it

is not possible to vary one's class (although the case of

Nahusa is an exception), it is possible to longuless the span of one's life by propiniting the gods. If, through the clever row of a wife Severeles could set back has his and through russ or a were betyeven count get trace ou and such through the forgetfulness of the sages and their subsequent tactios, Mirkundrya could prolong his hife, there is no reason why a man should not be able to do the same himself, provided be longer what afforms convey were conspiring to end his life. knew what adverse powers were conspiring to end also life. This metabolical speculations began to deminate nearly action, and it was freely believed that it is not what we have sown but how we are been that determines our future (un-lien it be thought that birth under those surpoises is itself as effect of previous kierna and thus the time of birth and subsomet currer set co-effects of the karma of purrious life). We can now predict to a nicety what is in store for us and get rid of minor niments, at any rate, by a tirrely propitiation of the hostile powers. Grahaldati, soustysyems, fessors and rateableven may all be utilised for the same purpose, and ramanurupa may an or tunes for the water purpose, and mothers and wives can fact to prolong the life or ward off the danger of a relative whose stars are against him. On the other hand, a man may risk his life by an inauspicious journev, sav under Magha or Aileya or on a Tryohasparia day or on a Praticula tithi, irrespective of what his learness have decreed. Superstition spreads quicks even the innocent house-lizard's tick or a friend's call or success at the moment monoscope is on or armin can be seen to the monoscope of departure in supposed to makinger life if unbeeded. In all these popular superstitizes there is not much scope for the acceptance of the rigid learns doctrine that languisty is deter-nized by the revision life's learns, for it is numerously by the theory that good actions done in this life may also bear fruit and counteract the forces of the karmas of a past life. It is that that the lives of million are swared today.

The theistic faiths, by their insistence upon weeship and surrender and the omnipotence of God, kept up the efficacy of certain types of work, while implying that God is operative in our deeds and thoughts and impulses and it also able to stop the operation of ksems if He so chooses. He beings about finishinion of the world at 14th own will and construct the world process when He planus, although a considerate or the destructions or enjointsine of all constructs in our probable in accordance with the hearn's law. When the sources to achieve the owner to achieve the construction of the source to achieve the construction of the construction of the construction of the construction construct on the world price to the construction construction construction of the world probable to about the charge the source of the construction of the

The philosophers, on the other hand, emphasised the inactivity of purpos, and, in the Stockhya restam, they want so far as to assert that it is Nature (dreshoft) that really acts, is bound and released—that the soul is enver in hereton and is therefore not in cond of paleate. Like a mirror temporarily observed by dust or the run by the clouds, the soul steres to be merged in antifyi and aroute, while in reality it is ever pure, illuminated and free. This extreme position makes abort work of the whole doctring of learns, and the forced attempt to involve purus in the vicioizudes of the buddie or the thought-substance, which is a phase of \$rabet! leaves, of the self that dominates all philosophical thought, and even the Nytya system, which began with prepares as a quality of the soul, materially modifies its position by asserting that in the condition of salvation the reputits of the conduct bedition of an outbinking substance; and so also Vaileski makti bushes to a hymerical entering between the control of the base become a hymerical entering philosophers as it compared the award soul to a piece of insentient steme. The Vedantic pention of florainta had a similar effect upon the true nature of recitival sectivity, for its neutral the value of action in a world

"Radiokrishnon, Jodies Phf., II, p. 494. Tattesburg, p. 119. (Chatkhauba Ed.).

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wholly illusory and held my absorption in Brahman as the island of all thought and deed. To it the islead of life is that of Jadaharan who was born with the knowledge of the transitory and illusory obstractor of all things and therefore coased from all activities from birth? Paradoxically enough, it is the cult of sacrifice that complainted the reality and offeren of oversule sizion and the releases to be desirated.

from good deeds. The above sketch, it is hoped, will show that the doctrine of karma had neither a single beginning nor a single growth. All through its history, it has assumed diverse forms seconding to the emphasis laid upon its different elements, and to-day it is difficult to say which is the pure form and which debased. Philosophy, worship and sacrifice---jakna, bhakti and karma-are inextricably waven into its proture; and popular belief, instead of trying to be logical, has accepted without criticism all the factors treether without botherine about their compatibility, just as it accented the mixture of Simklors and Vediens in the Purious. It would be a mintake to think, however, that Indiana live less stromously beesuse they have the comfortable theory that one life ill lived does not matter when there is eternity before them to make good all reseal faults. On the contrary, the consciousness that birth itself is a roben of set has made them hanker after immortality. Nay, even exemption from sin has been promised to those who would fight evil and oppression⁴⁰. Even atheistic Buddhism followed an ideal of life which has not been excelled so for as morality is concerned. The time has come when a rethinking of the whole problem by a master mind has become an urgent necessity although it is not expecred that popular life or religion will ever be completely rwayed by the canons of pure logic. H D BRATTACHARYS

^{*}Shigerate Parine, V. 9. *Rembyope, vi. 115, 45.

THE PSYCHOLOGY OF NAVADHA BHAKTI During the long course of untald centuries Hinduism

During the Sung course of satural extractive Haindams are most forward, will the dynamic face of a living law mound forward, will the dynamic face of a living saturation of the saturation of t

spiritual kiseney we should study in its in prechability of two in the light of the proceduring in registrally which have used to be in the proceduring the procedure which have true it decounts of the procedure of the procedure

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In order to group clearly the chathwir procession of our

"Yogu", Jules, Karma and Kuskti; there is no other method of spiritual fulfilment."

Them that of our religion brought and designing ampaled a complication of our workers from from a magnetic ampaled as complication of our workers from the magnetic area of the magnetic and the magnetic and the all the magnetic and the Magnetic All the Magnetic Al

and faith in the following unequivocal terms:—
"But tradiscerning men who deck
Their mesch with useful flowers.

With actipates phrases, and proclaim: "The total truth is ours"

"The total truth is ours"

Who key desires, who aim at heaven,
New hirths, rewards, the swarm

Of lordly luxuries that flow From detier statisform, Who laws their larelle luxuries

Who love their lardly luxuries
With passion overwrought
These have no wisdom resolute;
That know no control thought

Pelened on the ent del feferior

For stripture deals with objects.

Pare goodness be, not glad not grirved, Calm, free from avarice. For scripture, to the Brahman who

For scripture, to the Brahman Discerns and understands, Has just such value as well

The Gitt: Ryder's Trave.

When reliation becomes a mere cult—a set of customary

time and herevises transferred by tochording, medium and infinish—has in primer and protects. When Kerns-Mark Rossons as only in their, the transfer of transfer of transfer of transfer of transferred transferre

भेजारिकार प्रशिक्त अर्थ कारणनार्थन्त्रिकार, देवाराह्या पार्थ नाम्यवस्त्रीतिकारितः । याद्यास्थातः, वर्णान्यो कारणकारक ज्ञास्य । विद्यासिक्य ब्रह्मा गोकिस्पर्वति जलि । स्वाराध्याद्यास्त्र ज्ञास्त्र । स्वाराध्याद्यास्त्र । स्वाराध्याद्यास्त्र ज्ञास्त्र व प्रशिक्ते क्ष्रियासिक्या ज्ञास्त्र । व्याराध्या भाग्यस्य व्याराध्याद्यास्त्र (स्वाराध्या भाग्यस्य सामार्थ्य अर्थान्त्र कार्यक्र स्वाराध्यास्त्र स्वाराध्यास्त्र स्वाराध्यास्त्र स्वाराध्यास्त्र स्वाराध्यास्त्र

G. P. MENTA
"The unreal to the real,
From darkness to light,

From darkness to light, From death to immertality."

In pursuing the history of leadin's piritual quest, the face should never be forgotten that Poets, Priests and Philosophers have built up beich by beich this marvellous Palace of Art known as Hischium for the aspiring soul.

HINDGISM—A STRITICES OF JINANA, KARMA AND BEIAKTI

It is worthy of remark that Hindu methods of spiritual discipline centring round their philosophy of Islana, Karma, and Shakti are perfectly in accord with the nurshic nature of man who is a complex of Intellect, Will and Feeling. They are rightly called 'Young': they are related to life. According to the Girl, Yoga is skill in actions, the stuff of which life is made- 'the take threat' They resut, therefore, satisfy the needs of man's whole being. The important point to acce is that man is seither pare feeling nor pure reason. The feeling element in religion, though perpenderane, causes be more feeling. It cannot be dis-ociated either from threight or action. All psychic reseason involve the subtle play and interaction of thought and emotion. The truth is that feeling and reason must work toorther inseparably in the process of our spiritual development. We cannot afford to eliminate altogether the intellectual element from miritual life. Not should we record religion as a more affair of the intellect. To Herel. Religion is truth conceived in concerns sixtorial metaphorical forms, while Philosophy peoper is the same truth stripped of its sensuous clothing and interpreted in terms of pure thought. Others, again, have defined reli-gion in terms of the moral will. Arnold's famous dictum is -'Religion is morality touched with emotion' According to Kent, Religion is the recognition of all our daties as Divine Commandments. The post Woodsworth interprets Religion in terms of the Moral Law expressing the idea in the

Stero Lawairer! Yet thou dost Wear the God-head's most honizment grace,"

According to Rudolf Otto, the essential feature in religion is the 'Creature feeling', the feeling of self-abasement before an Awful Power, mysterious yet having in it semething stran-gely fascinating and attractive. Each of these definitions of religios, no doubt, contains an important element of truth, but does not exhause the richness of its meaning. Relision as the decreas expression of our noblest ideal, must needs strengthen our moral will, must satisfy the demands of cusen and at the same time, must bring comfort and solace to our yearning soul, for 'The Thirst that from the soul doth rise, Doth ask a drink Divine.'

PRESIDES PLEMENT IN BYLGGON

While we have to give full play to our moral will and insellect for the full fruition of our spiritual life, we cannot lose sight of the fact that it is necessary to appeal on all the

high concerns of man's moral and suligious life from the in-tellect to the heart. Even while the intellect displays itself in its full glory, the heart still pines for 'that something afar from the sphere of our sorrow." The way to find God is not through the average of reason, though reason may save us from many a pitfall, but through the way of ardent faith and feeling". The poet seer Lord Tennyson bears testimony to the truth when he sings in organ tones:-

'A warmth within the breast would melt, The freezing Resson's colder part. And like a man in wrath the heart. Stood up and answered 'I have felt.'

Another past gifted with a like vision and faculty divine, unser the same truth in the solenn notes as follows:—

'Away, hazot not thou me. Thou vain Philosophy!

I into host thou bestowed

Save to peoples the head

And inve the spirit dead.
Unto they broken cionens wherefore go,
While from the secret treasure depths below,

Fed by the skier shower,

And clouds that sink and rest on hill-tops high,

Wisdom at once and Power Are welling, bubbling forth, unusen, incommely."

What Wordsworth calls 'principles of deeper birth' or 'intimaticas of higher truths' always come to us from our most inward feelings. Thus, says Lord Kepps in the Gith:---By devotion he knoweth me in esence, who and what I am: the Susreme". Feeling is the central factor in religion. In is the issuest core of our being—the very pith and substance of our salf. Elizanate the freling cone from our life of reli-gion and, it becomes cold, colourion, mechanical, lifeless Religion captures the pussion of the heart for God; it routsbes the inner succeptibilities of the human spirit and evokes an immediate response to all that is true, and good and beautiful. In all our spiritual seeking there must rule that spirit of loving devotion to our ideal which stimulates and draws

The exerce of true Bhakti lim in the soul's feeling of immediate contact and fusion with the Infinite. Bhakti nines for a life in which all the chools of our being shall vibrate with the touch and orthrace of Inferior life which is ^{दर्}ग्यक्ता नामशिक्तारि काराम्बरक्तील शक्तः ।

करे में करते काना लेखने बरणनत्न ह

Bliss Everlasting!. Fired with imprination Blakei expresses itself in the joy of service, in worship and meditation. The feeling grows with the growth of our knowledge; it wides with the widening of our horizons of thought. But it is always the urse of the heart, the constraining power of our affections which allures us to the brighter worlds and leads the way. Bhakti, says Studilya, is extreme desortion to God which comes after the realisation of His Glory treesper. त्रक्षाच्यां का परातुर्वकरीकारें'. It is knowledge of God as well as ebedience to His Will: 'mescriporite' afsorbat'. Through Bhakti man becomes visibly comeious of his relation to God and feels more and more that his Sovereign Lord is nigh who deserves all his love and loyalty. When this feeling of affinity, nearness and allegiance to Him grows upon the heart, there is 'a turning round of the eye of the evel', as Plato put it, 'from darkness to light, from the transent to the eternal. With the awakening of this love-consciousness, the mind of man suffers the nature of an insurrection against the things of the earth, earthy. Then follows "Velocity," non-arrachment to the chierts of sense, which is a necessary concernitant of Bhakri. Devoid of self-reresponsition and discrimination Weekti decements into a mere Mind rangues an unchecked flow of emotion. But in, its trust stree, it is not a carnival of feeling but an illumination of the snal suffused with the light of wisdom. Verily, to draw near God is no withdraw foom this morld of some

The whole drift and nurson of Whakti is to brine God coases and negree to man's vision and heart that he may grow more and more into His Image. Bhakei like Philoapphy, begins in wonder, the sense of awe in the personce of God's becomes counting. The same of own and annealer

^{&#}x27;'बरचे देख वर का विशे का । D'an mir miten dift frame ein mer at i'

practingly develope into encoions of admiration, gratitudes and erversare. In the play of these subtles, were specifical existion man begins to first that it is life about 26 to presented blanksplying to the Power that made limit. Deverpowered by the same of Woorder the develop man views with increpentable dright; the handy-work of God in Niview and is filled with adving correspond in its highey. Author man whose properties of the properties of the properties of the interesting collision and the section and potential in their reservitive circles.

In the first instance God it wershipped in His Omnipotess (Slory with wonder-struck hours. But as man rise to be higher levels of knowledge and purity the follogue outgrodered by the idea of God's Supreme Missey (1988) are replaced and transfigured by that of His Seems Sweeting (1998) which kindle his imagenism finding vont into im-

pationed expressions of Bhaltti.
NINE FORMS OF BHARTS

The Hinds exposers of Blacks have subjected all medicerolocial agreement forwing from hiving thin is and cornminion with God to a subder analysis and have dwelt at languly upon the results of a training the raised by a peopumenture of its finer unsequibilities into devenional mosels. They have analysed the artisons note of the opiciest varyphosy we call Blacks, by which the scul actions isself in acturating measure to the object of its brigary advantage artistic properties of the principle of the principle of the pieces and trapps in the evolution of perfect fowr for God. They are summed up in the following beautiful ways

of the Bhigasute— 'says' stold feeds word unchang!

and and and and another and all the state of the state of

ेप्याने स्थापन अकानो सामार्गिनो (fred fine) ।' सामारास स्थापन Lord, bearing 'with the hearing ear and the understanding heart' all about His mighty Deeds and in listening to His Glories be rejoiceth. The process of Sraswya Bhakti develops into an irresistible desire in the heart of the Bhakea to chant the Glory of his Lord. Like Suke, Nirada, Sire and Tolesi he pours our his full heart in profuse strains in the praise of his Lord. The third stage is called 'brooding', Seawaya in which the idea of God constantly revues in the Armore's mind. Problids is cited as a terrical example, of Susenance Bhahti in the Bhagavata". In the next higher stage of Bhakti the devotee begins to feel the first thrill of Divine Life, and with it grows his thirst for losing himself in that life. The form of Bhakti implied in the trem PAda Sevens assumes on articule of looing agains delicated to God. It is not some far-off Divinity to which worship and service are offered. Worship and service have to be offered to God who is im-

manent in His living Creation which the Vedas symbolise as the Feet of the Lord- unitseq form unife ". When the fifth stage of worship, Arcana is attained, the Bhakta rape into still, aweet communion with his Bhagavile, begins to forget himself and passes into the sixth stage of 'Verslane.' when he feels the everence of the Lord exercishere and in everything and, like Arjuna, begins to prestrate before all things". When the Lord has become enthroned in his heart the seventh stage of Divos naturally follows in which whatever he does he does for the Glory of God. In this service mood of Bhakti he is obscsed by the sense, "Lord! I am Thy unprofitable servant; not my will but Thins be done", Bhakti is, in essence, to borrow Royce's suggestive phrase, a religion of loyalty. It is the loyalty of heart, will and न्त्रसङ्ख्याः सामे हृदयन्त्रात्रसंह ।" "'यक, पुरस्कात्रस पुद्धानी नातेशसु ते सर्वेत एव सर्वे: '।

^{&#}x27;सं चलुकांन क्रांत्र व्यक्ति व्यक्ति स्वार्थन (स्था हुमार्थन् । सरिवास्तान है। सर्वर वह विस्त को वननेतरूप ह OTT - 11 P. 1

shought to that olcanate reality we call God. The human wirit loves to come closer and closer to God, to feel. His nearness and officiary and to find joy in. His service. The actitude of self-sucrender to the Divine Will is finely oupresent in the following near little votes of Lord Tensyson who prayed:-

Thou seemest human and divine The Highest Hollest Manhood, Thoras

Our wills are ours we know not why. Our wills are ours to make them Thine."

In Messeeleen Verily, the Bhakta seeks his life's reward. 'Working as ever in

the Great Taskmanter's evel. By Syguesia and Klytena and other acts of worship Bhakti becomes a constant aroad wherefrom love and gratitude for

God and His great attributes streams forth without let or hisdrance from the human heart. But the minit of man ever lanes to seek more and more intimate fellowship with God The idea of a Transcendour God-'A Spirit broad the Stare' does not enkindle that force, unfalling feeling coponer in our soul which demands a God. Who verily reciprocrates our affections. Who makes us nerfect in our human weakness. Who is the Way, the Truth and the Life". Arisms trembled at the sight of the Universal form, the

Comic Picture, displayed by Srt Kropa and exclaimed

Net speec with offeration pelicination of ते केवा. वाचरावर क्षत्रपति स्थाते । हार्राक्षा

"tener unnenftrereifent ent : ार्थेस वरणो इतिवरिविधियोग्योग्ये ४' अविश्वापनम्-१,१ ।

त्रे बाह जब गाँड जनुवकारण गमार व्यवस्थि । ते सामी जानों नार ! एवं उच यह ! तिव शावति ।

क्यापातन पत्त त्यापात्रस्य देव वह वर सामहि । सम्बद्धा नर्ज विकासित स्थापात सम्बद्धा

10 प्रतिकोत्ती प्रदा साली विकास, प्रश्ने करहा ।"

before). Be gracious, O Lord of Godel! Home of the Universe!"

"With obstance and prostration of body I craye grace of Then the advantle Lord; as father with no. a convention.

"With obstance and prostration of body I craye grace of Thee, the adorable Lord; as father with son, as comrade with comrade, as layer with mistrus, mayer Thou bear with me, O Lord!"

"I would fain see Thes in the same form as ersewhile with diadem, with mace, with disc in hand; assume that some four-arrord shape, O Thou of Thousands Arms, the Image of the Universe!"."

Argues sake to smallable a more present and observalentoning between limited rule like and the set means maker and servaria. The distance and the data manrice of the servaria. The distance and the data mandanger low-union in "Sablyor Shielder" between and of a friend with a friend. In this higher sepect of a friend with a friend. In this higher sepect of a final with a friend, I set this higher sepect of a friend with a friend. I set this higher sepect of a final with a friend of the higher septic and manifering himself to smarthing which is descret to be better to the empth bangers of the Upstraight of Blaze and I in blagacite at this step as a "two height-plannaged first, which is the second of the property of the second of the second of the property of the second of the property of the property of the second of the property o

'in good agen copen used get effected in it is good to be a with his instructor guide, philosopher and friend. He feels His living presence which is a vision, a challenge, a light to his eyes, a composition to the latter. At the call he break forth into a removal-

sion to his beat. As the call he breaks forth axes a response like Arjana in the Bengaver-Gritis—Thateaction is gones !! अरहारी प्रश्नितिक कथानू और न क्यांचित करों से द गोर में त्यांच देन क्षेत्र में क्षेत्र देखेंड क्यांचित्र का क्षांकारक प्रदेशन करा वाचारी नामीत्रांचित्र.!

विकास प्रतिकार कर्य जाता है जातांकारिक । विकास प्रकार अपेश वरण, विकास विवास है कि मोहनू । विकास प्रकार अपेश वरण, विकास विवास है कि मोहनू । विकास विकास प्रकार वरण विकास है कि मोहनू की । विकास विकास प्रकार कर विकास है कि अपेश । bidding." 'को मोहः सहीतर्गण्य गाउमसङ्ख्यासायः ग्लूस ।

क्या आहु सहाज्यका स्वायमस्त्रास्त्रास्त्रारक्षुत्र । किलोटोक्स सामान्त्रेहा करिये क्याने तथ ॥" तक गीक १८ । The nitimate phase of Bhakti is summed up in the term

The situates from of Daniel somes de un in executive from the decease which is longer and another and concern from the other deather and some concern from the decease of the ladger fashs and as execute of the ladger fash and as few accuse of the ladger fash and as few accuse of the ladger fash and the course completely handed into firm. It is become took, and can see that all on the ladger fash and the ladger fash fash gain more did that ladger fash fash gain and the ladger fash gain and the ladg

The blenedness of love-union between the Blacks and the Blagavin is sometimes beightened by the poignant sens of landiness in spenties from Hise. The Soul's yearning for Him grows keener and interner until they both clasp together in sweet communion in which thoughts moledy— Become too were for untennoe and it dies

In words, to live again in looks, which dare

मानन् संपन्ने शीनी चल्लाकुर्व हुने । भाग- १, ६ ।

^{***}Sorpe feel facured effectedit would comp (* Berfferstlefele montphilafelele.)

THE PSYCHOLOGY OF NAVADEIA SHARTS With thrilling tone into the voiceless heart

With thrilling tone into the voiceless heart
Harmonising silence without a sound.
Sheller's Etitarschillon

Like a dumb man who can trate but campor express his someimpression, so is that love; is can be felt, but not described symmetrics (west self-res). In that state of superme selfsurrender to God the Stakta enjoys the revertest communion and feels the highest propured.

Blakti in its highest expression is illuminated vision and heightened activity, not a blind rapture zer an ineffectual sentiment. Yet, it retains a clear self-conscisuance in its drivan madma. It does not delice to be zerged in the lumpersonal Berham Tike the dew drop into the sident self, but long to enjoy the bline of affection. Beautiful begonds are told with the daintient toucher of

ax and picturesqueness of imagination is our Blakit licentee in Illustration of these various fromts and makes react in Illustration of these various fromts and makes of Blaktit, lives of usines have been described scoonding to the prominent characteristics of Blaktic in d'encoinant actional (heigh which distinguishes each one of them. A verse in the Blagavars mentions the names of uniter suith particular references to their special characteristics of Blacktic—
"All these verify fait take jow Divines communion."

"All these welly falt the jey of Divine communism. Parkipia while beasting about his lord Set Kepa, Suka while singing scoga of prisite, Prablids while musting and becoding. Lakipini while waiting upon the locus feet of her Leed, Pythin while performing acts of wording. Actives in presertation, the Mankey-Just dis service, Arjuna in fellowthin, Ballin Jasuher self-surrender."

hip, Bali in absolute self-surrender.

Sinvitation's Birakit

Forms of Blakti have bein diringuished by their clu-

racteristic Rose, Sectiments, enumerated in Sánte, Dárya, 17-केन्द्रम अभी परीवित्रकार वेशाविक: सीवी - साहर असी परिवरकार के साहर, पूर्ण । अस्तराविकार के सीवित्रकार के साहर, पूर्ण । G. P. MENTA

Salipa, Yudaya, and Müllerya. They represents securing grained rich could here given, et also being finds which is expressed about the grained with could be a few many find the second and a second of the second

shadowed by the enchanting vision of that "Tight whose smile kindles the Universe.

That Beauty in which all things work and move."

Shelly
We have no language but a cry of bewilderment to express
the fulness of the low felt in the presence of that ineffishle

the transfer of the policy of the policy of the second of the large of the policy of the policy of the second of the Upunpaid have been centineous to the same superface while declaring: Jun as whan a runs it embraced by he dast wife he forgets the presence of the objects once him, so also when the spirit is embrased by the Universal Self, he knows necking costicion one making to the law attained as need which survives the followers of all each of the survives the followers of the survives the survives the the survives the survives t

In the presence of that Vision Bentific, the Milk-mails of Brindfarms stood splant and crisid sets in spy-"What woman in all the worlds, O Beloved Leed, debaded by the revers and ravishing strains of Thy these could not be desure away from the approved Aryan gath. Having Earther seen this from more bowtsching in the three worlds, who could be approved the strain of the seen and the second section of the section of the second section of the section of the second section of the second section of the section of the second section of the section of the section of the second section of the sec

इंदर- महानेतामा संतीतको न को किया के बालस् । तह सर प्रमाणां भागां स्थान क्या । अस् वर्गन १-२-१ । THE PSYCHOLOGY OF NAVADINA SHAETI

keep le! For at the sight of this form cows, birds, trees and beauts stand bristling with joy 100. Verily, Bhakti in its ulti-mate phase culminates in the realisation of Truth in Beauty. ETHICAL IMPLICATIONS OF BUANTY Some Christian critics of Hindu religion characteriza

Bhakti as non-othical in its tenor and tendency. "The 'supreme peace,' 'the everlasting region' to which Krona brings his worshippers, says Marricol, is no kinedom of God. no realm of the service of love in rightcounters, but a selfregarding state of presonal purification and endowment. It is not, as the kingdom of Heaven is, a kingdom of moral ends in which all private and which interests are for ever shalished. When it severes as an often Indian visions of the emancipated state suggest, that our centre of selfhood shall vanish into God's, it dissolves in cloudland, for the only exernal city of God is that where 'His servant shall serve Him.' built up as it must be upon the solely abiding foundations of duty and of responsibility." Macricol's Indian Theleas,

p. 260. Contrary to Macnicol's misleading observations we find that the ethical note in the Girā is nitrhed in a higher low: and that it inculcates the most unselfish devotion to moral and. The end and aim of Bhakti can never be ognistic, the peace and rest of one's own restless soul. The Bhakta has a double personality—the man in him is intenstly active while the divine in him is supremely quiet. He is steadfast in wisdom 'Beessus', unwayed by passion, fear and anger 'Secretarythir', full of pity and kindness, the soun' non-violent 'arises subgestif, free from I and mine conciousness 'fathir feregret', devoted to the good of all beings 'evidented on'. The greatest among the devotors,

^{1 रह}वा स्था ! ते कारशायकेल गोठलंकीकार्यक्रिया

बैलोक्स सीध्यादिक्षं च विशेष्ट्रक कर्तः स्ट्रालेदिक हुत्रसूता इसकान्यविश्वन् ।

according to the Bhigeral's is one Who beholds the Divine Self in all beings and all beings in the Divine Self? Knowing that Hari is the Indwelling Spirit of all beings Panding that that is the interesting open to an origin Pandin cherish the deepen love for all of them. The Bhiga-wata says elsewhere:—Saintly souls are greatly afflicted by the aurrows of the world, because that is the highest weeting of the Divinity who is the Soul of all being's". A life of Bhakni is a dedicated life contining in spontaneously surrendering all actions to God whose Will is Rightenessess and feeling the greatest mistry in forgetting him".

Pilories on the path of Bhakti have to lose their life in ander to find it office their T and surrender their 'mine Thus, was Mahinei Kahir and Rahima -- When T doesizated my inward self, Guru would not grace it by His presunce. While Gure has been enthrosed therein. 'T' has made its exist. Strait and narrow is the lane of Love where two cannot be accommodated." Strait in the gate, and narrow is the way which itsuleth unto life, and few there be than

> ^{1 (}रावेशोषु २, शरेक्स्स्वास्तास्ताः । enfe semestile ameiras e WITE AN ALL 'er' y efeckelou urleyant efec : fent might afterefrentet a 'ner at missire stream's scrames a military ground disculately more at unfinite sente onderwaaren a inch streets sink youthin it े 'दिस्तर सोक्स्य प्रसाद अस्ते व उपलब्धित प्राप्ताः स्थाः । भारतन्त्रे सोस्त्रात्तेत् प्राप्ताः सामग्रे प्रसाः । स्राप्ताः राज्यस्य सामग्रे

seasoned offic seasonflyeouses of i Cartifus Guarantes administration on ^{1 रा}जर में या तर रक्त नहीं तक रक्त हैं इस शाहि ।

वेग गारी भी। वर्तको वालं से न कसर्जि ह

'विकास प्रवि मैनर क्लो, और द्वरि कहीं स्थाप । soft mere sette refer same after fields was at 'O Kritial so lone to prople are not yours, passion, aneer and the like are their colibers, home is their prison-house, infatuation the fetters in their feet." Humilty and meekness are typical of a life of self sur-

render, for God hates pride and loves meekness²⁸.

The true and sincere Bhakta has the beauty of flowers and their evert moderny. As a little child be lies upon God's hosom always

Blessed are the pure in heart, says the Bible, for they shall see God. The Bhigavata strikes a clearer note when it save: 'The heart must be washed clean of its scum and dire born of action and qualities and purified by the intenset devotion to the Lotus fret of the Lord. As the clear vision helialds the radiance of the Sun, so the more hours alone can comprehend the real atman.' In the eyes of the Bhakta the moral law is not something external to himself, imposed upon him by an alien Power but an uree divine which impels him from within. He must become a law unto himself, in as much as 'love is the fulfilment of the log'. As a method of self-realisation Bhakti is, verily, revelation in knowledge, inspiration in set, motive in morality and the fulness of religi-

our joy. Man, said Fichte very rightly, can will nothing but ^{३ र फ}रककासदर, सीराः राज्यसमूहं पृहत् । सम्बद्धीप्रक्षितिकारे पाककृत्य न ते प्रशा ।

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हेहसार रेज्यांकावाएरिकान हेक्टियान इ. सारत, मॉकरूर : 'बर्ड्डमाराज्यस्थे,चबर्चस्थास्य

विशेषकारि विशिद्कुक्तवीस्तरि ।

शीवन्त्रित् रकाम्का मामकाम् । soussenanteit of a season what he loves, his love is the soul and at the same time the infallable spring of his volition and of all his life's seriving and movement. Those who know God best cender unso Him the surest service.

The question may be asked: How can a man respond to the call of the moral ideal if he allows his mind to run rice in the emotional ecutacion of Bhakti? Immersed in the bliss of Bhakri he may turn a deaf ear to the still, sad music of humanity, and may shut his even against the tears and travedies of human life. But we have to remember that Bhakti is not more emotional rapture but a sustained and strone faith in the moral ordering of God's universe. Bhakti, indeed, finds its best nurture in the depths and not the turnuls of the soul. Impelled by the ides of God being in all things and all things Rhakta is filled with such a sweetness of tenner and assumimity of mind that he ruists not evil, overcomes evil by good and is perfectly non-violent even under the gravest provocation. He possesses his soul in patience in the direct minfortune 'exercise seen such'. His reight is finely touched to fine house to a degree that he can never remain unaffected when he sees the sufferings of his fellow beings however law and depraved they may be - 'qrant the nessen'. The life of Blakti is not one of mirth and laughter but of sorrows and suffering. We recall the examples of Kunti, Ranzidova and Prablida. the ideal Bhaktas who would not accent the boon of neace and rest for themselves. 'O. Teacher of the Universe'! show prayed Kuntt, 'may there be sufferings and misfortunes in store for me here and there**. "I crave not the supreme goal with the eight perfections, cried Rantideva, not an escape from the round of birth and death. I long for suffering, for a thousand and one heart-sches to which flish is heir: nav. I lone to suffer for all beings by living and moving in their

^{2 अ}विरक्त कर्नु नः समस्य का समृद्धते । सन्तर्भ वर्तन समामान्यांत्र सर्वत्राः

THE PSYCHOLOGY OF NAVADHA BHARTI HE midst that they themselves may be free from pain and suffer-

midst that they themselves may be free from pain and suffering¹⁸.

To sum up, the claims and the values of the True and

the Good in the occusiony of spiritual life have never been lost sight of in our ideal of Blackit which has, verily, been 'the anchor of our purest stoughts, the sures, the guide, the guardian of the heart, and soul of all our moral being.'

Ganco, Phanan Martin.

२२% बारोप्त स्रोधिकासम्बद्धितृत्वास्तुर्वारं ना । व्यक्तिकारोप्ताक हेट्ट सामाननः विको तेर कारक हुन्छः' 'द ताई कारते तालं न सर्वे र दुनर्वेदय् । कारते हुन्य कारते सर्वेतन्त्रार्विकारम् हं



HUMBLE APOLOGIA FOR MY ASTICYA

The debike or believer in the Supreme Spirit has inevitably to face certain ancient and modern objections to detiling or theirn, when thinking of the reasons for his faith or speaking of them to others. One of the most persistent and most challenging of these is the existence of pain, sorrow, disease, misery, and evil, physical and worst. both as affecting individual human lives and the collective existence of the race. I am not competent to effectively tackle the problem of their existence. I would only respectfully say that it would never do to explain it away as metely comething negative or illustry, converbing which is a vanishing quantity, or something which humanizes, chastens and disciplines the spirit. Some of these there are which fall under one or more of these categorits, but there are others which do not. And with the progress of what is called civilization, new forms of disease, misery, and evil are manifesting themselves. Neither those of them which

have persisted from the past, nor those which are of modern growth, nor again those which may make their appearance hereafter, should or can be ignored or winked at. For the strengthening and deepening of his own faith and for fraternally convincing and believe others who raise objections on are perplexed by douber, the dutika or their must face the task of explaining as best he may, why she world is what it is and reconciling its prosent condition and trealers in with what he believes to be the sawrifts or nature of God, this word being used for the sake of convenience to mean the Supreme Spirit. But the believer must not lose heart or home or faith. if he cannot give a wholly adorum explanation. The belief produced by scientific knowledge is sometimes

contrasted with religious belief. It is popularly thought that everything in science is definitely known and is beyond doubt. But that is a mistake. Some of the basic

I CHATTERINE

hypothese of science have been changing, and there are con-flicting theories also. Einstein's theory of the universe is based on the principle that all motion is relative, regards space-time as a fronth dissension, and invalidates previous convenient of equitation, the other, assumetry, and other matters. As to other, or rather others, Sir James Jeans, F.R.S., writes in his book, The Matterious Universe, "that the ethers and their undulations, the waves which form the uni-verse, are in all probability fictitions. This is now so my that they have no existence at all; they exist in our minds, or we should not be discussing them; and something must erie outside our minds to put this or any other concept into our minds. To this something we may temporarily amign the name 'reality', and it is this reality which it is the object of science to study. But we shall find that this the object of science to study. But we shall find that this reality is seniething very different from what the sciencist of fifty years upo meant by other, undulations and waves, so of fifty years ago means by term, uncommon and speaking his language for a moment, the others and the waves are not realities we have any knowledge or experience, and so are as real we neve any analyzage or experience, and so are is cent as anything possibly can be for us." As to change in the hypothesis of science, it may be added that the researcher of Sir J. C. Bose have led scientists to revise their ideas obour the Living and the Non-living and have needed to oblinerate the line of demarcation between the waretable and animal kinndom.

In his lective on "Science and the Umene World", Prof. Arthur Sonday Eddingon, FLS, conferes some than cone in varying phrase, "we do not yet understand loor," Abour the outline of the workinsts of the universe and this world which ha gives in that iterates, he says: "Part of what he would work the property contained a temperature of involve a considerable demonst of conjectors—the hour we thought have blanked in the next their blanked no doubt thoughts have blanked in the next their blanked no doubt It cannot be said that science alone is progressive, teli-gion is not. Sir James Jeans, F.R.S., no doubt, modestly says of scientists: "We cannot claim to have discerned more than a very faint glimmer of light at the best; perhaps it was wholly illusory; for certainly we had to strain our eyes very hard to see anything at all. So that our main contention can hardly be that the science of today has a pronouncement to make, perhaps it ought gather to be that science should leave of making pronouncements; the river of knowledge has too often turned back on itself". Still it cannot be denied that science is progressive. Similary, religion also is progressive. For, not only since, and probably before, the dawn of history up till now have there been dissenting, protestant and reforming sects, but even within the oldest religious communities reform and progress have been taking place by the silent decepting and elimination of outworn or injurious beliefs and practices and by the re-interpretation of doctrines and ritual in the light of advancing knowledge and of changing conditions

and of changing constitutes. The advented of change is and respected because of its positive achievements, because it has destroyed own superminists, objected costs often; and permanted human health, convenience, comfort and writter. But religion that adone the store so individual, demonstrated human health, convenience, comfort and writter. But religion to the done the store is underliked, demonstrate, and writing range life has been convented with religion. All demonstrate and votal instructions were originally based on religion, and inspite of recorgods in degrading cleaners, they have, made the influence of libert and referring refer health and referring refer health and referring refer health and referring refer health and referring referred.

gious ideas, made for progressive enlightenment and civiliza-tion, billing supernitions and dispelling fram of evil spinits, witches and a revengeful god. The section tunitary regula-tions, e.g., some of the Hinds slobins, had a religious sun-tion billind them. Some yogic practices for promoting health and strongth and prolonging life are connected with religion. The sucredness of family relationships and other social ties, and neighbourliness were and still are due to religious traching and experience. These have purified, strengthened and sweetened human existence, making civilized life namible. Relicion has raised man to greater moral and spiritual beights and to loftier idealism than anything else. Even communism-assuming that it represents a sound ideal, is not new. It existed among the Essenes and some orders of Saveyeites. No one knows how and when the cultivation of land, the use of fire for cooking and other purposes, the weaving of cloth, the building of houses, and other fundamental are; and crafts originated. But in primitive times and such civilized society, they were connected with religion—a proof of which is the survival of Vitrobernal pills among the Hindus. The achievements of science and mechanical invention during the last hundred years or so, ought not to make us forget the previous achieverogate which made the former rosuble.

mates whate must be former possible. Be my be former to the many to be former possible for much intherence, much theeshold, much recreasions of progress, and practical reviews of progress. The is deducted. But is should also be recombered that much that has pussed for religion was not enriched to that search also be recombered that much that has pussed for religion was not enriched to that search claims, and must marriage the search of the most religion bands on the religion bands on a steplora material, or at any rate, so cantices of the most understanders religious sociplears; as, for example, the imperiods of the former terms of the most religion material productions of the former terms on the fitted and the enrichment of the former terms of the fitted and the enrichment of the enrichmen

Science, too, had and has its superstitions which need

gases and other chemical poisons for killing whole armies, use of bacteriology for spreading epidemics among enemies, submarines, cornedoes, bombloo aercolanes, and various other means for making war more and more destructive, bear witness to the moral and material harm done by the abuse of science. This has led Sir Oliver Lodge to observe that man's moral growth has not kept page with his progress in scientific and mechanical knowledge. Nor is the wrong application of science confined to the sphere of sungainary warfare. Economic warfare on the modern large scale is not less injurious than actual fighting. And it has been made possible by science. It is a favourite method of highly industrialized nations to kill the arts and craft of unorganized and backward people by dumping their machine-made pro-ducts on the markets of the latter and keeping them unorganized and backward by iniquitous methods of political domination. In fact, the success of Western and Japanese capitalistic industrial enterprise presupposes and depends on the existence of large masses of men in political or economic subjection or both, who are only to be consumers of imported machine-made goods and produces of raw materials. It is also clear that slavery, semi-dayery, peopless, wase serfdom and indentured labour are connected with the large-scale production of goods. Industrialization has, no doubt, its good features, too. But as religion has been indicted for its harmfulness, it is necessary to expose the darker side of what science has enabled man to do. Science has made conitalisa tic industrialization possible, and such industrialization has reduced large masses of men to the position of parts of machinery, has given rise to class war and promoted isalousy. rivalry and hatred among nations bent on connering markets

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not be enumerated. Guns and other fire-arms of increasing
destructive source, various emploires, shells, hombs, noisen

everywhere.

It is not possible to give a mathematical and quantitative matemant thereins the destructive and destration effects

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of the missas of religion and of science respectively. But probably science has been missased to kill, disable, delagrantors or degrade as least so many burnan beings to relinion, if nor more.

gion, if not more.

I do not hold any held against science. I am rather
for its proper use. What I have wrieten above is simply
in support of my position that, as science has not been given
the go-by because of its blanders and abous, so religion
ought not to be rejected because of the terrors and sinites.

and degrading beliefs, teachings and practices wrongly con-

Just as many persons peofess the grazost belief in science—some of them not knowing what exactly science stands for, so there are others in these days in our country who my that patriotiem, nationalism or nationalistic politics
—not any pervaling religious faith—should be our religion.

I admit the value and usefulness of nationalism ar certain stages of the evolution of a people. But I cannot be blind committed in various countries in the name of patriotism. contraction to various contracts in one mane or parasition or nationalism. Tyraces, publical leaders, decapeques, parties in power (including the Bobbowke at power in Runs) are to be found among those who have professed to be impelled by participen or adherents to seen solicical stableded while doing wicked things. It was the observa-tion of some such things which must have led Dr. Samuel Johnson to characterize particism as the less refuge of scoundrels. "The dictatorship of the positizatiat" is the latest cry. But would those who would be distinted to under pots, the violators were the proletarist? Neither patri-tiem, nor nationalism, nor communium, nor Boldovium, nor sery other "sen' can be safely followed as a cult, unless it is instinct with the highest ethical principles, which are of the very essence of religion. Love of one's own country is a highly landshife and valuable sentiment; but the elevation of the Metherland to the position of the Deity in pursuance of the cry, "My country—right or wrong", cannot be a substitute for the earnal verities of religion.

Belgish hus selford much an extract of a contract of a votation with regional call proposalities. Bears of parameters are only a proposalities from a parameter of the paramet

In countrient the reposery of pair and evil, one has committee that his a world in cours of orebation, to remainly that this is a world in cours of orebation, to remainly that the interest of the countries of t

to take certain constant advantages of the process with its accessional possible but diminishing disadvantages.

The same meteorological laws which have made agriculture, navigation and some other arts possible, occasionally lexing on starms and fitteds. The observations made above with reference to earthquakes, etc., apply fore also. I do not instea whether God could or thould have made

perfect world, couples (in very rangers. Into the high region of probably fixed and friends specialists in Edit regions of probably fixed and for fixed specialists in the full region of probably fixed as the fixed as I was all being a fixed as the specialists of the fixed and professed and could advantage of energialing with knowing and around advantage of energialing with knowing and a large in gates. With the gradually incommission of the control of the special professed in the control of the special professed in the control of the special professed in the special professed in fixed participation of the control of the special professed in fixed participation of the special professed in the special professed i

mind the view man for much but speciments out the world, to do do not full results of a being with prefetch variable to do do not full results of a being with prefetch or size of the prefetch of the second state of every leaf and passed sheet second state of the second state of the second larger state of the second larger state of the second state of

dwell in, and raise youndres, too, to greater intellectual, moral and spiritual heights in the process." If perfect men had been placed in a perfect world as members of a perfect society, perhaps they would have been more comfortable animals—though I do not know. Neither do I know why imperfect man were and are born in an unfinished world and society. But this I direly perceive that, by what appears to us to be making men fellow-workers with God or Nature or whatever other name may be used, they have been made the possessors of a high privilege. They have become creators, as it were, in a subsidiary caracity, Without seeking to minimise the importance and beauty of wild varieties of flora and fauna, one way appreciate the uses and beauty of the flowers and fruits of earders and orchards. including new mixed fruits and flowers made for Ember Burbank and others, and of well-kept pure and cross-beed domesticated animals, which are all partly the handiwork of man. In human society, by using God's gifts, men have created domestic, civic, social, political and other polities and institutions, as also art, poetry and other literature, science, philosophy and ideals in general. By their own research they have discovered scientific truths, invented instruments and found out remedies for diseases. Thus are men overcoming difficulties, in which act true mushood

custies, and pushing the world, however thorky, name and name towards the ideal. The striving is weeth much, if not as much as the attainment. Some kinds of bodily pain are signals of diasper. It may, however, be beyond the power of mas to find out the why or the welmon of the existence of all kinds of pain and evil; hue must has been doing he bust to salve the problem of pain and will a meader way, manally by trying to turning of the earth become an international endowmen. Research of the earth become an international endowmen. Research for the care of disease consideral conventible has been point

en. The bounds of social, civic and political freedom are being made wider. The subjection of women is being gra-dually ended. The subject on longer exists in any civifixed country. Forms of slavery or sensi-slavery in the colonial possessions of European powers have drawn the attention of international societies, like the League of National and efforts are being made to put an end to them. Efforts are also being made to put an end to forced labour. The decoving and burring and sulling of sirls and women for vicious purposu are being thoroughly investigated in a good many countries with a view to suppressing the vicious traffic. Laws have been and are being made for the suppression of brothels. By many idealize at any rate, a sincere and strerecord international effort is being made to outliew and storms our war, which, in saiss of its electification in more and verse, is an epinome of all crimes and vices. In some cases arbitration has already succeeded in preventing war. Pro-hibition has been carried our in some countries.

I can neither admit nor dony the existence of any unnecessary evil, because I do not know.

I am aware I have not been able to meet any objection to activity or theiren thoroughly, nor do I hope to must thoroughly the one I are now aging to state. It may be stleyd, if God is good, oraniscient and oranipotent, why did be create or allow to exist man's evil propensities or passional I confess my insbility to give a satisfactory answer. But I may be permitted to put our some feelers towards it. Genemay be permated to put our some content towards it. Gene-tally speaking, human propensities, instincts and passions have their legitierate or good uses. In man's struggle for existence, he has to scenire things. Acquisitiveness may degenerate into greed, avanice, capility, a thirrigh or a rob-bing propositiy. But it is not had in itself. In order that man may live, he has to assert himself. Americanus is not in itself bad, so by it do is able to live and contribute to society his quota of material and immaterial wealth. If self-assertion degenerates into haughtings, over hearings ass.

the humiliation or suppression of others, into tyranny, it becomes an abuse of a necessary instinct. In order than what is rainful, harmful or evil, may be degreered or combated, the feeling of repulsion, anger, rightsour indignation, hatred has to be brought into play. But sheer crusicy or malice is bad. Friendly emulation or rivalry is legitimate: but itsloom, envy and malice, which are contate feelings, must be deprecated. The sexual impulse is necessary, not only for the prenervation and propagation of species, but also for the birth of many forms of nurr love buildes conjugal love, such, for example, as filled affection and the affection between brothers and sisters, and for the transmission of the intellectual, moral and spiritual qualities of the parents and other ancestors. But as more animal last it must be kept in check. It is a matter of experience with Shilbaker and Shilbikar that conjugal love and other forms of domestic offection comboling bernan relationships with God. This is one of the reason why marriage is comidened a sucrament and is felt to be necessary for the actual personal realization of the relationships of the bureau soul with the

In whatever way man may have originated in this such, he is not self-crossed, not are his institute, powers, and feelings emirely counted by hismeld. There is seens Power code than human to which he is insideed for them. If he (mm) regards cell as cell, and pain and servor sund mivery as understake, and if he is impelled to alleviate. Power specification, and the control of the

Not to speak of philosophical arguments, plain common sense suffice to show that the theory of evolution is not acci-theirtie. When Evolution had not been heard of, and creation, as it is popularly undertood, held the field, asbody theoghe that a description of the growth of man from the endropy in the multichet words to full develop-

ment after birth was anti-theistic. If such a description of the individual is not unti-theistic, asything similar to it cannot be so when applied to note, species, set. Of course, my analogy is not convect in all density. It is only meant to convey sense that of my like of thought. Those who want to midy the bearing of Declarics on Theire have generally to until written like I of course likes and other.

The old atheirs is some with the old materialism. No scientist can say definitely what matter is or what energy is, or what other is. "Among leading scientists today I think about half assert that the other exists, and the other half deny its existence," any Professor Eddington. Again:
"We all share the strange delution that a lump of matter is
smoothing whose general nature is saidy comprehensible,
whoreas the nature of the lumnar spirit is unfathenable. Whereas the nature or the auman sport is announced. But consider how our supposed acquaintance with the lump of matter is attained. Some influence eminating from it plays on the extremity of a nerve starting a series of physical and chemical changes which are propagated along the nerve to a brain cell; there a mystery happens, and an image or senanton rises in the mind which cannot perport to resemble the stimulus which excites it." The author then cannot pass through such channels, namely, knowledge of the intrinsic nature of that (the lamp of matter), which her at the far and of the line of communication." "Mind is the first and most direct thing in our experience; all the is remote inference." No wonder then that, as the Profusor says, "Materialism in its Breal sense is fong since dead." No doubt, we are told that its place has been taken dead." No doubt, we see told that its place has been taken by other philosophies which respector a virtually equiva-lent outdook. "The tendency today is not to reduce every-ing to manifesturions of matter—since matter new has early a mixer place in the physical world—but to reduce it to manifesturions of the operation of material hav." Notural hav "tre laws which, untile hazmin laws, are never bestom. "The second difference, which we meet in merring the relate of joint and unique some to have ground the word Ought." "Thus in the physical words where the plant and was a first own of the plant and are equivalent. We assume that the plant and the plant and the plant thing has equivalent. We assume go war from this fallow, the word 'Ought' cell has one?" Professor and the plant and the plant and plant are all the plant fallow, the word 'Ought' cell has one?" Professor fallow, the word 'Ought' cell has one?" Professor and the plant and the plant of the plant and the plant fallow, the word 'Ought' cell has one was taked the multiplexime table single-in-table." Religion better was all law leading to the plant in the plant and the plant was allowed to the plant and the plant and the plant of the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant of the plant and the plant of the plant and the plant and the plant of the plant and the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant and the plant of the plant and the plant and the plant and the plant and the plant of the plant and the pl

improving and new truths about Him are being discovered and realized, seen have good the length of saying that maforcening 600. We must suppose, then that the discovery of new continents and new countries and planets and stars was not disposary but creation.

The attitude of the duffit towards annotations is clearly

indicated by the Upanishadic text:

नाई मन्ये शुनितेति सी व नेतेति देश च । यो मस्त्रजेश रुजेश को न नेतेति वेश च ।

"If do not think I have known Brafonau well. It is not that I do not know Hire, not is it that I know Him. He aroung us who knows the meaning of the saying, "It is not that I do not know Hire, not is it that I know Hire," knows Him."

The spirit of daubt and detail is no new thing. It has ecited before and exists now. Let me here consider the words in which this spirit once from uterance more than fifty years ago in England. Standing on Dover Brach at abb-ride Marthew Annold some commission to it than:

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"The Sea of Faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furied.

But now I only hear Its melancholy, long withdrawing roar,

Its melancholy, long withdrawing roar, Retreating, to the breath

Of the night-wind, down the vast edges drear And naked shingles of the world. Ah, love, Let us be true

To one another! for the world, which seems To lie before us like a land of dreams,

So various, so beautiful, so new, Hath really neither joy, nor love, nor light, Nor certifule, nor nearn, nor help for main:

And we are here so on a darkling plain.

Swept with confused alarms of struggle and flight.

Swept with confused alarms of struggle and flight, Where ignorant armies clash by night."

This may be good poetry, but it is certainly not a con-

vincing philosophy of life for the individual and the race. The ones tells his belowed. "Let us be true to one another." He is not the only nerson who loved some one. whose love he sought to have and had and to whom he wanted to be true and who also was expected to be true to him. Such desire to love and he loved and to be true to one souther and the hope of recismosi lose and fidelity are commen to all the race. And love and fidelity and hope are undying. Whence come all these immortal things? They are not of men's making. Yet these are the best things in mon and their brothers and sisters, the estance of all religion, and "truly reflect the nature of reality." Where there are love and fidelity and hope, and variety, beauty and newness, there is undoubtedly joy, light, certitude, peace, and help for pain. And these have their origin and abode in Him who is both immorant in or and the world and also reans-

condent.

The menace to theirn has come in comparati

faith of which high moral principles are not an essential element, or in which they hold but a subordinate place, or from which they are even absent. Some forms of faith there are in which the ethics are ethics of fear of coasequences, or in which the ethics are ethics of the commercial motive:--if you be not virtuous. God will be ancry with you, you will be punished; you will be sent to hell; if you are virtuous, if you peake God. He will be pleased with you: one will be rewarded and will be sent to heaven. But there are religions—true Buddhism and the religion of the classic Upanishads, for example—of which the highest ethics form essential elements. The faith of the Brahmo Samai also belongs to this class of religious. Their ethics spring out of their very idea of God. Because He is true, loving, good, pure, , therefore, man is to be like Him, though at an immeasurable distance; as in some mysterious way man is alon to Him, related to Him, part of Him, as it were. Weak, interfect, and often investe, as man is, he may shrink from this awe-inspiring thought. But a truth it is. Instead of the ethics of fear and of the commercial motive, men should cultivate the ethics of the love of God and of the beauty of buliness. It is admitted that there have been non-believers in

God and amortics and scentics who have led moral lives and have been servants and benefactors of man. But the greatest fighters and sufferers for truth, justice and humanity and the largest numbers of them have been religious men. If those who had been similar fighters and sofferers without believing in God or in any religion had asked themselves currently why they believed in ultimate victory in their fight and if light had been vouchsafed unto them, it would have been the light of actions or of belief in some eternal

In the seest of trials and perplexities, when the battle rages most furiously, more othics cannot ruffice for our rages most rursuary, more erract cannot runne or our anest; there must be enlarce on the Supernos Spirit. There is need of His impiration. For the highest, greatest, purest and most beautiful flowering and fruitage of human life, the dynamic of faith in the Supremas Spirit is necessary. Spirituality is higher than a morely othical life.

Of humanism there are different varieties. One may he simply the outcome of rebellion senior certain rejected notions of God, formerly prevalent but no longer tenable. Such humanism does not conflict with my 4stikye, for I am not bound by any creeds which are inconsistent with reason. and the highest spiritual experience yet acquired. There are other humanists who are such owing to uncertainty shoot God's relationship to the totality of reality. Such humanism is not wholly incompatible with the reverent agnosticism, mingled with God-consciousness, to be found in the Unusidandic verse outed before. There is a third kind of humanism which approxi-

"There is nothing in the world save what we know as nature. Personality and all that pertains thereto are but refined expressions of physical and chemical forces. Nor only is there no evidence of cosmic forces to which these smeets of nersonality may be related, but there is no need

for such assumptions. God is not necessary. There is no fact in reality, either human or super-human, either natural or super-natural, that corresponds to the idea of God. God cannot be proved, is not needed, and does neces hum than good. The very idea of God is an unnatural and impossible conception. There is no God."

With this class of humanists I disagree. As partly indicated above, matter and natural laws—chemistry, physics, biology, etc., -- cannot explain the world and mind and spirit. They cannot explain 'self' and personality. Some Power and Will and Essence—some Supreme Personalityexplain the brights and depths and essence of human personality. There is a reality closely related to our life which necessitates and rastifies a belief in Brahman. With faith in this Reality, man can better understand existence, can better understand the world, its history and its intricate systens of law and orderlines, its process and tendencies with an underlying unity and harmony. Binstein, who claims to be "a devously religious man," writes in the New York Tieses: "The basis of all assemble work is the conviction that the world is an ordered and comprehensible entity, which is a religious sentiment. My religious feeling is a humble amazement at the order revealed in the small patch of reality to which our feeble intelligence is equal." Speaking of personality, the fact that one human being

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may hold converse with another, may derive comfort, solace, strength and couped from him, may unburden bimself to him, does not obvious the necessity of a Supreme Person with whom we may all hold one owner. There may be difference of opinion regarding prayer for definite gifts or booms or help, but of the value and need of prayer as communion and of unburdening one's soul for some response, there can be no question to far at it likes are concurred. For a very humble person, unadvanced in the realm of spirituality, it would be audacious to speak of any spiritual experience. But I may be permitted to bear witness to one fact with great diffidence and humility. There are things which cannot be communicated to any human being, perplexities whose tangled skein no human hand can unravel, trials in which no human latte can be sought or obtained. On such occasions, unburdening excell to the Refuse of all who are heavy-lader, has been found to be a relief, response has been believed to be obtained, healing and strength and calm have been available. A great poet and siddake, on being asked,

reassured the questioner that such response was a reality,

thing less than, anything inferior to, Personality. It is as possible for a machine-like soulless universe to create man endowed with mind and spirit, as it would be for a clock to create the clock-maker. If the Power in nature and in us and beyond us and nature be not personal in the human sense, it must be Super-personal, not infra-personal or sub-personal.

RAMANANDA CHATTERTEE

Personality, with consciousness, thought, will, and the

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sense of oughtness implied therein, cannot spring from any-

विधितस्य सङ्ग्रहः ।

स्वतीतास्त्रप्रियाच करणेशकोति। वा<u>त्राज्य</u>कथान नमः रामतेश्रमे ॥ वार्यार्थनराज्यको निमाने सन्तर्ग ति

स्वाचार्वस्याच्याले विभागे सन्ताची हिर्मान स्वाचीत । विकारनाम्बाद्धां विभागो द्वाराचीयाँच् ।। स्रोच्या सान्याक्षितस्याद्वापीनामीस्थानामी अधेनेत्राच्या सामीस—

प्रश्नामध्येक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्षार्थ्यक्रमान्त्राक्ष्मान्त्रान्त्राक्ष्मान्त्रान्त्राम्त्रान्त्रात्राम्त्रान्त्रान्त्रान्त्रान्त्रान्त्रात्रान्त्य

(1) विकास प्राप्ता र वर्गातीका विवास करावे विकित्यका र पूर्वभावति ।

(a) demonstrate de marie de la constitución de la constitución de marie de marie de la constitución de la co

शर्यान्त्रं विक्रमता नामन्त्रतेम सगरकामिना "पोदना हि. शृतं अवन्त्रं अविषयनां स्थानं राज्यतियं विश्ववृक्षियोगनादि ग्रामोत्कानमधितुम् । साउत्पत्तिक

क्रमेन्द्रश्रांतितः 'पात्रक्षं दि सार्क्ष्मेत्र असूनी ययना' (शार बार go ३ वं १९,२३ चेस्त-सं) विति च चोरतेससम्बद्धितस्थान वर्णन्योखाः assault- naufrea montanionian -मोदिवानी वोष्यव वसा पातान्वरेडणस्त ॥

पाराज्यतिराचे हरः स स्वार्थानविसङ्गान् । रस्मानाहिद्दी स्थान रूपे श्रेत्रपुचिता ह

शकारिका वार्तिककृताः वि स्वयस्मितिरान्-(श्रमे) वा० सु० २ श्रमे ० ११६-११५)

व्यविश्ववस्तुवर्षे न क्याग्रेत्र्वमागर्थेवति । एका गारधः

विकार्यपरिकार्यक्रिकार्यक्रिकारवार्यकार विकारविकार क्षेत्रालामाति सामर्थ्यः । लोक चाऽक्योत्तरतिरामाकुरक्योवं अर्धनन्त्रकितंत बस्तुवसामाध्यान्द्रिकते विपरिचनः। क्ष्मान्त्रीक्षित्रकेष्ट्रस्यायस्य सिक्षास्य क्ष्मित्रकेष्ट्रा स्थापिकेष्ट्रा स्थापिकेष्ट्रा

कार्योष्ट्रियास्त्रियम्बर्धास्त्राम्बरम्बरम्बर्धाः वार्योगवाः वार्थान् वरं विवय-भागा दरवन्ते । यत्र वासे दु (१) राजवाः श्रामस्य श्रामान्तरत्रनां बासमां व्यक्तिकार्यक्ष (१३) नार्वतः गरीयस्थ्यकारपञ्चारवस्य परमाराविशेषातः। शांतिकेषु-नार्किका (३) शांतानिकं तुरुविरोचन् । (४) सञ्चाचका सन्ता-करशस्य पृत्तिविशेषम् । (१) भशुस्तु (२) शत्रश्चानगैल कष्यासायनशेन विद्यानां धारामधीयार्थमानेर करेगां प्रमेनस्युक्तनद्भिन, निविद्यामध्य समञ्

दबराजीनामध्येलम् ।(६) श्रामास्यः पुत्रः तनदिविधानस्योज्यं तनधानदाः वादिक्षिणातस्मापूर्वपद्वियोगं प्रमाणान्तरायेश्वरं नियोगीय धर्मे बन्धन्ते । ह्दकेरेश हैमार्च वर्गस्तकपश्चिपतंते । चन्तु वथा तथा वा । अ वर्ष्यस्त्रती

(1) eitze. er. 1, 5, 4, eitze, 144. (1) रागाः सा. 1.5. ३. १८ व्यक्ति १३४. (१) विद्यु आर्थाः (१) विद्यु आर्थाः (१) विद्यु आर्थाः (१) व्यक्ति १ (अर्थाः (१) व्यक्ति १ (अर्याः (१) व्यक्ति १

क्षानिश्च मान्यरोप्यत्ववृत्वेदं व्यावि विरुत्यामः ॥ (वैद्यात्रायकम्) त्रव वैद्यात्रायकम् विद्यात्रायक्षात्राच्यात्राय्यात्राच्

विद्वाल क्ष्यारेः स्थानकार्यविद्यो कर्णना () मानाप्तः । निमान्यः स्थापं स्थापनेकारपर्वे का जोजार्यः । निमान्यः स्थापं स्थापनेकारपर्वे का जोजार्यः । निमान्यः स्थापंतः स्थापनिकारपर्वे स्थापः स्थापने स्थापनिकारपर्वे स्थापना स्थापने स्थापने

विधियान-महाम्हः ९१० वरोकियानी-भवनिवारे जनतीयरे । चरणु प्राथानर शरवानुसूच निर्धान-सम्बद्धं कृतिक च क्रिकीकोको तथ च स्त्रीयकोचार्च प्रत्यानमाम्बर्धकाली

> ष्यस्य प्रकारमञ्जासम् प्रमुखीर । यत्रेष स्ववृत्तिपात्रस्य कि मेतृत्व विकासमा ॥ स्थापस्कृत्यद्वार्थं या त्रपक्षार्यस्थात्रस्य या । विकासीसम्बद्धारम् पहुर्वोत्सरितः स्टब्स् ॥ इति

्य च नकांत्रको प्रधान स्वाधनायक्त्या ६ १ एक सी हो । या च नकांत्रको प्रधान स्वाधनायक्त्य पर । गोर्क री स्वेतीर प्रकार या कित्यवर्गनन्त्रमात्रीति व्यविष्यक्तीतः अवस्यः अधिकाले । व्यव्य स्वर्णन्त्र प्रधान - प्रदार कुचितिन । त्यार कोर्तित व्यवित्रमात्रीत् । व्यव्य स्वर्णन्त्र स्वित्रमात्रीति । व्यव्य स्वर्णन्त्र स्वर्णनन्त्र स्वर्णन्त्र स्वर्णन्ति स्वर्यस्य स्वर्यस्वर्यस्य

हिराबान्यवयस्थानसम्बद्धाः । इत्यान्यस्थाः निर्माणां । वतः () वो वर्षुपियान्यप्रियास्यान्यपीयप्रियाणे व भारतः। वा कोहः एकः स्मारतियमित्रस्य स्थापाः अधिवास्याने वर्षाः व्यवस्य । वालेक्षाः करियाः। इक्ष्यां व्यवस्थानितः स्थापाः। अधिवास्याने वर्षाः व्यवस्थाः । वालेक्षाः करियः। इक्ष्यां व्यवस्थानितः (इक्षुः चः २ १ - ३३)

er, fansanit smi

कामनेतासामा जिल्लानसम्बद्धार्थाः । कारण जिल्लाहरूकारेष शस्त्र वारोध्यात्रसम् 'यद समाज्योशंत तकत्व बालयां कृति नामानिकस्थापन करेकेक्सानसम्बद्धार्थाः, राजनेतास्य कार्यानसम्बद्धार्थाः सामान्य स्टार्थानसम्बद्धार्थाः सामानिकस्थार्थाः सामानिकस्थार्याः सामानिकस्थार्याः सामानिकस्थार्थाः सामानिकस्थार्याः सामानिकस्यार्याः सामानिकस्यार्या

सरप्राप्तियातम् । यत्र त्रकं विधिविधेने---

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'दुशा नेष्यानुबन्धसानिकालनाः शक्तेतः । प्रकृतिहेतुं असेश्च त्रकानि प्रकर्तनाम् ॥' इति ॥

(नैपापिकसम्)

वैद्याधितु पाचीरणयोगमेदेशातीत विश्वतिपत्तिर्वत्ते । सर अभीता harfast: anathermanunfastarate ubarman araprai-ततं विकर्षः इत्यन्त्रसम्बद्धन्तः । वेशमण्यासयः—सर्वत्र प्रकृते पूर्वतिः विकास परिवर्ते । अन्तरमा इन्द्रसाधनात प्रकार विकास स्वत्र स्वत्य स्वत्र स्वत्य स्वत्र स्वत्य स्वत्र स्वत्र स्वत्र स्वत्य स्वत्र स्वत्य स्वत्य स्वत्य स्वत्य स्वत्य स् क्षतिकाश्यासकाराक्षरे अञ्चलकाराक्षरकाचे स्थूनकाराक्ष्यकात् । तिकाशिक् द्यमभेपने प्रतिराकृतिकोदशारमसमानसभेऽति स्वकृतिसान्यसमानसभेऽति य सरसासन्वरभागाः वाद्यविकातस्थायान्यान्योत् १४ वकास्यं प्रवर्णन वधानामातः । यसं विषयोको सर्वातोश्रयादिष्यासरे पत्तवसीयामगदन क्रतिसान्यान्यांनानोति इक्षसारक्ष्यामध्य स्वादिः नेपायशायक्रियानीति । बारेर पत्र प्रश्नुचित्रहेति पुरस्तकोते क्रियमि क्रामीन पुरस्तः प्रस्कृते क्रामीन वार्जन् । प्रशृतिरण् क्रेश भवति—स्थान्ता परतन्त्रा पेति । तत्र । स्थान्त्रसङ्गिकाते पूर्वेदेव प्रमानान्त्रवेरोहायारमञ्जाहरू स्था एव पुत्रमा स्थान हरि स्थानुस्थ-वर्षस्य । परायोगपद्भी हु परकोर्ग जिलादिपत्रितं बानर्ग मुखा । तत्र तस्या सनि महाजिताविदेशारिहसारकारकारशृक्षिकवैद सर्वात साम्बस् । तत्र स्वाधिзаполиминай интеrnegation (параментории नावित्यातस्य वद्यास्पत्रमध्येष वर्तत्वयस्यस्याहि ।

नकारणासरीप्रामानां विकृतनकारणास्त्रं तेतां विकाशियाकारं विकित्र को सुरिव्युप्तिः। भागायः अवस्थितकारणास्त्रि विकाशि विकाशि विकासि । कारणु प्राचीनानं नवीनात्रक समान्। तर विकाशि विकासिकारः विकितः विकासिकार्योतं स्थाने प्रकाशिकार्येकारं कारण मारीमात् व्यवसान्त्राध्यास्त्राचे जनायस्त्री का विशेषक्षं व्यवस्त्राक्षीयस्त्राच्यास्त्रच्यास्त्यस्त्रच्यास्त्रच्यास्त्रच्यास्त्रच्यास्त्रच्यास्त्रच्यास्त्रच्यास

प्रसंक्ताराच्या स्वास्त्रसार्वकृतिकानेवेदसातालं व्यक्तिहारिके क्रमा प्रकारित तथा तित्रवेद व्यक्तिसारचार्याच्याचा । हो संबंधी पिक्क्षे-क्रमारच्या वर्गा व्यक्ति । क्रमाचनात्रसार्वकृतिस्वरसम्ब स्था समा-वर्ष व्यक्तिकृति वर्गाया ।

नैपाध्यविरोज्ञायम्त्रीतेणस्त्रीत्यांचित्रं एवं परित्यत् पत्रशीय प्रयोज्ञासम्होत्तां 'पार्थवरिकृत पुत्राः स्थती कार्योज्ञाम्' इति तीतसमूर्य (मार १ मार १ सुरु १५) प्रशासनीहः (१) ।

> व्यवस्थानेतुः— 'विश्विषुर्यकारः प्रशुपाने शिवादिनिः ।

व्यक्तिमेत्राच्याच तु क्लेरिहास्युवच्या ॥

(म्याः कुः साः १ कः १५ कः १६६) इति बदन्तो प्रकृतिभागोप क्रियमें ज्यतिकाक्षमित्रविक्तः॥

(1) mint minent (2+2+2) present zwinstel, 'ma underfore, prefiteration a (1) 'mange: und train a feitablik mit hierk;

भारतकार मानवार कार्याकार के देखें अक्रकार । भारतकार कार्याकार विश्वितकार नहीं कार्याहरें भारतकार व्याप कार्याकार कार्याकार कार्याहरें

(भारत संस्कृत स्टब्स्)

नेवर्गनाम् विद्येशीय माहनि नेपाणनाम्बार्गः प्रामारपहुरवप्रविषयः वर्गमद्भीय च स्वरत्मानां कार्याच्या विदेशकः मसङ्गीलकीयनि कार्योजने प्रति-नेवरित । अक्षात्रवार्मिकारकावारामाना "वस्त्रविद्याचीमामेग्यस्यस्या" प्रति

शांक्षद्र य प्रचाराण शांत्रांच्य प्रतास्त्र प्रकार स्थापना स्थापन स्थापना स्थापन स्थाप

ুর্বাহ্যসাগান্ত বিভাগন বিজ্ঞান ব্যৱহাসকার জনবান। ব্যৱহাসকার সাধানতবানে নির্বাহনকার নির্বাহনকারীর নির্বাহনকারীর বিজ্ঞান্তবানিকার স্থানিকার বিজ্ঞান্তবানিকার

क्षित्राद्धिः वेरतानाची ह्याः व्यव्येवर्शकेतम् । द्विपक्षयेव माजनेजे समाची विश्वये वरः ॥ १ ॥

प्रेरासमेह मेर स्वतृत्रमामानात् प्रवस्। सम्बन्धार्थेक्ट्रिनास्कृतिसम्बन्धाः ॥ २ ॥

स स्थानी विकासीयों वेरस्यक्राण्यकाः । व्यक्तिक्राक्राणीतिकं वेरस्यक्राण्यकाः । ३ ॥

क्रमान्यस्थानस्थ स्टब्स्सानस्थ ॥ ३ ॥ शालोकविदेवतान् स्टब्सानसंध्ये नेताने ।

वेरकासको के व्यवस्थानिक नेटना ।आ वटनामोडिनोनका वस्त्रकेका ।

च्छातमाहराज्यस्य वस्त्रयस्य । च्छुतं रोटकं वेदो श्रयम वेदला मया ॥ ५ ॥ स्वत्र ॥ दृष्टेश्वरमाध्येतमण्यास्यानस्य चन्नास्यस्य विदृशकोद्वः

व्याप्यक्रपोत्तवार वर्षाः विश्वविदेशीयाः । ते काल्योस्परित्यास्य-न्यानुवाहतुक्त्रपोत्तेवार्गाति । ते काल्योस्परित्यास्य-न्यानुवाहतुक्त्रपोत्तवार्गाति । ते क्षात्रव (त्राव्यते) । संवेदार्श्वरित्यार्गा क्षरी निमाः स्थानारं विश्ववस्थानां । क्षेत्र-

स्प्रत्यावरच्या वर नामः रहानाः स्थापकान्याः स्था वैत्रोत्तानाः स्ट केवविद्यानान्यव्यक्तिस्थाः विक्रवः केविद्यक्तिः स्टब्स्यावं विक्रवे ततं प्रतिकाः तस्य एव जिल्लोनाबित्रापृत्ति । तस्त्र हि चोर्यामुद्रे सेत्वरमीकासाधां संवेदा-न्वाचार्षे: 'बोहरेति विविविवेदात्रमाः शीतो विच्यूरेडमांड्याते । स दीस्वराका-रूपतमा प्रवृतिविद्यतिरूप्यस्थानामाराचेत्रप्रकाराचाचार्यव्यक्षणा चेळल् व्यक्त' इति । तत्र प्रमासिकाय श्रीमान्यवास्त्र 'स्ववासनावदेवितास्त्रं च प्रक्रिय' इति । इमे च वेद्ववेदवरशेक्तरमञ्जूष्यस्य स्थातास्थ्यं विधीनामस्य-प्राथ्यको संपर्वत्रपाधारकोन क्रिकांस क्रम्बाव्यायस्थानं, देशस च सर्वे-स्वर्धनिवेशकामुक्तिको नैयाकिस्थारितेमधोनास्यकामार्थासा नाग्यर रेवरंग्ये । (बीवांसक्ट्रकाम)

बोध्यंतकः सङ्ग्रामाष्ट्रहर्गार्थमशेष्ट्रोत् विचा विचा वर्षाः, इत्तरी सुद्रारिकसम्बद्धक त्रवहुवाविनां वाञ्चपत्रम्थान् (द्विण प्रविताः । तत्र सहास्त्राक्त् 'व्यक्तिस आवतासङ्करणाचेव क्रिकार्व' हवर्गात्त्रुत्वारां हमारिसाहीकि मक्त्रणा स्रोतित वर्षात्रप्रमन्त्रप्राज्यम् पर्वतित वर्षाः ।

त्र मरदगरिशासम्बद्धियापरानद्वास्थेष क्षेत्रे स्त्र तत्र पुरुषाया रप्रान्तिक राज इति तेनेव शिवार्थेन माञ्चम् । वेदेःपि च वैरूप्यारिहाराय व्यक्ति (तार के स्वाप्तक के प्रतिकृति को प्रतिक सामान्य को के सामान्य के प्रतिकृति के सामान्य के सा क्रमंत । जोचं प्रचारम् सार्यास्त्र प्रचारीते चेत्रन प्रधाननीय सरिताराः। वक्षा--(१) विवादिसम्बद्धाः चीन्चकृत्ववेशवीवकारत्वनसङ्ख्यान्वरिका a सबसेसा प्रकारक्या । (१) बंदगान्वेदगायीनामधि न अवर्गकरून । जोवे वि क्रमिक्रोक्तालेक्साल्यवास्त्रकास्त्रकोऽविधावतिकायः स्वेत्रन्त्रकारमेर्गे विश्वयेः । तस्याज्येत्रेत्रेतु वाल्येण्यसंत्र्यासपुरुपसाधाररथेन तस्य विज्येत्रातुर-वर्ते:। (१) प्रत्याधररुप्रियाच वर्षरोवनानुकृत्वसस्तद्वेगचनाच प्रति न बिल्क्षेत्रम । (४) वर प्रकर्तनामात्रमपि न किन्त्रमें । सम्य प्रक्रि प्रकरिय-

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विद्धाः वाम्यव्यास्त्रास्त्रा अर्थाणात्राक्तव्ययेनाः । एवंत नश्माम्बर्धः विभागमन्त्रः व्यापाद्रियेक्याः निर्माणाः विश्वयेकः वाष्ट्रः विश्वयेकः स्त्रात्रः स्त

farson क्रिक्ट प्राप्ती न्यास्त्रपद् । यह प्रमा हथाक्रतनिवर्ग निवेश-

विवर्धसञ्जूष्टाचा जानसाधिपाज्यार्थं (१) इत्यानकांचेच तर्थन क्षेत्र विवर्धः (१) बाह्यस्थेतरिक्याणां चार्चन विवर्धः (१) अध्यास्त्रे ब्यापाः कानुसरकारकः, इति कार्याः विकरत विवेरकृतिकोतर्योत्तर्यान्त्र्युक्तः वृत्त्र्युक्तं कृत्युक्तं वृत्त्र्यार्थ्यः प्रत्याचित्रः हृत्यार्थाः सर्वित्र्यान्त्रयः एव विवर्धाः (१) साधिकां व्याप्तंत्रान्त्रयः सर्वात्राम् ।

(1) (ครูลำใหกของ) การเกาะสารค่าเรื่องเลย อะไทยประชาการโกก

(१) "गर्माचे विकासियों (२) ग्रीका का निवासियां (३) व्यक्तिया वा (३) स्वत्याच्यातिः (३) वार्य चा (३) श्रीकृत्या ग्रीक प्रदश्या व्यक्तिया स्वीत्य प्रतास्थित्याच्यात् प्रतास्थात् वेत्र प्रतास्थातिः वृद्धाः वर्ते चा विकासियात्म्यस्थात् प्रतासिय्यातीः सारकारमञ्जातिः वैक्षानियां नास्यात् प्रमाणकात्म्यस्थातिः विकासियां व्यक्तियास्थ्यातिः विकासियां नास्यातिः प्रमाणको । वेश्च द्वारमार्थितः विकासियः व्यक्तियास्थ्यातिः विकासियाः

प्रकारकार्या कर्मा । विकार प्रकार कर्मा । विकार प्रकार कर्मा । विकार प्रकार कर्मा । विकार प्रकार कर्मा । विकार करमा । विकार करमा । विकार विका

बरमा पूर्वेत्रीत्वण्यद्वीशि पर्येत्वः सर्वित्तं शत्त्वं प्रवर्तेत्वविश्व-र्कमन्त्रं स्थापन्।। कामेन च १०००००००व्यक्तिसम्बद्धसम्बद्धः रेक्जम्बिनिरापुररीहरः । यस विकासिकारे स्टब्स् विकासिका करवीचे साहा वेशनिकारण जानामात्रकारणकारणकार प्राथमा विशेषे हु वर्ष पान्येत्रस राज्य' इति न्याप्येकान्यसस्य । कामानिक विशेष्ट्या अक्षाप्रेत्यति सरका-प्राप्त: इ.स. । अन्येक्ट से प्रकारीकी: स्वतिकारको सेकारकारीकी र जेवलास विश्वेष समाजनवास्त्रको । तकापि तम वैदियसाला योगे प्रशा अति सरकाaurrenant : (v) (spentens)

प्राथकरात्र विक्रिकेच विक्रिकेच सामनेत वालीकपारिका कार्यक्रिकेच

विवासिकेच्याः सारमान्य वान्यावीः। वेदे च तान्याकीमध्यसान्यपूर्वान परमानंदर्गनंदरम् परमानंदरम् विकास । सार्थिय व वान्यानं स्वविति क्यावन्ति । कर्ति हि वेद्यासाहरूनिकार्यः---

तेरहे राजस्योत्तरस्यार्थस्य निवासीति प्रश्ते अहिनाः यस्त अस्त दावरेच गर्कि वहारि। सर अन्तरस्थार्थस्त्रस्थितः क्येरियस्यार्थेस संब्दारको साथे एक सुविशुर्वकेन्द्रियो । तत्र हृद्धस्वकार्यास शिक्तश्वादिशं रक्ष कृते पैयो राजास्थेत, वैश गामानद शतादि । तबहुत्वा विञ्चादिस्तारमादिवालं स्थानन चलुविरोग पूर्व सदान्वत्रतिसमाहरूपी । सङ्ग्रह धातवैश्वेषध्यास्त्रात्रक्षी स्थात्रिक्षयानेन वर्तव्यक्तिसृष्टेक्तावकु मिरोति--'इव' पैश्रीमा राज्यस्थात्त्रतिः सर्वेत्रायनस्यूतिस्य, पुरिपूर्वस-हर्वालयातः महोपारविश्वतः हति । प्रयानां नहिर्वाश्चरते विश्वासं 'हतं स्वर्वार्थन' इति कार्यता प्रचीय प्रची, महत्त्वमधि वैद्यो यहिएक्क्यो श्वास्वते कार्यत वर्णीय प्रकृति प्रति । एवं प्रतृत्तेः कार्यनामनामार्थकाननामार व्यासारक-नवस्त्र विकासकृते विद्वविकासम्बद्धसमन व्यवस्थात्वा । स्थानि बहुनां बहुनां सभातंत्र पहेन वार्यन्यवयेत्वत औः वर्गणनाराः श्रामाचेश्चानां क्रिकुत्वन्त्रवक्रमानेशकान्य का सर्वात त्य क्रिक्टेस्टीक्यान्यनस्थातः। कृतस्य शिक्टीनां बार्वस्थेनां श्रीकृति विद्योग्ते । एवं 'वीर्तान, यहे अपन' इत्यादिनेद्वपद्मयेने सम्

en forcement error राजियातास्त्राहरामानकेमारो जानपरसंप्रसार्थान्तर एव श्वाची राजियो। स्थान स्थानिकः स्थाओं पद्मां राजितियन्त्रस्थानस्था । एका लेके सिदाचेंद्र प्रदेशेत यः परिस्त्यने स वावशिकः इति । इस व विकासकेतावन्तिर्वेष एव । वेदे जन्म: प्रत्यन प्रसारवितेष बालक्षीयः । स केवान्-'योग्य सर्गयनाः इत्यादेशसमेषु सर्गसमादिपदानि

पुरुपविशेषकानि निर्वारकोतकानि । यः वर्षकावर्ववरेने निर्वारको (प्रेकी) स विशेष्ट्रय प्रायुक्तो । याच क्रियाचा 'कास्टवेक्ट' विकि स्टर्पन मक्यपर्धातः स एव तत्र निवेत्रकः । त हि ब्राह्मध्येषार्थः वेश्वाचान प्रकारिकते क्मीच कार्काववादि तनेती । न वा तत्र प्रवासि । कारान्य कारतावन एव कर्मेरित बेचायार्ग कार्यन्तवाद्वित्वेवसीतं प्रतिस्त्रतः। यद्यपि प तेरके स्थितपा वर सामात्मकरमञ्ज्यकारशंतासमेव कार्यवपदिकारि प्रकार । वेरे व न तथा

मित्रमहीर । क्या वि पाराइपनामार्थानी राजा । वारावामार्थाहरि किया वस । समिति प्रतिकाशिक भाष्यम । यहारूप न क्रियासन्तर-गरमस्पर्धते । तन कामनव्यक्ति, अञ्चानकाचि का । सम्बद्धानका विकास: स्वात-तम्। व्यवस्थापेकायां क्रियामां कार्यसमुद्रिवेदितिः समापे च पुरुषे न प्रकरि । पने। लेखनः क्रियामां कार्यकासमाहताचे हेरे वाधिकासायानिकान worserenfewarierenistet merchannenis februar francisch-को इत्यन्यवेत्रम् । सम्य च स्थापित्रकारातिसारपायाच्य कार्यस्वविकास ससवा । वय पासाक्त्रकालविष्णाका विदेशकोति कृत्य निवेश इत्युक्ति ।

स्रवेतात वर्णीवर्णः । स्वासान्तरेसात्रबरम्बनस्वराजीवति च । स एक प विनेत्रोत अवस्थित वेशिकेस विक्रारित वाक्षेत्र साधानीक विकास सामे। बारवार्थः(१) । क्यांच महोर्थाः बालान्तरमधिनवर्गोदेकानगरात्रं प्रशिवस्य बागावेर्तं धंसवर्द्धति अञ्चान्यसम्बन्धावनिर्वाहर्तं बागस्वर्गवीर्यन्तं स्वर्गं (१)

विधितस्य-सङ्ग्रहः ५३५
कान्यस एवं तथानी व डेन्युवेश सान्यत्वं (शिक्तुत्वयुवाण्यत्वम्) प्राचान्यं
नाष्म्याकीयं चारुकुपराष्युन्ति । न या तस्य निवेशपरशृक्षण्यसम् । किन्तु
भूतसाधनमध्यान्ययाः बुश्यस्या बहियतमाञ्जू ग्राव्यंत्रीतनस्थलवेतेति विशेषः ।
बायमेव च नियोगसरकरपानगया वेदै प्रतिशावते । अनुमहिनेशस्तरिक बार-
कारि । तसिनवर्षनेव च दुक्तारां प्रमुत्तिः । प्रयुवि प्रश्न एव दुक्तैर्यकानित-
त्याज्यारमियो प्रहृतिस्थिया, गयाशी तस्य विद्यातन तत्र प्रशृत्यसंस्थातास्थाः
भनीभूते विवेश एवं अपूर्वस्तान्तेवसीति स एवं प्राचान्तेवसीकतेवते इति ।
क्षते निवेश रच सर्वस्वभूतेः बस्तुविदेशः प्रामाकरायाम् । सः एव पर्यपन्-
पाच्य इति सिद्धम् ॥
व्यक्तन विदेशकिकर्वश्वतः रामाकरतन्त्रिक्षेत्र सोशं विभिन्नोत्तरः विदेश
वेश न विका: । प्रस्थानकोषु एकाव्यक्तिये मेरोजय निरुप्तः । य यथा
(१) ह्योज्यनिरहेन: वार्यस्थे नियेगः । (६) ह्या प्रेरमा नियेगः । (६)
वेरका मांहर्ग वार्थ निधेगः। (४) कार्यसाहित प्रेरता निधेगः। (५) कार्य-
सीन प्रवर्तकार्व निवेशः। (६) कार्वभेरत्ववेतसंबन्धे निवेशः। (७) तास-
क्षुताचेद्र विशेषाः । (८) तदुभवन्तमाननिर्मित्री निर्माणः । (९) विश्वयः—
(बाल) रुद्धो विदेशाः। (१०) भोग्यरुपे नियोगः। (११) पुरुपो विदेशाः
इति। इसे व शेत कपूर्व निर्देशनाध्यम्, प्रेरणाम्, निर्देशकपुरुक्तावाही-
इन्त तेश्चं विशेषणविशेषस्थाताहिषित्वासविशेषेत् सम्पाहितः। एताबन्ध-
क्षोतीत्र तेषां स्वरूपं सूरवयनचेत्रःबरान्तुः प्रस्थननति लेतेःध्वरूपत स्थानसङ्ख-
सप्तेरस्थानिर्वकृतियाँ स्वकतम् । इतोःस्यपिकं विधरसमपेदमार्थस्यस्यप्रस्
तिषु वैभयन्येषु तत्वरद्वभाष अनुनोध्ययगन्तभ्यम् । इह लेतावर्तेशयरम्यते ।
तत्थमत्र विवर्णत्रमेश्विषक्षं:
(१) विधिनियन्त्रशायन्त्रशायोधनसंदरनपार्थशरूपायवर्धा (१) शिक्षः इति
मगशान् पारितनिः ।
(२) विश्वादिषु चतुर्च्यकुलां प्रवर्ततालां, सम्परमधार्थने च क्षित्रचं इति बानच-
परीपबाराः ।
(३) इक्ष्माधनल्ब्येष क्षित्रको इति क्लोऽबीचोना चैमाकरगाः ।
(१) विश्वादीशं वण्डां स्थ्यमं १. इथे विद्वां उद्योग्यानाम् ।

(नैकविष्यु) (४) इप्रस्थानम् वस्त्रपनिहात्रनस्त्रवं प्रतिसान्यत्रमेति विजयमंत्र सिकार् इति वैद्याविकाः । तत्र विरोगपानिरोग्यसभागनेषु विकारवेकेत सर्वतः सिंह प्रश्नीमाः । यत्र इषण्युक्षीय राक्तिवयमिति नशीमाः । (५) क्रिस्तान्यत्वमेष विवासे इति साथेग्याहतः । (६) विकासीतवान्येत्वार्यवस्थाने प्रकृतानीत्रात्रिकार्याक्षेत्रे शेले वेदे प भिक्षे इत्यस्थनापार्थाः । (नेशनित्र) (a) वेदे सनव्यातीय शिवार्थ इति श्रीभाष्यकाराः, तद्युधाविकारोधारमोमांकाwaters i (८) इस्राजनतमेन निरुषे इति हारेक्सपार्थः तस्तुतारिहारिकहासाका ufearer i (९) इहराज्यानं इतिसान्धनकितृतयं क्रिक्ये ही। समायं बायसरिfirst: (mindreine (webs) (६०) स्टब्स्सप्रसम्बर्धेत क्येप क्रियमें इति मध्यार्थीनमाः । (१९) तसदासबंधारं सरवेत जिसमें इति अप्रेष्टपंपेन मतन्। (१२) क्रिकार राज्यसम्बद्धियासम्बद्धियामध्येष्ट्रात्मित्रस्य स्थिति । भिज्ञानेकोशोधं मणनः। (१९) क्राइसाध्यक्षमेव प्रकृतिकोत स्टेश विकर्ष दृष्टि पार्वसारिविवयप्रकार ।

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(१५) शहरापनावादविकाः प्रचीनान्येऽवेशिकः वरिवर्दशिक्षे विका-विकारम इति भारतीयेरचरः कराक्षेत्रप्रश्राचन (प्रामक्तरेष)

(१५) अनुवर्षपरपर्यापः कार्यास्मा नियोगे क्रिक्यं हति शाकास्तः । तथ लेखे वार्यकेन क्रियाताः, वेरे य नियोगस्य व्यवस्थिति विकेशः ।

को निरोधनसम्बं क्या च विकारित निरूपविश्वानितस्थितः वसङ्कात-स्वस्त्वविकेशनाय च शास्त्रानारकारैः प्राधान्येनार्थमधेत्रं विकर्यवास्त्रमधि वधा-निरेशं मनाक्षिकविश्तः। अन्ये च केवन पद्माः नव सव सरदानायेष्ट्रयाना व्यवस्थलन्त्रः

गर्भमुच्छा होत्रे हत्या न ने वर्षालन्त्रसम्बद्धाः साहायेव परिपाधिकाः । व्यवस्थलन्त्रसम्बद्धाः

गर्भस्य वाच तव सामे निकासन्त त्यवस्थल होत्र ना व्यवस्थलन्त्रम् ।

(जन्त्रायः)

गर्भस्ययोग्यानिकासन्त्रमानिकासन्त्रमान्ति

नार्विक्ता विकास प्रतिक्रात्मिक विकास विकास पर हो विकास वितास विकास वितास विकास वितास विकास वित

वारी वेच्यावाववर्धायाव्यवस्थात्वे विद्यवे विशेष का अर्थनायाव गावार्विकास तु इत्याववार्या वर्षाया न प्रवादी किंद सेविक वर्षायः व्यावेश्वास्त्रीय वर्षा प्रवादेश्वास्त्रीय कांत्र वार्ष्ट्री क्राव्यक्ष्मित्री इत्याव्यक्ष्मित्र वर्षाया व्यावेश्वास्त्रीय इत्याव्यक्ष्मित्र वर्षाया वर्षाया वर्ष्ट्रीय क्राव्यक्ष्मित्र वर्ष्ट्रीय वर्ष्ट्याया वर्ष्ट्रीय क्राव्यक्ष्मित्र वर्ष्ट्याया वर्ष्ट्रीय क्राव्यक्ष्मित्र वर्ष्ट्याया वर्ष्ट्याया वर्ष्ट्याया वर्ष्ट्रीय क्राव्यक्ष्मित्र वर्ष्ट्याया वराष्ट्राया वर्ष्ट्याया वर्ष्ट्याया वर्ष्ट्याया वराष्ट्राया वराष्

दिमिरञ्जातमापुत्ररसारम्भिक्यमीय इति प्रतिकाति । सम्बन्धियो प्रकान पर-सेन्यरः सम्बन्धः ॥

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ख्यानियात:

वेश:सुविधित्यसम्बद्धं सीमान्तं पुत्रवेशिताम् । परदास्त्रास्त्रास्त्रहे विदर्भ विकासि विकासे ॥३॥

व्यक्तियांसात प्रवरणे प्राप्ति असः। सा च संस्थापद्भिक्तेकसंस्य व्याप्याची ! तत्र पार्वेष त अव: प्रणान्यसानाः सर्वातन्त्राले प्रणा-प्रशंकम ।

(शिक्षणात्र) तत्र वीमन्तिकत्वाचारतल फान्नसक्द साम्रमान क्यानंसकं प्रतिपक् मानस्य विश्वतित्रप्रसायस्य काराव कृतिःससीरवास्त्रपतित तः स्वीपसङ्गीकृतिस्त्रीः यत मार्गनार्थ:-प्रतिकारायको हाई राजस्थित, चारमुख्यानरने विरक्तानिक-जिल्लानिः संवित्रकार्तं स्थाप्यरचेप राजानित्ययमान्तरं वर्षः श्रातिन्त्रशास्त्रारी गोपरपति । वतो व्यानुहा स्थादिरस्मार्थेनमा अवर्तमानः तेराकान् प्रकृते विषयमध्येतावसमुद्रशास्त्राचीः निर्देशको जित्तं रज्ञातः जित्तं विद्रशानः इति । प्रसमितिको हा सर्वित्यक्रीवराकः स्वतिद्रस्यवेदिकता प्रोक्षिका पाइटामेश पानमाना आपपाइत्यस्त्री प्रान्यमेशमेश कोर्क्वसारकोति पुत्रं शामानंत्रमेत् अवप्रदेशे राजाहिररमार्थमाम् । वेरं राजानिति सरी राज्यस्य धर्मियो नाधानस्थो तु रक्षतं धर्मि, तस्य न्य धर्मे इदन्तवं शास्त्रि स्थापा-मिति चौरतं वर्षाश्चेत्रजीयम् । एवं वैभाविय-वेग्यत्वारशेरपि स्वात्त्रप्रक्रियाः वैभाषिकार दुर्शने बाह्यसध्यक्ति करत् हरकम् , इति यत्र सामित स्थानोऽनि हाकिया-बारनारायाः। केराचारो प्रयोग माहोकुको वाह्यवस्त्रीधानस्त स्वापि बाजाविक वर्णाति श्वानीक रियक्तकंत्य । अन्यतमञ्जल वर्णातः

माकलाहिशाकश्वतिर्वित पाक्षिशेशो । (पीपांसच्याम)

श्रीमाधानामानामानामानाम् वेत् निपारका सन्तर्थे । वे हे अपरे-या सह असन्त्री राजाप्रश्लीनामामस्थ्या (शामाबारता) सीमाविकार-पातुरेरिक्कालः करस्त्रभां सबस्तवस्थितश्च सा न सास समीजीया, प्रमान्त्रामा-बात् । म प इर्द रकावित्यक्षप्रकार प्रमाणीतीर शक्तातीकात्त्व, तेन

क्षेत्र 'का रक्षाव्' की सीवराधारकारोः, प्रविकारकार कार्याकारीः रेकातः। त्यम वेशिक्पीरय--वर्षः रत्यामिति भागीन मनिकानकेन विद्यानेन गार्थ जान्यपरीय चेति हे विषयी क्रिकेटे । तह प्रार्थ प्रत्यिकत्त्वम् व्याच्य-र्यार्थात्रीयं कलकारम्, त्यविष्णवृष्ट्यात्राकाराव्यक्षीयासम्। षण्यार्थेर्य च राजासरस्य सस्य बाहाबासरपर्योवः इतिकारितिहो विकायस्य ह्यूनका बार होत विशासताचारवाहितो विशास्त्रविद्यारी । तथा च दुरेशास्त्रित्रविद्यारी हुकिकामकारी विद्यासकारे राजमित्रकोत्रोतक इत्युक्ते सहनमान राष्ट्रकारण इति चेलकाङ्गोर्थ वर्षः विद्यानस्य सामारते किसपि सहवं प्रमास् स्थान्, गर्न हु न पत्थायः । भ च नेत् रत्नामिति वानिका समित्तो रत्नात्म विकासकारों राजारवज्ञासक्षेत्रित वर्त साम्यतम्, सरवाः ग्राप्तर विकास व्यरसंगरकोतन्त्रमादयसं कल्लो विकासमान्त्रप्रमालात् । प्रदेशवि-व्यक्तियातम् (१७०७) विद्वाराधासः स्वतंति स्थानस्यक्षिपतिस्य र्रोपम् , क्टेर वि वार्याच्यो रजनार्थनः प्रपृत्तिनिमानुर्गं रजनकानिकमान्त्रं कारकार कर्मात्रपालको जनकनी रजनसम्बद्धिकारकारकारको छ्वःसमर्थ-वेत रक्षक्र कार्यन्तं सन्तियानं प्रतिकालयं प्रदेशविक्षप् । एवं च सार्वविद्य राजस्य क्षण्यामास्य चरियोशान्, राजकोत्तामहत्त्वाकृतस्य राजकोतीः स्थापनः रहर विराहरसमार्थानांत्रिसमा पर्व समावर्थ सम्पन्ना इत्येतनको वृक्तादि महाजापकाशिरिकाः इति सुपर्य-बीधन्ययोगः ।

बहारेश्वरूपेय: रातस्य इर्ज्यासभ्यक्षेत्र (द्वविकादिएरेगाविनिक्क्षेत्र) योपनीयमान् । ज्याना-

स्थानकारवाशिवादिये हत्:-- वस्तु वार्वाच्या रक्षणकारोते बारक्षेत्रः, क्रांचे ह राजनिवस्तिति साते हुन्तिवाराको सामाना रकार, वर्षा द्वरायाच्छा । त्रभार्-रत्यावच्याच प्रार्काणीन measuri न कुरुन, सहमस्याध्यास्त्र । य प प्रोवधिकfectiverance) श्रीक्रमातम्भाने, हृष्टियोग प्रचारेण हुनेमाँगमानकेश्वय-द्रमब्बिरेश इति श्रविकालम् , पुर्शकारातां परकर्षराञ्चतीयामणाप्रमानसम्बद्धसम्बद व्यविशेषात् । न ण साहरोज राजविशीयानीजवर्मस्वानेद्वेरच्छेत्तव शुक्तेशः क्षण्याचीमधानकुरमीचमम्, करस्तानामधि कारकारवा कार्यकारकस्य दर्शिकार-थप्ते: । दुक्तिकाम राज्याने समनं तु परिकृत्यक्त क्रोत नेत्रदरस्त्रीयम है months mounts

वर्षः सर्वेदशस्यक्ष्मीकांशायुक्तंभ्यस्यवेश्येषः व क्षणकांत्वः, व्यक्षः संभागतिकानेनव्यास्मातिकांत्रिकारिकाराः। स्वत्यवेश्यः स्वत्य स्वयापात्रिकार्यः रोगव्यक्षयः क्षित्राविदः अपूर्वोक्षयोतः वेश्व स्वयापात्रिकार्यायुक्तवर्याकांत्रिकारमात्रिकार्यः । न क्ष्मात्रिकार्यः । न क्ष्मात्रिकार्यः स्वयापात्रिकारमात्रिक

वार्षी प्रोत्यक्ष्यां तेता प्रायुक्त । भित्र प्रोती वार्षी प्रायुक्त्यां तेता प्रायुक्ति । प्रति वार्षी वार्षी प्रायुक्ति । इति वार्षी वार्षी प्रायुक्ति । इति वार्षी वार्षी प्रायुक्ति । इति वार्षी प्रायुक्ति । इति वार्षी प्रायुक्ति । वार्षी वार्षी प्रायुक्ति । वार्ष्टिक्ति । वार्षी प्रायुक्ति । वार्षी

्राज्यां विभाव वि

राजिनेकाम्यामध्यक्षास्त्रकृतंत्रसः विदेवासस्यः स्थानोनीनादर्शीय प्रश्ने-इंगर्डकोरः, नमहि-स्वनार्थं प्रदेशविके नेपाण्यत् राजनकारोधः स्वन-अभिन्त कर्ण्यासर्थित व्यवस्थातसम्बद्धान्त्व राजसेन हेपुन पुरस्के शरक्षाय कर अवर्णन इतीय सनः सिकः । य भ सूतं रक्षात्रं प्रस्किते बस्तुनि व्यक्तारकारराज्ञमञ्ज्ञाच्याचीयां प्रमते, राज्यात्वस्य हेतोः प्रशेषधिनि बस्तानि रकेल्लोन स्वस्थानिवेदीयन्। जनादिर निर्नेक्षित्रम्:--रक्षाविकेचर विवर्त आनं, राजनानिष्ठाकारणनिक्षणित्ररोवर्णनिक्षणकार्यः, राजाक्ष्मक समय नियमेन अविवयोजकरणम् । यह यह जाने या यह नियमेन प्रयत्ने-वर्ति नवस्य प्रानं राजदिशयस्य , अव्ययसम्बद्धितमं यथा राजदिशक्षिति प्रानम् । वि व प्रामाविक्यस्थानको सीविक्सविक्यपंत्रिकारकोक्सान साम्रको विक्रिय अवये रक्ती महास्य कारणस्य द्वतियोगस्यकाविरम्सावि कारमासावे संप्रदेश, संवादिताची तत्त्वारतात, विसंवादिताची ए जेतावर इति । वैद्यात । क्रुप्ते राजाविक्पुणि, इष्टामृतिकेचरविद्यापिताचा, प्रमुख्यान्, स्त्रा रजनन्यपद्मरक्यवन्त्रिया , इत्यत्मानस्य सन्तेन विशिक्ष्यस्यस्य । व्यक्तिकारसः

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गुस्त्रानविदि न प्रमाद्याविकायक्यनं देशः । स्त्रं स स्थलप्रकासके विदेशकायान्त्रोतेन करणकार्य जानस्य प्रत्यानन्तियमपि न क्षेत्रस्य, पक्षाक्रः गोरवात बाधोपताचा विधासक्ष पार्थिकस्यान्याचेन सीमांसक्रीराधक्षेत्राच्या वय व्यारतं भारततासरक्कोतः शांकर्तासम्बन्तं रक्षतांसर्वतिः भान हति, तस कारत्वाकावान्यवाने जनकेतः वर्तेषानिकाचे राजानिकाचि प्रत्याचावा निर्देशः वधदारं सहचाराम् । इतित्यस्य वशास्त्रानाने तरात्रचीतिन चेदेनिति जवः । वर्तार दोष: कारवे सामध्ये प्रतिद्वन्ति न पायणे, तर्राच न, प्रतस्था हि कारगानी द्राकानां साध्यक्तिकार्वशामध्येपविषये कार्यान्तरजनगाविद्याः क्रियम् । यथा स्थायकारकारकारको केरकोशानि कार्यकारकारको जनवन्ति । करा

य मनगरदोषद्शोधयनलो बद्धार्थ क्यानीतः। यस सर्वे विश्वमा विकासः, वयाची प्राप्तकाल, इति विकासन्तर्भाविकारमञ्ज स्थापेनास्थानम्, स्टब्न-सापु, वधार्कमस्य एके अस्त्रकोत बादान् स्ट्रोज्युच्छावानुमानकत्।

यस य व्यक्तिकम्-विभ्यास्तिभ्यंतिनारितेत सर्वप्रशासेत्वनारकस-

व्यवस्थानीयो राज्य (श्राव्यक्तिकात जातान्त्र, वर्षक्यमेत्रामान्त्रः) व्यवस्थाने व्यवस्थ

शामाण्यम्, प्रामानकोतुर्वा, श्रामाण्यवाकोरः वा, वेन व्यक्तिकारात्र झालानाय-

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श्चित्वविष्टुं वेश्वकान्यंत्रावाद्यावाद्यापुर्वे वाराज्ञास्त्राप्ति । एक्टिनी होता है व्यक्तिकार्याच्या हिम्मा विकार प्रश्निकार हिम्मा है विकार विकार के प्रश्निकार है विकार है विकार विक

(विशिष्टद्वित्तमस्) । विशिष्टद्वित्तमस्) विश्वस्त व्याप्याचित्तम् काराप्याच्यापाः सम्बद्धान्यस्यान्यस्य । वेद्याप्यस्य विश्वस्य । त्याप्यस्य व्याप्यस्य व्याप्यस्य विश्वस्य । त्याप्यस्य व्याप्यस्य व्याप्यस्य व्याप्यस्य व्याप्यस्य व्याप्यस्य व्याप्यस्य । व्याप्यस्य व्याप्यस्य व्याप्यस्य व्याप्यस्य । व्याप्यस्य व्याप्यस्य विश्वस्य विश्वस्य विश्वस्य विश्वस्य विश्वस्य । व्याप्यस्य । व्याप्यस्य विश्वस्य विष्यस्य विषयस्य विष्यस्य विष्यस्य विष्यस्य विष्यस्य विष्यस्य विष्यस्य विष्यस

वर्षाक्यातः स्थापीयां महस्ततः, श्रीकार्यमानकस्ततः। स्थापीयां धार्पप्री व्यक्तिवासारिका व्यक्तिस्त स्वत्रकाव्यवप्रकार्याकाराज्या । कार्याप्री

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या बर्पायक्रमानं ना नद्रव्यक्षेत्रः । अन् यद वेदं रक्षनिर्वतः स्थापत रायसन्तरपत्तो, सम्पापवनसम्बद्धिकारमध्यातम्बद्धारम् विचर्ननवारेश वारितारकोत् । चन्द्राची दिन्द्रधसेतिकः समयारेन सामग्रीद्रप्रदेशांद्रवयान पन्त्रतिवाचनात्तेत वा सूरताता । यत पत्त्वचनतात्त्रयं अवैच नारतेतिर्वेश रंगाची राजनो:। कारण न पदाचे एजनपत्त्वः। एवं च सर्व आर समीचीवर्देशीत, एक्टबस्टरस्य । समाचीकं स्टबस्टर्वरेश-विकास सर्वाचक्रमांत्रि केविदां काग्" इत्यतंस्वानेनिति । (अद्वेतदेशानिकां पतम्)

प्रजनप्रकारवाहिए: शेमहानार्वेशहरभ्रत्यन्याहतुनाविवेदधै : स्टब्संहर-

पर्याचनाः पात्रपार्वाचातित् स्वाधितिवाकाता अधिकानसर्वाचातिकाः चेति व्यवस्थितः । वार्यातः-व्यवस्थितितीयं मात् यत वार्याति विज्ञांत्रपरि अविक्रिक्षेत्रके व्यवतनसम्बद्धांच व्यविकारीयवेतार्थं विश्वकृतः, यानं सान-बनार्थ अर्थेत अस्य आमारस्य सद्भारा सम्बन्ध (लिकार) प्रतिवादनारा पूर्व-स्रोंग अविभेक्त सह स्थ । भोर्थाचनाविक्सामान्योसनायान्यजैना-विक्रियां विक्रिक्तारी राजवानिकान्त्र, वेजायारेज वाहाबीका सन्त-मानेन विकासमां प्रांत्रकामात्रीकारात् बन्धानि वस्त्री निरतवासम्बद्धारात् । वस्त्रीविदेशक्रियाम् :--केर्याचाराविदेशः सर्वेतरे वितर् विदेशनेत बन्दन्ते । नवैश्रमानम्भि, वस्त्वाधीना हि सरमानमस्तिरिक्षेत्रमानि पासुर-पन्यति, शाक्षप्रियसमादिकसम्प्रतिकारम् प्रकारमान्तेः । अयमस्यक्षि-प्राय:--गण्याविकारहारिया पृथितीको सरकामनेशीयकारो क्रांते राति 'दश शृंख्यो, राज्यम् , पृष्टियो, इत्तर्रामका राज्यम् , अरोवं व्यक्तिको राजुसारेन पुलिनेन्यकार, इतरोत्ते वा पार्कायः, तत्र सक्त्यार्थानतस्यागरकोन स्वरूपांधिकस्य, व्यक्षिपास्त् , क्षी व्यक्ष्यतम् अवस्थानसंबिधानम्, लाध कोंद्र सावकामार्गने अर्थापने वहा परश्रारोक्तामानोऽपासनः, एक्स्क्युक्त्ववृत्तिकेष्वासैना, अस्वव्यवृत्तिश्चारसञ्ज्ञालीया वर्षः श्रवद्या परस्पसानेकावाच्छक, सबसे संबंधाननं त्रवापि संबद्यानार-विशेषम्बिकान्सक्त्रकोति ।

वैत्तान्त्राचे बाह्यजीवन्तं नद्यः प्राप्तदेश एक, वतः प्रतिप्रतन्तं वाह्योत्र्यं प्रशासको कामा, प्रज्ञातं, पर:, पर:, क्राहः, सर हति । वरकांगरूपान लेक्स्पूर्वन व्याहरतेष, व्यवस्थापमा सम्माहेना चेनान्त्रपुरस् शक्तेत्रसम्बद्धिकाचा सर्वेत्रसम्बद्धाः, यह अर्थतः विषये विकासीय हरि। कां य राजवानां अनुपर्नाविधियोज पूर्वताचा वानस्वत्रीतस शत्रक्षप्रजनप्राणीयपदिनी वयस्त्रिकियान्त्रेविकायेव । समाद्विकेव-नीवस्थातिरेवाक्रीयां कुम्बरे । इर्द स्त्रतनीवासरी कनिर्वकर्तासीय स्थानन विद्या प्रतितं हुको । अभिवेकारेयतं य सरसद्भ्यां विश्वप्रकायः । एवरिः रजां न सद, पाजक्षणेः, सामस्त , नगनस्वतिनीयश्रीमाधारिकस्वक्यः १नी: । अनिर्वयकोचं प राज्यं तम सामान्यवेच, असको स्वर्गामार्थेस अस-राज्यकासंगाह । न प डामेन प्रधासका राज्योतिः सक्यां, स्वाप्त्य परमात् । व्यक्तियरे त वेतैय प्रश्नीनगाद्वपानी व्यक्तिसम्बद्धितास्त्राह्म गोदास्ते:। न म प्रतिकादनीवित अन्यते नीरकावकानार्थं कामान्तवादः, कारताचे मीरकार्य परवाकीरवक्षण्यसमाचन द्वतिकारताचीः । ज च इर्च रजा विशे बानवून , विशिव्यानस्थित इत्युत्सन्ते स्ववर्गितः व्याच्यय पत्तेः। एवं महत्रगीविकारियः वीकान्यर्वनगर्शास्त्रान्यवान्यराज्ञानीयाः । ne main ferrant-rate wirein-broaditie. Ferrant process. वामध्यकारमञ्ज्ञासामानामा वर्षकायाध्यकः संसारदश्चमं अर्थनान-Dates 1 इसं प अमेरा, पानस्थातिः, पस्यातिः, प्रश्यासातिः, सस्थातिः,

प्रतिकारीकावरित्य विकरिताः । अन्यास्य सरक्षकातिः गांवपातां केवा परमानाज्य, सन्वरवातिमी विकासम्, इस्तरकी आहेवा कार्यसमितासार रुपासारचे। विकासकानिःशास्त्रारूनेपेकिता इति जिल्ला । वालेक्स्याद्वेतः ।



वय व्यक्तरसदर्शनम

किञ्चिद्वित्वेदनस्

नाविद्यिक्षेत्रपत्र अवसम्भवतं सुरवरस्तरं सुवासापरिश्वासामः सार्थः विद्यासावरामः विद्यासाम् विद्याः सुरवास्तरं पुरा स्वितिक्ष्यस्यास्त्रतः, राक्तसेव करणीयश्यः सार्विक्षस्थानस्याप्रसिक् स्वापि सन्धानासम्बद्धाः कृष्णाः सार्विक्षस्थाः

कासकामेकेविवदा ऐदिवादुनिवक्तप्रसाराम्बद्धवैवदाराति-वादकामाराते केता, तेवाच प्रकृति, दश्तीव शासावि पुरावावि व । क्षेत्रेष्ट च—

सावर्षं महस्कान स्वतातुक्तं स्यः । वयनं कृत्यानवे ताहर्णास्त्रहे कृतः ॥१॥

हमादि इतिकरोत, "कुर्त व्यावस्थ क्षेत्रकृ" हमादि विकासारोक्ता, सर्वेशं वास्त्राची रायस्थ्यमा, व्यवक्राक्त व्यावस्था पीतरेल व व्यावस्थाने व्यावस्था हा व व वेश्व वेशकृति स्थानविति व-

त्रथ पु---जानोप प्रतिस्थानोतेशिक्तीनाप्रकृते ।

समारम्थास्यु मानाजामनादि सद्य शास्त्रकत् ॥१॥

इत्यादि इधिवयते., च्यापः विकसायानां बाताराष्ट्रपताचनाः ।

च्यावः शिक्षसादानी बाताराष्ट्रपताकाः । सक्ते वर्णीय सिवार वदः सर्व समीक्षे ॥१॥

इति न्यापेक च प्राचीन प्रान्तवापुत्रस्वातार्थः चतित्राचाः प्रतिकाशना विकासकारतेन्त्रस्य, "चनस्यते त्यास्त्रस्योः" ति दृष्टिनिद्धस्य व्यास्त्रस्यकार स्वीत्रस्यस्यकारो प्रान्तुः से देशनात्रसस्य विकासकार्यक्रियास्यस्य इति

स्त्रात्मक्रीयात्त्वत् वर्गेक्सस्रेकारे क्याक्ष्यत्वत्व । स्पत्नव्य स्पत्रकारेगारि— ''वारक्षक्रमतामकाःः प्रतिकः क्षित्राक्रमत्वस्य अस्तिकिस्ते

वेदिएस्यो महत्त्वीतः" इतस्य श्रह्मानेपाएको वर्षेत्रविधितं व्याच्यानं विकृतन्तं वर्षोत्रदेशसानि महत्तानगायकारण्यातिकः

"क्ष्मानेतः परः लागीः, सर्वोत्तराविताः । अक्ष्माना परी कल स्वाधित सम्बुलिशेयचे ॥१॥ तीत जीवताकोतीर संगयको । विकाससम्बद्धमानस्थातिकारोगः स्रोपता

मह दरियादि-"श्वनाचे पश्चानं विदिनोधानपर्वदासः

इवं सा बोपनावानावनिका राजपद्धतिः एरश इलादिना लक्ष्मेशस्य मोचनसञ्ज्ञानस्यांतीयम् । W eron -- mountheuterannelle minamentole an-

क्या शिवेनोपटित इति नास बोत्तमायकारे सन्देशहोतीन । का एक्ट शासं पाविभिद्यंत्रसम्भा प्रसिद्धं वर्णते । ह्वं च स्टोशालकं सद्ध न Banebitus Rouff mei sererenft, emmer dere. बाभोपी भवति । यहकारसे सले हरियोगी सर्वेश विदारकार । कर्प शीमा साम्पर्याने ---

"शब्देश्वेदाविस श्रामित्रेचुमाना विक्रान्ता । पब्जादिनेदः स्थेन स्वास्थाने स्थले थनः । कर्माद्वीरियाः पर्याः स्वद्भाषाः शुनिविश्यः ॥१॥ राष्ट्रम परिवासी (प्रतिस्तामाभवितो वित: ।

धन्दोस्य पर प्रथममेतद्विषरं विवर्तते?" ॥२॥ इति चीकारस्य सन्दानस्थलः अक्रमानं काले सम्बद्धारकां सार्वा-

wifeth subpresentations बंदियका रणवाहिता, वर्तनतासरकारीतांत्रपादयोति तेर

वर्गवसासमिति वस्त्रितः वस्त्रा वि-''वर्षेषु दर्शनेषु प्रवासं सुप्रादि प्रभादानवकः लख लंकेरो वार्षिकम् । क्या हा प्रवर्ण सुनावि को शर्शिक्य । अस्य बाल्यम्" इति, तत् व विचारसञ्ज्ञ । सुप्रसायकार्यिकालं क्रमेरीय शक्तिकेशे दुर्शनियति

राजकीरमुद्राद्विकार सन्दर्भ काम्यद्रकोत सम्बद्धम विद्वीति-कारत । कारते रा. प्रधारि प्रदर्भ माहेरवरावि फार्चन लगावि । तेवां स्वाप्यास्त्रचं वादिनांचं भाष्यकात्यात्रीक्षयं स्ट्रपरि च वार्चिक्रयः। केषिण् श्रवसायुक्तावरसोवरसेट्ट ग्रास्तं वार्मिश्चार स्वाह्मसरीक्षादुर्यामारसोवीच वर्गमः। व्याह्मसरकार्यामा वर्गाः ग्रीतं क्राह्मस्य प्राव्याद्वापालयको स्वार्थाः करवार्यः विश्वसाय वर्गाः ग्रीतं प्राव्याद्वापालयको स्वार्थाः करवार्यः विश्वसाय वर्गाः ग्रीतं द्वापालयं (१८११), "व्यावसीय व्याह्मसर्वार्यामाः "वेता द्वापालयं (१८११), "व्यावसीय विश्वसायं वर्षाः "वेता द्वापालयं (१८११), "व्यावसीय विश्वसायं (१९१६), अस्तियास्त्रामार्थाण्यः ग्राव्याः

कार्यभु ज्ञापीक्यमध्ये संगदनामा प्रसिद्धो महान वैवाकरव-विकार: । शास व व्याकरव्यक्रेलेन व्याप्तिराह्मा । योज्ञीय तालाः विकारणः विद्यापुर्वाच्याप्त्रपार्वेत्राच्याप्ता । व्याचनाय राज्ञीन वार्विकार्यमध्याप्त्रपार्वेत्रपार्वेत्रपार्वेत्रपार्वे व्याचनाय्यक्रमध्यम् । योज्ञीने वेव्यव्याच्याप्त्रपार्वेव्या वेव्यव्याच्याप्त्रपार्वेव्या । वेव्ये वारिवामध्ये पात्रपार्वेव्याप्त्रपार्वेव्याः

"छवा चेत्र्लं बास्ववदीचे---

"प्राचेश संक्षेत्रकर्णामान्यविद्यातीयहात् । सन्याप्य वैद्यासस्यान् संवदेत्रसङ्ख्यान्ते ॥१॥ इतेत्र्य प्रकारतीयता गुण्या सोवदर्शिता । सर्वेत्रा मामक्षेत्राती सहामान्ये निवन्त्रते ॥१॥

६५० श्रीनकासाहेसाचापः

वेजिनोबस्यूपेकी सुरक्तकांतुस्तरिकिः । सार्वे विद्यापिते सन्त्रे संपद्मतिकारपुत्रे ॥३॥ न्याकासामसारीकानप्रयस्य स्त्रे च दर्गनम् ।

न्यायास्त्रास्त्राच्यायस्त्रायस्य स्व च दश्यत् । अवीते पुरुषास्यायस्त्रायसंत्रायसंत्रः ॥४॥" इति वया च चेत्रस्यायात्री स्वाधास्त्रायसंत्रीयस्त्रेत स्वीधनसमस्या

हरे विषया, "कार्डिशनकरातातात वर्गाति व" ही स्विधेक-प्रकारिको सावन स्विकात्सारता, चतुस्यो स्थापिके साव्यक्ति सन्ति हात क्षेत्रके चलार एवं लाग्यो इच्छावस्त्रीतारिकस स्वतं इत्तर उपल्यापान्यो । स्वतं स्थाप्तराहर्मात्रम

चार्यस्पर्शिकः । उच्या, इस्त, माँ, माजार्थं भीतः । तथा भीतः गर्भार्थ—"पञ्चार्थं माजार्थः । व्यक्तिः माजार्थः । द्राव्यकः । स्थार्थः स्वया, व्यवस्थार्थ्याप्रश्चात्रः । असीतं च्युरिकाराक्ष्मीर्थितंत्रकः। गर्भारत्ये सं चुर्विके हातस्यि । अस्ति च्युरिकाराक्ष्मी । अस्ति । स्व प्रदेशः । व्यक्तिः । व्यक्तिः । व्यक्तिः व्यक्तिः । विष्किः । विष्किः । विष्किः । विष्किः । विषक्तिः । विषकिः । विषक्तिः । विषक्तिः । विषक्तिः । विषक्तिः । विषक्तिः । विषकिः । विषकिः । विषकिः । विषकिः । विषक्तिः । विषकिः । व

क्षां के प्राथमितः नार्वासं सुद्धाः अधिवृत्यस्थ्यस्यः केले हा स्थापना कर्णाः केले हा स्थापना कर्णाः केले हा स्थापना कर्णाः कर्ण

म्याकरसाहर्याच्या मध इच्चन

विश्वसंस्थानिको इञ्चलिति क्षेत्रिकः अञ्चल विद्वसमासके विश्वविद्याति सूर्व पार्थ पत्रम् "क्षोप्रस्थेतकानि सामाह्याः,

पक्रमद्वित्तवपुरवादि च" इति । सुद्योगसामसे उत्पवित्तवरे । करपुर्ण--"कार सामस्वयनी" होते सूत्रे सालो, "कि पुनईपदन, के प्रश्निकाः, कारमान्यराजेशना ग्रमाननेतानक प्रभव । सवना, काय गुकालारेक् प्राश्चनेकामध्य कार्य न विद्यापने काल्यम् । यथा, कामसभावीमी कतानी १७०१कः पीताब्यस्य गुप्ताः प्राप्तुनीयन्ति, मानक्ष्यं बध्दवित्तेतः । भागवं सामापि ग्राप्तमानाची प्रध्यक्षां वर्षि । कराज्य कैयरेन बोदनयोसन् जातिहासीस्थालारानं उच्यापको इत्याचीकाञ्चली स्वत्यक्ताः । एत्येकात्रकाताः "गुस्सनुद्राने। द्राप्तम्, रायसक्यो का इव्यक्तिकार्यर्गरावे एकानां समुदाये। वरिमक्रिकि न्युत्तरचा ग्रुद्धात्रवस्त्येवामे:। एवं च ग्रुद्धक्तित्रवस्त्रेत विविधितालो वस्त्रीयति सम्बद्धं सम्बद्धम् । सामग्रामीपेदीर---

''बरपुरवच्च' पत्र सर्वेदास प्रपुत्रके । दावितासम्बर्धे संत्राओं सेवानेन विवर्धिकः ॥१॥

ती इत्यत्वसारमम्। यथ कानुभाषातं नदार्थोश्वरणं सर्वेनार सङ्ग्रश बहुतकार । क्या पटेरपीत स्थानकेश्वति । यह पटे गोलकर्र स्थ राजेन मधीनतादौ गुरासारि सर्वनास्परामर्ववेगण्यमा कथारि हुण्यमार्थातः en unt-"Bente Buffen:" efe i farimebe feufun unt: i सवा च सुब्रस्य विशेष्यानेत विश्वपादायामानिक्यातिः । यस प्रतेषे सविधि शर्पण्यस्त्रप्रदेशियम् उच्यः । "लावेल एर विशक्तिषेण'— उत्तरं बहुत्वते" इत्रपि वर्तिशेषम् । विद्वस्त्यो वेद्रवेः लावेल विशेष्णस्य विश्वविकालकारमञ्जू इति वद्येत्रीकाशाहरू । इतं च लच्ये सम्बद्धानिक न्दादिषु वर्णने, द्वांत वाणि प्रव्याचि । घटना मैस्त्रीन क्यांचि वरिनावितानि "व्यापि वय श्ववासीके ।

क्रम सरहाट

स्वयुक्ताओं (४ । १ । ४४)—"समोद्रीयविषयोद्रशीत, प्रवस्तातिष् रुपति । वार्षप्रकारिकास्त्रक, सेपानकारमितीश: ॥१॥" शहि वस्त्रक मुत्तव्। तहसँदय - यः सार्वे हुन्ये समिथिविसते हुन्यमाश्रयत इति सामह । वहां प्रेति निवर्तते, प्रयम्पातिक किन्नवाधिक दक्यते । वातिवस्थाकक व्यस्त । विकारवास्त्रको साचैव स्थापि । बाचैवः, ध्यावः, स्था पास्ती स्थापिः श्रीवतात्रः सञ्जूषात्तः, यदा परमासूक्ष्यात्रियः । त्रमानियातं यत्र वर्तते स ग्रह्मा, किया ह सार्था है स्वतिक्रियों स देखा । इत्यासकात, सयामध्येतिरेतिः। स्ट्रान्यसायः, इत्यक्तिन् इति यास्तुः एक्स्य-प्रश्नेप लग्न्यान्तरविष् लग्नेत्र । वद्याः

"वरीवन्त्रवात्रप्रवस्त्रव हात्री उपवास्त्रदेशकी । कावकः संबोधिकानां इत्यादन्ते। तुत्रः स्ततः व १३

इति । स्वाचेत्राचीः । एवं चा विकासातिक विकासातावे साथि विसा विरोधानक-रिवारे गति इत्यक्तिकारी गुरूताविति सामान्यक्रवाद्। वर्षाक-"राजाः क्रे" इति इतवे स्टब्स्सान्यसर्वेशव्या इत्येक्षेत्रर

भाग्यं तत्त्व, तथावि-पामारा स्थाना प्रविद्धा हवे शुक्ता हत्ववित वारवर्षेत्र, नामकोपासकार्थः । कार वस "बाददानिक्यं नाम ग्राहः" "व्यासारचे। सुवा" इकाहि त्यवदारासात वह माध्यक्षते संगण्डमे । चय क्रिया

बारकारपरिकारपरेत्वयर्थेग्य किरासम् । बारकार क्रिया-वानेकान्यवात् । तर्ज्ञ साध्ये—"सावने वण्यदत्त्वे विशेवलो, साधने प क्रियामा" हरि । केपियु कामान्यविशायकोतकवर्षेत्रपार्वेण विभाग-विकि क्षतित । स्टानुक्क्-"क्षिताकेश्व कालम् संवया सर्वय मेहिकः" होते । काले तु-वातुकासम्बद्धिकारिकायकणार्थ व्यक्तिकारः । विशेषण्यस्य प्रतास्थातनसम्बद्धः इयं च प्रत्यस्य न विका किन्यस्थास्य । यदा योचं सुवादिसूत्रे मार्थ-"का पुत्रः Seet ? हैशा । कर जनतंत्रा ? चेतर । का प्रश्नपंत्रा ? स्थापाट । सर्वत्रा महात ग्रावित ग्राचानावाचे न विशेषाचीयानं निर्देशीयाचे mittau feift i fesonièueum sterr e men fembyn विदेशीच्युं यथा नशी निञ्जंतिकः । सा पुनरकुमामान्या । कोऽलाक्तुमानः । इत् सर्वेषु साधनेषु गरिनदिशेष्टांत क्यापित्रपतिति व्यवदारो सम्बद्ध बदाचित्र प्यातीत परिवास्तिताहेते प्रश्तीति व्यवदारी स्थति सा दिया नाम"। तमा चोच्चं इरिकारि---

"विधान पाता इर दक्तामा न तरूको विक्रीर: सक्तिको । सम्बंधि वो बेरनाने विधाना: सुदर्श हि भारेर क्रुप्रिनेत नव्य:"॥१७ यथा विसे रहमाने विधानकोंचा नाता दक्तामा तोचकामाने वेषैर विधाइति व च्युप्रोटिनोप्तास्त्रव होते भारा । वस्तुसन्तु हरकस्त्रवेशन

वया तथा इत्यान शालानगाता वाडा स्थापता नावकाचन वया मिराप्री न युव्यतिकेशस्या हो। माना । महत्स्य पुरस्काकेश-मीकार्येव मानाः अराज्यस् । पंत्राधानसायेव तु बस्त्येव । या उत्ताच्य "न क्रम्यो शिच्यीत्वर स्थितीत्वर्ष्णः होते । उत्तेनपुतासस्यकाः समर्थे सर्वावेदीत सुनिवार् । नेवा पोत्तं इतिवा— "अध्ययस्थानी त्रिधासम्मानं व स्थातित्वार्षः ।

सङ्ग्रहिष्यीर्थीन्य सम्बन्धं चयुरादिक्तः ॥१॥"

हीं करेंग्र ग्रवरकशावार्य तेपालवाचे व प्रत्यविषया, विन्तु सद्भुक्तिकीश्वालकार्यायः चतुराधितः सम्बन्धं वाति । इस-सम्बन्धान्येत् वेद्यानां प्रत्यतं, र क्या हीत तस्त्येत् । सर्वेता विशास सम्बन्धान्येतं वृद्योचे विद्रुप् हीतं दुर्वे योग इस्त्यावर्वकाने स्त्रह्म् ॥

ऋथ सामान्यस्

ामं (१९१६)—हिम्में प्रतिक्ष प्रतिक्षम् वर्ति । एवं कारणीय । भागेने सामान्यात्रात्रीयम् त्री प्रतिक्षित्रात्रीयम् । त्राव्यात्रात्रीयम् । त्राव्यात्रात्रीयम् । स्वत्याः । —मान्यात्रीयस्य । व्यक्तित्रात्रात्रीयम् । वर्षाः । वर्षः । वर्षाः । वर्ष

शहर्माक्षेत्रशास्त्रा कलस्य प्रत्यकृत्वैः । सम्बोदको स्टबी वो ताति सम्बो विदः तरस इति

या ज्ञानकोत्रपतिकाराज्यास्त्रिकोत्रीत्वाचे धर्मति, गुधै-सह ज्ञानेत्रकारको, यहा निर्मुकत्र ज्ञानक नीत्रकारमध्या सानिर्देश-कारीकोः । विक्रमानास्त्री, बहुवां सर्ववर्तात्रकारीयो सा क्षेत्र

३,५४ अविश्वासमाहीयाच्यायः

वार्षः। यदा च्हेल्प्डलादिकम्। जन्नेन वर प्राप्ते सा व्यक्तिपित्रं (शरीराद्र) सूर्वे वार्थः। यत करनेत्रकः व्यक्तिहर्वः। व्यक्ति प्रकृत्यक्षे शुक्तः व्यक्ति व्यक्तिकान्यामान्यारि वज्ञानिनाहिनास्यान इक्क्ष्यकर्त्राहर्वः विरोध्यं देवह इसा चेर्ग्तं आर्थः—

प्रकारकारेताहरूनं विशेषां देवण् तथा भेगतं भाषां—

"च चैत्रसार्वका प्रकारकार्य साम्य दृष्टि । एवं च वित्रप्रकार्यकारं जातिः विकारार्वका प्रकारकार्यकार्य व्यवस्था व्यवस्था व्यवस्थान्य व्यवस्थान्य व्यवस्थान्य व्यवस्थान्य

क्षापुर्वः आस्त्रे—"कामानास्त्राः" विद्वस् । एकोपुरानासा वस्त्रात्त्वः, त्रम शुक्रवेदारग्यनं भागिः ह्यादि । सा च वातिः, यसा, निरमा च । त्रमा चेतवं आस्त्रे—"यह मोदी

सा च वार्तिः, वसा, निरमा च । त्या चेर्च भाग्ये—"यह मीहै। मीहित्यम्, यद् यये प्यानं वदेशम् । चिन्नेप्यक्तिनं, हिन्नेप्यहित्नं सामा-न्यम्" इत्याति ।

न्यम्" इताहि । बास्थवर्गानेत्रीर —शांत्रिहें सिन्नेधार्वेषु स एवावनिति सुद्विनिति-

चम् । सा च जातिः सर्वेव वर्षते । स्था च वीकाः—"वाहतिः वरावैः" इत्यम व्यावनावरे तमस्यः कन्त् विस्तृत्वकारोत्रोतं जात्रैयविवयते, सुद्धस्यः कृत्या गुरुताकोते, विकासीः वार्वेवत्योतः । "विभागत्वके वाद्यान्त्रे" । हिंव स्रोत्तरः सामान्त्रेते सामान्यं वर्षते । अभावत्रक्तारः कृति जात्रात्वाचेत्रं सामान्यः । चवनः कृतिकारोतिकारे स्थलः

तारीवानु—समाने;नासवाने जातिः, शतुन्तासाराजीतिवानः वीत तारिकारिकादः। वस तामान्तं परास्त्येतं द्वित्यम्। स्त्रा स्व-पंतानात्रम् शर्वः इत्तरः व्यवस्थानयरं स्थापयं सदासानार्यः, रोजस्यः सामान्यसोगमार्गं सिर्देशीलाङ्गः क्षेत्रोति तिन् ॥

art Augra

सम्बद्धाःसदोगानावः

हिन्दुओं के कुछ संस्कार

संस्कार का बाबे, न्यावसिद्धान्त के ब्यहतार "बाल्या में बातुबार से तरक स्पृति की वसूद्ध करवेशातां एक विश्वचन राग होता है। वेदान्त, सांश्य श्रीर बेशाशास से क्षतुसार "बन्तजरहरूप क्यांवि से मध्य फेल का काराज्य का प्रमेशियोग' माना ताता है। शीर्था-सक "बोरोन मोचनि" इसादि स्वल में गोवन सादि के द्वारा अवेका बोदि बादि में भी संस्थार सारते हैं। वैद्य लेगा पास्त सादि अलुओ का, क्षेत्रिको सबव का, कार्तार कार्य दी।गारी का, काक क्षेत्र साहि का, इस प्रकले प्रशासी का, हवारे दिन केश, क्या धारि का भी, संस्कार करते हैं । कहरे का सारमें यह है कि "त्वकुत देश, काल, पाय, विश्व कालंगर तथा धन्य साधनी के द्वारा आहरिक किसी भी कातु में एक विकास तरित का संबाद करना वा वर्तनान शक्ति की इंपिन that at anyone of absence \$ 110 me absence of Specifi at Shares. क्षिया जा सकता है, एक एक्सीक बीट हमना क्रीडम । प्राकृतिक संस्थारों क्षेत्र प्रकृति साथ प्रयूपे हाथों से समय समय पर किया करती है, काले दिए हमें यहाँ कह करने या संत्याने की भारत्यकता नहीं है। इसरे संस्कार से हैं जिल्हें प्राकृतिक संस्कारों के साम साम प्राप वादिकाव की साधायकतानुसार दूर एक पहुं में करना पक्का है। ब्राध्ने साम्य परा से पीएले की देखा होता, अश्वन सदल तहीं की हक्ट-तबर से एक्टिन कर नवा हो जिपन कारीगरी के साथ गाना निर्माद किया जाना है, इसके पान्दर फिनने ही सुन्दर छोड़े खेते करने होते हैं, फिली में नोजन की चीतें, कियों में सरफायारे तसके बेले क्षेत्रे प्रत्ये परुचे होते हैं, फिली में बसकी शायबक्रवा सार्थ बीट प्रातः ब्दास्थ्य में वस बैठी बैसी को पुनि में राग मशरूवी हुई इस कीयों से सन को पुरस करता है। जनकी बादते सजावन भी देवले ही कसी है। सेते सलक में कोई फिल्मा भी पहा कोरीगर क्वी न हो, पर कर ससे पाप के पत्तों से इतना सन्दर बीर ठीक बसी देन का पेरिस्त

गर्वी वैदार कर सकता है। धनके पास विशेष सकाराध्य भी गर्दी होते, न श्री इस कहा की रिका के लिए कोई स्कूल या कालेश ही सुका है, पर को भी वे प्राप्ती बारोगरी से दर्ग शुख्य किये देने हैं । बस्तु, जी कुछ भी है। पर बासना ही पहुंचा कि प्रस्तुक एवा की कवासमय संस्कृत करके चेंतावा निर्माय को प्रकृति तनमें अपने माश-निशा या बनदननों से सीवानी पड़ी होती, बादवा पनके मात्रा-निशा का ही हुछ विज्ञायन संस्थार होता, तिससे गर्भ हो में यह बका वन्हें प्राप्त हो कहा होती। इसी तरह मतुर्दे की भी भावरपत्रतातुसार सबय सबय गर सभी बल्हुकों का संस्कार करना पढ़ता है, प्रचण्ड नार्वेडड की खडखडाती हाई माता से निरदेशक बरावा की वर्ता तकाता, तन्सीरता, साहबासन बीत असराहण्डी संप्रतासार के माथ जीवन प्रदान करने के धारूका दिगहुवाओं से गीयमान नदीनश्रतित निपद भारत करने से उपरान्त साथ हो को कोर्नि से शब्द सरोअसकावयों के साथ कात चबर के आगरी हुई सरह से रह की मह करने को स्थितकाशनाओं पण्यत परिनी से सुरोपित विधित विशित दिवान के संधीनाम में जेजोत्तर कारी-तरी के साथ पूर्व पूर रह-चिरड़े उन्होंनी से-सुत्रीयत नन्दनान के सुरिशों की भी अधित करनेवाले रंगमंत्र के उत्तर वर्तन्यलेव का प्रसिन् रुप्त करने की उत्तरफा से करड़ के बार जाने के बाद एक दूसरा ही कुत क्वरिक्ट के काला है, मीरम से बदा हुआ बाबू इक्स मन्बर हो ताता है कि मानों मीचन के सभी तमहों को शाशकार समानेकाओं वहीं बड़ी नदियों को क्षेत्र भारत में गहा कातवा हो। पर्वतों का, महिनों का. सरोवरों में रिवरे तम बनातें के साथ कक्षीत्र करती वर्ष बड़िल्यों बा, एम्प कीर वसी वे एपछें से बाद हो की स्पष्टार करने के लिए शरकाण्डल क्रूबों का, सीक्रम वो सराहते ही क्रमता है। निर्मेश यस में किन्ने हुए तारी सैरर चन्द्रमा के पास सुसक्तराई। हुई राति के धीन्तर्व का हो करना थी क्या है. सानों इस क्याच प्रवेशि में सस्य हेर क्यां के अब से ही नीदा के साथ यह नहें कतियों का मानती ने किस्से हुए काशी तथा नेराक राजांनी का बाजद से रम्बा है। रावि के विकास में दूरे हुए दारी की, वाली के कवर विकस्त हुई सुवतकों की प्रशासांक सुरते हुए सूर्व भी माने। इसी पाप से कुछ नकिन हो रहे हैं। ।

इस नक्षेत्र द्वन भीर शुभ कवसर में बड़ी प्रसन्नत, जलशह भीर परिषत

हिन्द्वी के क्रुट संस्कार 1400 के साथ क्रम्याय क्षा का श्रुत बाते हैं, बाई बाद से संती की सबस बगाता है, बोर्ड सीच्या है, बोर्ड राजाई के बार से स्वयो हुए बीरी का परिषक्त करना है, बेर्फ गेर्ड के दिए तपक्त केरी में तेहें, के को के क्षेत्र में चना बेजा है। अब्द क्षेत्र पीवें के का लाने के वचरान्य "क्रवे जिल्लाहि पहुर विकास " इस प्रस्तीकार से से सन का सारक करते हुए उनकी शांख में हाल हवा कुलेल्डारों की वैदा करनेवाले सन्य तथीं को समय किये हेते हैं। कोई उसकी रचा के लिए सालवाल वैचार करता है, ते। दसरे विशा विश्व-वाधाओं के बतात की समल करने के शहेरण से देशायार बीर कुशायार के प्रमुखार केप्रचाल, मामबाल साहि देवनावीं क्षेत्र कारायता से क्यपित है। इस प्रकार कपड़े करक प्रमारत बहोत कीर व्यानों के जारा, एक होटे से नेहें के बीज से संस्कृत कराने प्रतिक या कराने समान क्येत्रकी पतितु देस कीर समात के किए प्राप्ती तक की यह कर देनेवाले सैक्ट्रों बीजों केर वैदार करके भागने की अनकान मननाते हैं; पर वेचारे हुवेंड क्राप्क, दिलको रहेत बच्छे नहीं वैचार बियो गये, बर बच्चे कवला में बेकाबेसी तोते गये में, कामचा जिनके बीज करके, पूर्व, या पूर्वत थे, उनकी ब्लाह्मता कीनों का देखते हो मुख्याने तम लाती की, पहले तेर व्यक्त mar को कही, जेर करे है जैसे प्रश्नित है कि देखी की की किपीच का बाने पर होरा कृष करनेवाले से । इससे भी जो वर्ष करनी बढ़ छोटी की शक्ति को चार इक्के दानों की कर पर रख कर बार से कामगांती वर्षे क्षत्रक महोत्त्व के धम्मूमा करमा प्रत्मान पेश कर देनी थी। पर धय महात्वाती कर ही क्या सकते थे "समय चुनि प्रति कर वर्धकारी ।" शासक-संस्कार---क्य शेष पदी तथा हवाते भी है. पति हव प्रिक बनावों के बारा श्रीक समय पर गरीब, मग, या काव्या का संस्कार न करें हे। "सार गये बाद सामहिं पालीई" से दिसान से स्वर्ग तेर निर्देश, सन्ता, श्रुद्धिनिक्त्रद्रीय द्वेत्वींने, परन्तु क्रयते मुख्या, निर्वष्टका दीर भोड़ता के मानारों से बाबो समाव की तनिवाद की भी जीर्ज-शोर्थ देख् जावैंगे। ब्रावमेश्वराते की प्रशा-शे के पारे केए की समस्त सम्ब

अप्तिको स्थाने देश के नियमों के सनमार प्रतिक शसक पर स्थाने तथा

क्षपनी मामाओं से संस्कारों के कारणों ही हैं, पर इसे इस बात का बढ़ा ही गर्य है कि काम उक भी मामक-संस्कार-प्रश्नीय में इससे कारो तो क्या उस सीवा तक भी बोई गड़ी पहुँच सका। प्रयो प्रश्नव कार्रि संस्कारों के बता एशाया, इन्हर्गन, राम, इन्ब, पहुँच, भीव

में बचा उन मीचा तक भी नहीं, नहीं चुंह माना रहने महाच्छेन आर्टी कमान की में तर पीमा, देखार राम, मुक्त, मुद्दें, भी माना मादी कमान की में की बिमा है। जिससे मामने महि बही विभागत-पूर्व बच्चान में तहां में केए यह वो नोन में निर्मा के की की मीं। इसी क्षामों में कहान में की मानामा, विभाग की मानामी में की मीं की है, जी बाता में कीन मानामा, विभाग की मानामी में की मीं की प्रिमाद पर पूर्व में हुएकर मिलानोगायों। में की मोना में माना मादी में की माना पहार है कि इस मानी यहाँ का नहीं गोंच माने

प्रथमाश्रम—दन पादे सम्रात् के कुसार हो या ग्रीची के बेटे हो; माठवाँ वर्षे क्यांकत होते हो उन्नती है, जून के ऑपट्टी में, शक्त कीर सामवर्ष के क्यांत्र रहते हुए भी कृषों के रखों से खर की पूर्वि करते कर हैंस मैंटर समात के दिन की चिन्ता में समाविते में पर पन गुरुकों, कीर नदर्शित से धानमी में पान्य देखर जाते थे। इस पर्श वेदों का सम्पद्मन करते से । इस कहां बहुनेंद्र से अध्याली से सिनाह कार कार है, वर्ग को राज्योंके, सरकारीत कीर वर्ग और में कि बजन बहुत का । वहीं प्रमाने जोते में पति, समा, हम, घरतेय, शीय, इत्तिक-निवय, भी, विद्या, गाल भीर काबीच थे पपदेश कर कर कर सर दिये वाते ये । इसके यात्र ही यात्र "साववाधिस्तावानां इत्याक्षेत्राविचारवन्" का भी पाट पहाचा लाता था। समय के हम बल्ले प्रकले कर वाले से कि दिखा दिखा परनेवाओं। श्रीदर्शी के स रक्षते पर भी पता सीर विशव से व जाने कितनी सोहियों काने से समय से सामत का भी विचार करने थे। हनता ही नहीं, बाजन के लिए विचा व्यक्ति पर्का मी । जब्रजी से समस्ति से गरते फिर पर साहते वाले से । गीवें परातों वहतो की। सार्व बीच प्रातकाल करा-सक्ति भीर समन्त्रतुमी' से महात्र करार यो बतार बनी वहाँ सन को प्रस्त करनेवाली वेडियों के अपर गोमय, रामी बीट पवित्र पतास को तकतियों में सहस्तानों हुई कवि के वहीत आहा से पुर्वत बाद से, इन्द्र की समरावर्त तक, विच्छा के वैक्रण्ड तक, हिरमुखी के तुक शाकार ६ ६६ भीर शिव के कैंद्रात कर मुंजनेशकों, जान के पार्थक करनेशों, हुई। के भी हुद्ध में जात करने बत्तिकों, जीने हुए होगी को की बागोलाते जीर भोड़कों से हुद्ध में मीठना की गोकर यहा देवेशाई— सम्बंध शांस्वसाहार्य कुट तालोकों —

वया लागमें सांगिया संनिक्तांते प्रकारताहुकः वेश्वता स्वास्त्रेण त्राच्या पद्धिकित्यत्रीत संक्रियों । स्रोतपुर्वे सामान्त्रीत्रे मेहल्याद्वायात्राच्यांत्र्य, र्वाच्यां केत्रयां स्वास्त्रेणस्वत्री सुनामान्, स्वाप्तः ॥१॥ स्रोत्यः स्वार्थेल्या संनित्रेण सुनामान्त्रं स्वाप्तः ॥१॥ स्वर्णेया स्वर्णेत्रस्व स्वर्णे सांगित्रस्य स्वर्णेया स्वर्णेत्रस्य स्वर्णेत्रस्य स्वर्णेत्रस्य स्वर्णेया स्वर्णेत्रस्य स्वरस्य स्वर्णेत्रस्य स्वर्णेत्रस्य स्वर्णेत्रस्य स्वर्णेत्रस्य स्वरस्य स्वर्णेत्रस्य स्वर्णेत्रस्य स्वर्णेत्रस्य स्वरत्य स्वर्णेत्रस्य स्वरत्य स्वरत्य स्वर्णेत्रस्य स्वरत्य स्वरत

सेवा में देवी सरकारी आवशानु संपानिकारी नेवारणां पुरस्तकारों 1811 इंडर्डर सम्में के एक त्यार कीट, एक तर में यू कर स्वार प्रतित ज्यार की पाइति है हुए अर्थना की न्यान्तकर सुक्रकारों इंड्रेंट अपन की स्वारमार की एड स्थ्योगारी सामनी यूडा मोर्गित ने स्वी शास्त कर सम्भान में इस्टें नारिक का स्वारम्य किया है। गिरा राज्य साथ अर्थना के हेंदी मार्गित का स्वारम्य किया है। गिरा राज्य साथ अर्थना के हेंदी मार्गित का स्वारम्य किया है। गिरा राज्य साथ अर्थना के हेंदी मार्गित का स्वार्थ किया है। गिरा राज्य साथ अर्थना के हेंदी मार्गित का स्वार्थ के दिव स्वार्थ (देंदू साथों स्वार्थ की स्वारम्य की स्वार्थ की देंदू के की देंद्र कर स्वार्थ

काँक, जानक कोशि, ब्या, युद्ध गिर उपयोशि में सुबंध में दीत वर दें, इसमें मार्च के लिए वर दें, इसमें मार्च के लिए वर्ड में काव्यान दें वर काव्यान दें कर काव्यान दें कर काव्यान दें कर काव्यान के स्वार्थ के स्वार

राजगाराच्या सच्यो को जगानेकाले सरकान साविवदेव हमादी धारखा-गाणि की क्रांत हैं। भगवती सारदा हमें समृद्धि हैं । बमली की माला से बारहरा भगवान कविनीक्रमार एमें विचार-शक्ति का प्रवास करें। स्त प्रकार १२ - २४ -- ३६ वा अद वर्ष के प्राप्तकात से विकास नहीं, विकी, राजन का परविधिकोद नहीं, प्रस साहित प्रस

ब्रोस, वस महिमा, प्रस स्पेक्त, अप्रकृत, साववत्र बीर प्रस गाम्बोद वा जरानुविध्वेतिको गदा को क्षेत्रर विकाल में जिससे सुर्व की वी प्रतिमा इसारे लामने बन्द है। शाली भी । वही वती सामान्य-शक्तियाँ मो हमारे पैरों पढ़ती थीं । तन राज भी इतप से हमारा कमियनत करने से 1 लड़ पड़ा प्रक्रेशकसकार सञ्चातावस्थानस्यः ।

सं सं वरितं क्रियेश प्रविच्या सर्वेगावयः ॥ के बहुसार जाजा के गुरू बनों में। और साले बनाये पुर स्थाप-

बत्तों में ज्यान की जावने में । इस स्थानन में, इसारी माल्या, जुनि, काल करता, बक्र चीवता सीत परिश्र —प्रामी प्राप्ताता, संरक्षत सीत स्वानन बनावे जाते थे । विशास भीर विशेष का सर्व दममें सकत कता से प्रस् प्राप्त कराना था। क्रम्भी मान्य है।ते हुए भी सन्नोत्तय पन्ते थे। हमें बावभी कारता पर विश्वास दोना जा, चन समात भी तमारा विश्वास करता था । हम बीर थे, दीपीयु थे, यवराज की भी परवाद नहीं करते से। इस कामो कीए सन्पदों की शिवान गरम कर वारम काने पर मी'सद्भवर्ष के रचरा का पूर्व प्यान रखते थे ।

कियों के संस्थार-समादे पहाँ कियों के भी संस्थाद होने थे. हे भी अवस्थारियों के समान शरू पह में देवी तथा चल्या रूपयन साम्बों को जिल्हाचें प्राप्त करती की । जैसा कि स्थानिकारों ने करा है--- हारोत---"दिक्षित दिक्को सहवादिन्यः स्टोनप्ताधः । सत्र सहवादिनीनासूरनयन-बालीमको वेद्यान्यको स्वयते च निवासर्वेति । सको वर्तनाश्रोपन्तिते

विकार कारियद्वनसम्पर्ध कृत्या विवादः कार्यः ।" इति

च्योपी ---पुरावस्ये तु वार्ध्या सीम्लोबस्थमधिष्यते । ग्रत्यापन व वेदानी साहिजीवयमं तथा ॥

विशा विद्वानी भागा वा गैरामध्यायोगस् । स्वारे के कन्यादाः बीक्यको विक्रीको ॥ aridated and consistency or o गोमित्र ने भी निवयों की व्योक्तीविनी कन्तावा है---प्रामको वकोपबीविश्वेत्रपद्भागसन् अपेत् सोको इदद्रमध्यविति । प्रथमिकों में भी क्षत्र की सभा ने तार्थी की संख्यात से करियों के शास्त्रार्थ की चर्चा काशी है। बाग्वेत में चित्रने की क्यों की तरी क्षियों मी निवर्ती हैं। ऋषितों के समान वेद अनवाद का कारिमाँव इनमें भी जुला है। उत्तरराजगरित में भवभूति ने भी जानेगी के वेशान्ताध्वयन की पर्या की है --"शरियमणाञ्चयुकाः प्रदेशे मूर्यस वर्ष्ट्रगान्दविके बस्रान्त desirfaces faculations alternatelles sanite un कालिक्त ने भी इन्युमती के स्वयंत्र में उपक्रित शमक राजवंती का सुनन्दा के सुस्त से अर्थन कराते हुए सी-किया का पूर्व परिचय विवा है।

हिन्दुओं ने हुन संस्कार

अभिकानशाकुरकत में भी शकुरकत के आसम्परिपर्या आदि का वर्षन नहें ही उत्तम देश से फिला गया है। इस प्रकार वेतीं कीत प्रस्कों में सेवारों जराबरण मित्रते हैं जिससे साह प्रचीन होता है कि विवर्ध को लुक्कों के बाबन में रह कर, पूर्व विक्लित, बारमान्त्रक्षिकों, श्रामधीरवी होकर गार्ड्स्स-पद्धति साहि करेच कराची में निग्न हो जाती भी । शब कीर जावरव को तो वे (शब्दचर्य को रखा से) आनों विदि का जाती भी । प्राचा परित परंश कालत होना था, जिसका वर्तन करना क्षेत्रस वाल्योंकि की ही बादा है। यही कारद या कि एक marrie, marrie et witer, flemenne, federe et feffen-eil, wrende क्ष्मा के कोईने-एउन पर शहर की सगीवत क्षणीतियों। यक मी बाला क्षान स लगा सब्दी । बया फिसी समात की कोई भी सबका का-को मोकादेशों को समझ करने का साहम कर सकते हैं ! विवाद---कारतर ऋतंत्र कीर व्यक्तिक की बिर परिचर्यों से सका-

क्ल हेकर जिल साक्षाकित में नोरम् (बीर सन्तानवाले) बनने की जबल

form marstealrs तत्करहा से व अले फितने कह कीर पातनाथें सदकर शावव समय परं अवद क्यार का यांच कालावाल वार्ताताचा के उपनेत कारि करेक वंशकारों से वसे राजकार का करिकाल करावा था. थे। कि वसे एक बात भी शांकी को कोत नहीं रखना चाहते थे. तो इसारी मींग परी किये किया कमी at more out the at, at the wait the this many at more wit-बड़ी ब्राताचें ग्रमाचे प्रमास प्रशिक्षा बर रहे थे प्रमन्ने चरतों से जा

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वर्गावत हैं में थे, बीर में भाववादिक्यों को परिवादों हमें प्राप्त थी डोक वसी क्ष्य में "बाइडेबो मब, विश्वेदो मब, साथावेडेबो सब. मतिविदेशो सब" प्राप्तति चे कारणार प्रश्नो गार्जाचा सम्बद्ध कारो हुए पनको साक्षा सीर सतुसति से वंश को परस्परा सीर समाज के सहद कीर समेवदिय कर में बाले बटले तथा बचने कीर विश्ता के werte at fart fautften frum maar unt ! विवाद मानवाजीवन में एक बड़े महत्त्व का संस्थार है, क्योंकि शाबी समाज का उत्पान सीर पत्र जोगों हो हमी के उत्पर रिकेट हैं । संसार की सभी प्राप्तियों इसके विकार में यही सालवानी रक्तती हैं। करते क्षिक कीत विकास के साथ इसके नियमों का पालन नात्य है।कर

बरना पत्रमा है। देह, सुत्र कीर स्वृतियों वर श्रामाण---यह बात प्रायः निर्मिशत है कि जिल सबय दूसरो जातियाँ संभ्यता का स्थम वेश रही माँ उसमें भी बहुत पहले के इस सम्ब हैं, इसके लीते जानते दहान्त इसारे देह हैं। इसमें विचय में बड़े बड़े ऐतिहासिक तत्त्ववेदाओं ने िक्ट रकतावा पर वावाविक पाना न किया। किसी का काना है कि देश सहस्र क्यों के पूर्व के हैं, के किसी का बस ही कि

हे 🗲 समार क्षेत्रें के भी गई के हैं । कह क्षेत्र क्ष्में समादि सिंह करते हैं, के बसरे इन्हें ईरवरोप साम बन्ताते तए अमीरवंप भी मानते हैं । से हैं राज में बाहे वे जेस के रूप में मते ही गरहे ही पर दुनिया की सभी प्रस्कें से प्रतने हैं। इनके एक एक प्रशानों में विद्यान कर कर कर बर गया है। इसकी एक भी बात ऐसी नहीं है जिसकी सलावता fare and it for the see on the corn region or eral, written किसी भी बाब की धामनाना जब निरंह की राजनी है. यह उस साम are arrow method force more a delt aft arrait ill arrows welfare arrows

विग्वकों के करू संस्कार मनुष्य की श्रुद्धि से बाहर की ताल है। प्रशाहर**स के** दिए "स्प्रियोग्य से सर्गमानि होती है" इसका बावक सभी हो सबका है अब अमिनीय करनेशाला करण के कालकर और कर बाचे और जिल्ला करके किसला दे कि उसे सभी नहीं किया। पर यह स्वतंत्रव है। बेश ने कियाय इतना मलका है कि संसार के सभी विकास केरी में करे पड़े हैं। चे इनारे तिथ बामचेत्र हैं। वे ही संसार से पश्चादर्शन हैं, इससे समिक मनुष्य कर्ता सेवर वर्ती सकता है। क्षात्राम् संवराचार्य में भी "शास-पीतिस्थात" इस लड़ को क्याबदा करते कर दिल्ला है "बदल अक्टेसर्ज: शास्त्रानेकविद्यासानोजक दिवस प्रवासन्तर्भावी वर्षात्राम करन्य हवादि" क्रमेक विद्याओं के ज्यानवन, प्रतीय के समान सबस च्याचें। को वत्रशानेवाले, पर्वत के सकान वेद हैं । इनका वनामा सर्वत के व्यक्तिरिक किसी को संभव है हो नहीं । शारपर्य यह है कि कई सबस वर्ष एवं जब महाविधी के हत्त्व में देशों का काविकांक है। रहा का समी समय देशों के समान शंस्त्रारों के साथ-निवास करा से काशियोग कर हैं। इन सूत्रों की एक एक बायाओं में बड़े बड़े बिलाय और बड़े हैं, जिसका समामा मी बाजका के मनामी की कठिल है। इस है। इसिहास की रहि से वेकने से मालूब पहला है कि इसके विकास में किलों हो निक्य पहले होती से पास थे, बाद समात्र को हुवेसता देखकर या करन कियों कारब से उनके किया में कामजा है हो नई। का दियों के बाद यसका साम-निवास न रहा, बल्कि काको पालम करनेवाले प्रधार्थिक समने राजे जरे । कुछ निष्टम समाज को सुकारने के जिए नये की बनाये तथे. पर जामादिक की दिन को बातें भी यह किसी व किसी कर से की की तों बात वह हमारे समाज पीत पेतियों में इच्छील हैं। प्रशासन्त के किए एक स्थाने न्यक्ता की से में —के समयात पराने हैं जाने वा जाहाबा-सन्थों में नवासम्बन के कपर पूर्व और दिया तथा है। वाद के सूत्री में पर पड़ति हण्या के उपर क्षेत्र सी गई। साजका की टीर से इसको पर्था में भी बदायन सकती जाती है। इसी प्रकार दीयें um un nureit, ergabe, furit un berreten, trac-aren बादि भी बाद हमारे किए नहीं रहे । इसका, कावद यह है कि कर तक इस परार्थात न से,. कारका हमारी तरीकत से संस्कृत कीर स्वतन्त्र uft, wer un um farerer eine ft i fielt ift une mi mieren Gie

६०४ राजनाराज्य सम्बं सावित्य पर बचनो तुद्धि को इकामे दिना सावने को नैकार न थे.

हार द्वारत में दन बादे औरसे के सावार पर पा करतो साला के कार घर तेर कुछ भी सरना पाइने भे कर हैतो से। वह समान से fer देश हो होता हा भीर समाज विरुत्ता उसका सन्तान करना या। कार इस में तुलेवत नहीं रहा, ज्यापर्व की एक बड़े नारण की चीत man कर १८ वर्ष कर प्रस्की संब्रा करते हैं। सात नाटफ के पाण के समान सभी करामात वर्ष्ट भर में किया की है। का कारी बतना हुमेंत होती हैं। इनें सभी तथ पर विभाग नहीं तो हमरों का कैमें देश सकता है ? यहाँ कारण है कि कल हमें पुरानों योथियों के बाधार पर हो जलना पछता है। बहि हम समन्त्र क्रुछ विचार प्रकट mont wreit fi fit subarreit at wern forter, erftem filte fit-निन्द्रक कह कर हकारी कार्यक्षण करते हैं। पर मह भगवाद ने तो साक कहा है "पक्कोंबालुक्षण स पते के केर?" जो मतुष्य फिरा वर्ष के फिर्ता पर विधास कर लेगा है यह पते के सक्तप की कर्मी मही समस्य सम्बद्धाः । कामान देशव्यानः स्त्रे बाद प्रसारे समान में ऐतिहासिक ele ar audenur et mu ft : ent mure et en ur urbunnit का सामना करना पहला है। इस यह नहीं समनते कि किस समय किस बात का क्यार था, परिवर्णन किस बारश से एका था। ओ किन क्या करी का उस पर राज्य में उपयोग करना चारते हैं । परान यह बोचना चाहिए कि एवं ही सोशिय से सदाय न्यानियों कैसे रक्ष हो सकतो हैं। बहुव दिनों से हमें यह नशान्या हो गया है कि, धनेक बावराओं दात्रियों की एक बावे में कन्द कर हैं । सभी विरोधी क्यानों को समाजी एकसम्पन्त कर जाते, इस इसके विरोधी नहीं हैं । यह इनके साथ हेव-काल की भी व्यवस्था करना चाहते हैं, जैया हमारे बायाओं ने बला कानों में किया भी है। प्राय: मायाची का निवासन है कि शुरुवाहराओं प्रमादों से विशेष में दोनी ही बार्ने बालने देखा दीशे हैं। स्थानियों के साथ पृति के विशोध में भीत प्रथत है, उस साथ में खदि मतमाय है। लातो है। सक्तमन्त्र शविमों भी मरेका के कारण ही हुए हैं। पर इतिहास की दृष्टि से स्यूतियों के सूत्र होने के बारध प्रचलित स्तुरियों की करेगा इनका आवाष्य क्रमधिक होता. पर्राहर । पास्त सीम देशा बास्ते भी हैं। मेरी राथ में सीव से फिसी प्रसार की ही प्रवाद बान्ते हैं। कान समझ सात हीर वर्षाक्ष्य-सात की सर्वेदाइ मानकर साम्बं में प्रमायशून्य मानवे हैं, वही तक नहीं, प्रमत्त सर है कि प्रसंस शासावत, महाबारत बीर प्रशास आहि अर्थवाद हैं. क्षेत्रल राम के समान वर्णांव मीर राजद के समान स्थवहार न करते ही में शास्त्रिक है। बानार में राम, शास्त्र, व्यविधर आदि प्राप ही नहीं । अनु यह कहना मन्दी की शोबा देशा है । यह नो नेने करने बातों की मानर की दक्षि से नहीं देख सकते । रेले सनों का सम्बन वेदान्त, न्याय कादि लाओं में बढ़े ही कराई देंग से किया तथा है । करत् इसे इब यही लगात करते हैं । इक्टा समाय प्यान में स्थाना पाहिए कि कींक कर सार्थित से किसी प्रकार से औं बाद करों के वाकता । सर्वित्तों से विरोध देले पर देश-कात के समयार देली ही प्रकार है। सकते हैं। क्षारों के साथ कार्युक्तें के विदोध क्षेत्रे पर सुत्रों पर मेशे विशेष धारुवा है। यदि ये की स्पृतिकों ही की कोटि में रखे जारों को मां करी के सत-सार समाप्त कर वहि किन है। सकता है ते। सक्का प्रात्मक वन्हीं की प्रचार में शाना जास्त्रपक है।

विशास का अधिकार-पहले यह बात किसी जा पूर्वी है कि ग्रहकुत से (कम से सम १२ वर्ष के ज्ञापर्व से) समापूर्ण देशकर भानी (१० वर्ष की सकत्वा में) पत्र, विद्या, महत्त्वर्थ, त्योकत, तीतिवस बार्कि में परिचले हेरफर ताब प्रद्रासास्त्र में समस्य प्रवित्र होता था वसी तमें दिवाह का अधिकार पान देशा वर । स्थितें भी त्यस्त में नवा-समय तक व्यक्त रिकाली के शांक वांक वाहीलन पढ़ित में लिख इंतर्ज की, इस बीर जावण की जिन्न का तारी थीं; ऐसी कामवा में राज नीर कामके, जातंत्र कीर डीएसी, क्रम्य मीर क्षानकी, वह बीर क्षापुरूको के स्थलेकर द्वेरते थे । पुरुको में प्रापः कहाँ विचाह की चर्चा किल्डो है, बड़ों स्वर्थेस्ट ही कालाया गया है । यानी पुरुष सीद स्त्री को सकता परिपक्त हो। जाने पर हो कियात द्वारा था। ऐसी सकता में कार दोन्य सकते हैं कि वस दून में विकास वा बल्लामें कहा रह

सकते थीं । विद्यार्थों को पृथ्य और भूब-एला क्यों देखी । इसी

विक को सरकाश्रद में स्थापन मानगीक ने रामाणक में राम-राज का दिन्हर्गन कराते हुए विका है-''क्राईसाविकाः निर्म स्वित्वनित प्रतिकाः । त प्रकारमं केच्छित्रकामितपुरसाः स्वीपत्।। तम क्रवरण में पूरे मह को पद खान के हा जाने थे. पूरा प्रस् भी दूसारे लिए बरण्डा हो लाहा का । इसी चनिताय से जीमेनि से Sent 9-. स्मान्त्रा सातापितरी परिषयेत व्याचीन: स्नात । राभ्यास्त्रवासी जारा विन्देत अनातिकाम् । स्नातक होने के समस्तर माता-पिता की शरिपार्थ करने हुए पनकी सभीकता में सीर तनको सनुभति से पाविषद्य बरता। मारद्वात में विकास के बहेडच कीए कांद्रिकार हों दी किया है---चलारि विराहकात्यानि, विश्व' सर्व प्रका साम्प्रस्थिति, वानि चेत्रवर्षि न शक्तवान्, विराहरूचेको स्थव, प्राापां च ह सन्ध्ये च विश्वरते, बारवबुक्तवेदिलेके साहः, माझेन हि सः संवासः । समीतरपर न सांस्थ्यमन्त्रेण्योऽपीत्य कक्षते, प्रत्नशामी सस्या प्रकार: । स के:व्रा संज्ञाचार सामकायाओड , प्रमा अवेरविति । वर्त्वा अने प्रस्ताने पद्मा प्रतिपत्ती । वां विकासम्बद्धकांकां कि जात्र करिमांत अ विकाद के चार कारण होते हैं, यम, सप, विचा, बीर कुत । वर्षि से सानी न मिल सकी ते। धन की श्रीतना, बाह रूप की । विद्या बीर कत के विषय में बाचायों का वर-वेद है। बर्बाट कह लोग क्षिताह का सुबन कारय किया और नुसारे कोग कुछ की जागते हैं। पर विद्धान्त ते। यह है कि कुछ सच्छा व भी भिन्ने पर विद्वार वर वित जाव को विकास के सकता है। पाइक (विदायोग) के साथ किये कर संवास (सामन्त्र के साथ दिवति) कैसे हा सकता है ? बसरी बात यह भी है. कि स्त्री चन्च प्रदेशका से लिए गर्डी संग्रहीत स्त्री जाती । (कन्च प्रदेशका इसरे क्याची से भी किन्नु है। शक्ते हैं,) सन्ताम द्वी इसका सुरूप पत है, बात में। प्रथ्य सामानेत्राचि के समर्थ है। यहाँ को का पादिनपुक

कर सम्बद्धा है (न कि बातक या यूद्ध) त्रिसमें त्रवास बोजमी गरणान सरमा हो । इस प्रकार प्रकार को योग्यता का परिचय केते वाप को बो

राजनारायस रामार्ग

दिन्तुओं से कुछ संस्थार
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दिनाहुनोगच्या से तिस्ता है। "तिसासी देखते हो तुस्त स नगर सामन्त में साहादित हाने तता ताल, जोती दिन्दा हो; जहाँ, जभी की तुम्य तरानी का सामार सामनामा चाहित्त, हुमते परीवानों सर्वेदा दिन्दा है। "हान सांत्री का सामदेद साधानम्ब पीत साहो ने भी दिक्ता है। विचार के स्वत्राय में चानों ना देखना भी हात ना की हात

"स्रवेरणपुरपिनन्त्रीय विशा शहभ्यः सुमनाः शतायै ।। सुरपिनतेरेज्यो जीवतः बोरतः स्वोता नद्यां त्या हार्तिनतस्य देवाः ।

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नेजें से चानन्व बरसानी हुई पी। के पिल्कुड न वसनेवाडी, पहुचीं सीर प्रतासी के विश्व कावासमयी, तारी के लिए दूई या वक्ष के समान सावरण करनेवाडी, धाडुकार मीर और पराजी की अपना करनेवाडी कहा क्षेत्रिका की किसी हो है। जब है। वसे प्रशासिकी कार्य-

के जिए देशकारों ने हुन्ने दिशा है। काजिदान ने भी एडुक्ट का वर्षन करते हुए रहुदेश के प्रदम सर्थे के प्रदूष है 'सातार्थ दुरुप्तीयां।' कहुच्या शूर-पोर चरनरा की हो चन्नाने के जिए एएसीजें लेगा दिशाह करते है।

हताने शब्द हो गया कि इसारे पूर्वपुरांगे का विकाह के विषक में समार्थी जांग प्राप्ते से मी अधिक कोतानों, स्वापी, स्ट्रापीट सम्पानी के अध्यक करना हो जा के बादमार किसार की वरिकाण इस मकार से कर

सफड़े हैं—"बज़र सन्तात के प्रदेश से विका समय पर कुछ माध्यक्क विधि सीट नियमों के साथ की बीट दुकर के सन्त्रन्य-विशेष की विशय कहते हैं।"

सबर्श या कसकर्श कियार—वेशे में विराह पुरुष का वर्धन करते गए—

"ताहयोऽत्य दुधकासीतृबद्धराज्यः इतः कहः तस्य प्रदेशः पद्मना सतो धनावः"

क्य से आक्रम, चांत्रप, देश भीर शुरू की—सुरू, बाहु, जहां क्रीर के क्रम्याच तक है। इससे सिद्ध है कि सारव-स्थान वैदिक्ताल का मूर्ति को सारफ की, माजाय, क्षात्रिक, तैरण कीए सूह उस परा विकासी में निक्का है। यह कर की मिताया की किए हैं। कुछ तीए को भी (तीया अपनुर्वाच्च तीए समावित में तिके हैं) क्षात्रीएकता की हो विकास हैं। इर एक पहत्वे में सम्बर रहेने में कहते प्रतिक्र की हो विकास हैं। इर एक पहत्वे में सम्बर रहेने में कहते प्रतिक्र की स्वीत्र में तिक में का स्वाप्त-विकास कारण की मित्रिक के आपारिकास, राज्य-सहार, साहार-विकास कारण की मित्रक हैं, नहीं कमते होंगों की सारुप्त है किए सामा की मित्रक हैं, नहीं कमते होंगों की सारुप्त है किए सामा की मित्रक हैं, नहीं कमते होंगों की सारुप्त है किए सामा की मित्रक हैं नहीं कारण होंगों है। कहते हैं किए सामा की मित्रक मित्रक होंगों है।

है। यह वो निर्शेशन है कि पुरस्ताक को रूपिया करने करने कहें। प्रोत्त कुले होगे हैं। मिर्का कर में मार्थ करने मार्थ कुले कि स्वास्त होंगे के प्रारं मार्थ करने कुले होंगे हुए सार्वा है कि स्वास्त होंगे की प्रारं कर कि मार्थ कर कर कि मार्थ कर कर कि मार्थ कर कि

 हिल्हुओं से इन्द्र संस्थार ६०-६ रोकने में पूर्व सहयोग होते थी। इन बातों का जलोब सीवायन यहै-सूत्र और सङ्ग्राहीत में पूर्वकर से किया गया है। इसी बारस से

सुष क्षाँप मञ्जूबारी में पूर्वरूप से फिला गया है। इसा बारस से मञ्जू भागमान सबसे विकास सा सम्मान बरते हुए, प्रकाश में अधुलीय विकास को माम्यानित देने हैं। किन्तु प्रतिकीय विचाह से उत्तर शर्यसा स्पर्वतिय ही प्रबट बरते हैं। स्वस्तीय विवाह—साववेंड से प्राचने तथा संस्वार मन्त्रवारी की

संस्थित है कि संकार के समय वैदिक विधि और एतम एक्सिय सोजनादि से पूर्व सन्तर और प्रशास होकर मनोदर क्लाकृत्वी से रखे और पुरुष बीमी देशे कार्यका हो कि एक वसरे की देखते ही मान से आवें कीर वन्तें जान पढ़े कि गोह में बीका बनते हुए एन पर छुना के समान क्षेत्रे से प्रमस्त्र की क्षोड़ कर हुनिया में और कोई घटायें है हो नहीं । इस वाहात्र आवाता से संवान्त होने पर बाता-विका की सकता शांकियाँ विका-कर एक सङ्ग्रह शांक का विकास करती हैं। ऐसे सबय सीट किसी प्रकार की विकास मा अब उपस्थित समा हो तो हैंसे और के विका में तीय एवं विस्ता और भीदता का सबस पर जाता है ज्यां तरह urer sie fie feit faffenn fire sine ernern mom ebrit ft ; unft वित्र व्यास कामान ने पदामाता में प्राराष्ट्र कीर पाण्य को सनक करते सबय कींच रचना है। बाप देखना चाहते हो हो शहानाता के शादिनार्थं में देस सकते हैं । इसी किए शाबिवार का शाबिकारी से जोरी से बिरोप किया है। क्वेंकि श्वास्थात से हत्य में स्वाप सी man or som tree som otten \$ 1. यहाँ हात्रत सीर भी न्यान में स्थाना साम्यावक में कि एक कार्यक्र

वहाँ हाना दीन की काम में हराक धानाहरूक है कि एक कार्यक्रम बारण्यकारी कुर्वा के लिक्स को बारणार्थ मार्च कर दो कर बार में माराव्यक्तपुर्व को के दिवस के बार कार्या है यह उपके किए, आपता तीन पुरुष में हुए में अपने में जो है यह कार्यों के किए बारणार्थ प्रदुष्टिय में इसे में माराविक्त के कार्यक्रमां के स्वार्थ के किए में सामार्थ पहुष्ट मार्चीय होंगे को स्वार्थ के स्वार्थ के माराविक्त को प्रदुष्टिय मूर्गिय के इस्तारण को बार्वामार्थ के सामार्थ्य के माराविक्त को किए कार्य स्वार्थ कर की स्वार्थ के स्वर्थ के स्वार्थ के स्वार्थ के स्वार्थ के स्वार्थ के स्वार्थ के स्व

फिलों न किसी चाल से बीचे कोईने । पर यह कार न होना ले रोजी पाकित । इसी दिशम के साबार पर मुख्यमान, ईसाई एवं सन्य आदियों में भी आई परिन का ऐसा। सम्बन्ध प्रजीवत सबस्य जाता है। पर हुआरे आपार्थ आहे तक गात-चिता के स्तारीय की भारा पतारी है बड़ी वह माई प्रदिन का पाठा सामते हैं। का: जिल नाते के सारक बाई बा बहुत के साथ संयम्प नहीं हो शकता प्रशी बारण शहरी तक वह नाम रहता है नहीं हफ ऐसे संस्था शास कीए लोक से लार्कि समाने अले हैं । नवस्ति को बोर्करस्पर बरावर बळता जातो है पर साधारक पुरुष की सात कीर कियों की पांच चीड़ी कर यह परंत्ररा कार्य रहती है। यह आधुर्वेद के आपार्थों का भी वस है। इस विश्व में समाच पुरायुक्तर वर्मसूच्यार सीर प्रृतेरे स्पृतिकारी को प्राय: एक राय है। पर माध्याचार्य ने इन सको प्रवाही पर पत भोक्ते हुए परासरमायन में कुछ इयर-पयर से ब्युप्टूचों से ब्राधार पर नावा की बन्दा के साथ विवाह की व्यवस्था है। बात है। कीर इंक्सि हेरा में विशेष्टर वहाँ से मामशे में तसवानान कीर ईसाइयें। के समान यह संबंध्य अब्दे तक प्रसंध संबंध्य संबंध संवं हे बच्चे बच्चे आसे अन को है:--

राज्याराक्य सम्बर्ध

UDIO वैदिनियद्वता -- जार्थ क्रिके योजर्थ समाजवातीयावसमीयां सावर

सरिन्दां व्यावसः क्रमंदसीय ।

बोधिश्च—(हाराष्ट्र क्षरीत् इतत्तुकस्य) ध्रमयोजाम् नातुरसपिण्डाचः । menting armorphisms; and the architecture

लेकिक अञ्चलकारः राज्यसम्

गासकावन-सामानावर्गिकाः कर्णं सामान विकासका-

प्रभागमध्यम्बरमा वंतिनाहः। भगवानः सहः--प्रवासमयः स्ताता समाययो प्रवासिव । पहुरेश दियो आर्था संवर्धी संपद्मान्त्रिशय ॥

सा प्रश्ना द्विजातीमा क्रास्क्रमीय मैपूर्व ।। गर्तरसान द्विशेवाचाथ में भगवाद बरस की भी सरहस्तोता से til eru fram at eufe front & :

परम को करेशा को को कपाका-स्थान करने कीए भी अपन में रखना सारश्यक है कि को वो सामग्रा नक्त की अनेवा नगर कीनी चाहिए, क्योंकि पहले ही बढ़ा जा जुला है कि जो शक्ति प्रका होगी यह तर्कत की कावण पराज्य कर देशों । our from के strong or oft सी पुरुष की अनेका प्रथत वर्ड नेर कराते शक्ति के सनुपार करणाओं की भी पराम कर सकती है। तम रहते पर सालात बीच नेपी। प्राप ने पश्च होने वर प्रच जाना होते हैं---

सरकार परक से जाउ हिए का हो किया है-

रत्येत बन्धार्माक्षेत्र पुत्रे शुक्षेत्र तेन क्षित्रिकेत्रतेन । शीराज समाधादश्यक्षेत्राम अोर्चक्रीशंना क्राफ्टि विकेशः ।। इसाहि । इस्रे किए नैमिनि से भी (क्रमीवर्तान्) विशेषक् दिया है ।

बाखों में विवाह के बात भेर बलतावे तथे हैं-अबर, देव, कार्य, प्राजासक, सामुर, राज्यबं, राज्यस बीहर कैताच । कालंक्स करने दिला वर्षि सन्धानात ने देने तो नाम । यह के समय साथे पुर ब्यूनिक की शालीबार बनवा काम में देवे तो देव । विता वहि विक्री बीग्य प्रकृत के साथ करवा की राईस्थ वर्ष के आवश्य करते की कामा है वह प्राज्ञास्त : बाइ साधारम राज लेकर करना ही जान नो बाई। बाता-दिना की विना सत्यति के सी-प्रश्न का सनकार हो। जाप हो राज्यमें । स्रविक प्रश क्षेत्रर रूपा वेको को साहुर । योई हुई या प्रश्च कन्या की दृश्य करने से पैताप कीर करना के सरकतों की बराख कर रोग्री वर्ड फरपा का काहरम की राचम विशाह ग्रहा जाता है। पूर्व के ४ क्लम, बाह के र प्राच्या, भारत से र विकास चैता देव सहे तरे हैं।

पुराने ज़माने में बज्दान्देपस—ऋषंद से क्षेत्रर सूत्रों के ज़नाने तक बहुदा बरायकां के बन्दा का बन्देश्य करते थे, प्रश्नात करायिक कन्यालक के लोग भी-तनम कर मित्र माने पर सर्व दान किया m 2 4 .

विदार के समय-निवाद ने समय के विवय में माचानीं का नही

स्वानेत है. बीवायन मीर मारद्वाज का भव है "हर एक बाल में विकास है। राजना है।" जारभाग्य सहने हैं "जारशह, बाय बीट फास्तुम क्षेत क्षीत हर एक मास वश्रम हैं ।" कुछ बायार्थ स्वरायक की बेह सम-क्षते हैं। ब्रापुनिक साचार्य बाय, फलगुन, वैसास, जेन्द्र, ब्रापाह भीर सामग्रावस को प्रमुखीर देने हैं । कीशाबश्च की कार्रिक को पृथ्विया से वेटाको पृथ्विया तक की सक्ति बस्तुलता है। इस विकाद में विद्यार का किर होना बड़ा हो सुरिक्स है। धारहान ने से सकत सन्दर्भ के कर बाता है। अवती के विषय में सबस्य ही साधाओं का प्यान है। बहुत से नकत सुत्री में कई गये हैं। बेसिन सन-जिल ज्योतिकारों में ये विधित समाने जाते हैं। कुछ महात्र को सूत्रों में विवाद के किए परपुष्ट नहीं सबके आने अवका की साल-कत सकावेश दो गया है। तथा, यह, बार भीर येगी की कची सूत्रों में वहीं भी नहीं मिलती है।

विधाहादि संस्कारों में काम की मारशा—पुराने एकाने में भारत में कन्मिद्रांत की तका पर पर में स्थाह हो रही थी। शास्त्री से स्त्रीप्रदेश का कविकार निवाद के समन्तर संख्योक होते पर एक लाशा क्या है । द्वितों का ऐसा हो कोई कवाना गर रहा होगा, तार्ड कवियोग न हेमा रहा है। यह सेई बाबायक नहीं का कि पुरुष ही साविद्रोत करे। रजके किसी काम कार्कों में स्वाहत रहते पर का विदेश करते जाने पर इस कारों का धार निवास की सी सीवा लता था। कह साचार्थें का ते। रूप है कि सार्वकात का कीव-शेव विक्रों हो करें। मांग्रिशेय का शास्त्र्य क्ली मांग्रि में शेला बा किये सानो रककर की-पुरुष में दान्यस स्थापित किया जाता का। मुद्द के सभी पुनीत कार्य कुछ न कुछ प्रकन के साथ इसी क्षति में निष्यत होते थे । इसी निष्य इस सामि की उस भी करते है। यह शास हिन्दानमें में बीज मर्मी की मापेशा विशेष भी

कि इनके घरें। में साथ सीत जातन्वात बनवा पतित्र भाव-विष्यु हरूव में भेड्नुत शकि, रस्ताह, निर्मीवात, बोस्ता, अर्थन्ता, बोहिस्सा बीद सण्यदिका बेदशाह को बंदानेवाली वन बेद-कन्यों से साथ परन पश्चिम गोधन, दाच वर्ष सन्य उपयुक्त सीह तथाम प्रशासी

हिन्द्रको के कुछ संस्कार को बालुति से दोल पुरुशोषि, यजनान बीर 'वसके पूर्व-वसर नीती के किए सरफ के द्वारा नार्ग के बार्ग की विश्वापटक सराने के काताबा तह, तथा याम को प्रवित्र कीर संद्रातित करती हुई समय देश के कामुक्तकार की अनेत करनी की बीट पहिल होने से बचानों को । यहां कारम का कि प्रसाने उसाने में wiesen al are weather confust all soon some net um सक्तो शी यह गायः देशा अला है कि अंश वा बाशत वा करूप दिनों से लव जल्पनिक गर्मी पहुत्ती है जनवा किसी धरण बारख से न्याकुत होकर पहातों से इत के दल काममान की रेंग्सी हुई सुई से प्रतिक्रिय की दिवाती हुई टिड्रियों तसह पहती हैं। ये जिल कुछी वा बहारी में (साते क्योतन्यायान) पत्र जाती हैं ध्याचे सारे श्रम की श्राहकर पणस्थाप क्रवशिक्ष क्षेत्र जातो हैं ऐसे अवसरों पर बाने! में अवस्था वीशा देस पढ़ती है। विविधी के सकाब कोई चीत्कार बचाल है, बेर्ड तीन फेरता है, बोई दोलों को बेशान सुर के पीटवा है, जुल होग बाजियों की ही बण्डी से डोकते हैं, काह पांडि एकतेवाले हमर-प्रमा से पाश पत्ते वर्गरम् की इकटडे कर मर्वकर एम करनम् कर देते हैं। इस प्रकार हैय क्रीरह की बचाने के ज़िए क्रमेंकों बचाप विश्वे जाते हैं इस हुमुख व्यक्ति में पून की कड़ता से कर कर कारतव में दिक्कियों भाग जारी हैं श्रीर पश्चल संक्रशत बच शारी है। प्रापुर्वेद के साथायें और सातकत के डास्टर स्थामार काहि करतेर अर. बहतेर क्या तथा कान्य व्यक्तियों और चिकित्या का से प्रात भी करते हैं बनसे परामार्ग करने पर बात तका कि बाय के तरित हो ताने पर गरे बीटाब तरम हो आते हैं। ये इसने सब्ब देशने हैं कि बनका परिचय करना चठिन है। याता है। ये बच्छते या महिनाओं से साख साथ हवा में मित्रकर मनुष्य के शहर में प्रक्रित हो लाते हैं और कटमती की मांति बहुत ही शीप्त बढ़ा ब्रुटुम्ब क्या सेने हैं एवं शर्थर के रूस चीरर अल्लाों के विका कर हेते हैं। बाह इससे मतस्य बीमार पर काका है। इस समाप के संसर्ग से कीट सेला भी इन बीमारियाँ के किकार कर आहे हैं। इनकी विकित्साओं में गुम को विकित्सा भी प्रधान सबको जलो है। यून को प्रमा को व सब कर वे नाग जाने वा

राजशासका शता नह हो जाते हैं। मेरो समस में इसी विहान के बाधार, पर हमारे पूर्वजे में तुष्परसंघव के साथ सबय समय पर संस्कारें। में एवं ब्याहिक बारिय-द्देश में हादातिहास प्तार्थीं के तूम से बैशिक, गार्थिक, कारशकुत

कीर मोमार्गिक देखी की दर करने की प्रया चलाई की । पर पर बात spe unft eit i ma eit dam erm unt mab ib fach mir demidt में पराने वग का केल केला जाता है।

सम्बंदित अपरेतिशा--- सम्बंदित चर्चातिश के बादे में सहक्र के कालाबा हरूजा हो कहात हम पत्रीम लयनले हैं कि बाहि एक

करमा वायक करते सर-राभ की डीच करके प्रधान कीर सामधिक वदी का गान करता हुआ सहदूरों के रून की ही क्या प्रशासियों तक की माथ कर सकता है, को शक्य की उत्तम वैदिक स्वत्वयां की प्रस्थित से परिचल के पानी का पीप नेपताओं और यह प्रस्थानी के करवास्तात को परित्र करा सकता है । इस्सीएए वयस्पिती से

(अपकारतीन्यादि) प्राथापानी के बार बार के बाउराम बीट शक्त के द्वारा भेग्य राष्ट्र का किसना स्थानाचा गया है और संदेश का भी यही सारांश है कि शताब्द बार बार धारते थाँच का प्यान करते करते करूप होर जाता है। बाचरशीत मिल ने भी दुवी दोग पर करूपाता की वयभेजीया केंद्र सामाने में मिल किया है। बानामा । CONTRACTOR AND

t etc

'वर्ममीमांसा'

(धर्मेल सरवानुसारिता सरुवीकदसः चेतिर्वत्रसर्भुद्दस्थानं विकाय: ;)

"कवा राजं स्थापेत सङ्ग्रं किन्तुर्व रहा । बागामाञ्चलके चर्चाचरकरकद् ॥ १॥ स्वयामाञ्चलके सरा निकलः स्वान्य स्थापेत विशिक्षणः । प्रोची स. मुकाग्रिहर्य स्वराष्ट्र

होती स ब्यादिहरी कास् साक्त्यमेति काः स क्षेत्रः ॥२॥ ब्यादिकस्त्यूक्तः शक्तिका पुरुको वयः ॥ ब्यादः परं समावेतः वाक्त्यस्वत्विकास्त्रीणः॥३॥

यर्थेल सम्बातुमारिक स्कृतीक्षणा चीठ प्रमुखी। च्हार्वकीयी सम्बार्थियोः प्रीव नाज्योधीत सर्वाम्यप्रवृ । वृदं तालको नाम पर्यवर्धाने काम समयः का च करदुमारिका कियन क्षत्रकर्प का च परिवर्धनेत्याकीयमां प्रकार विवेदीयोगी कामार्थ आरम्बी । यह सम्बाही नाम पर्वेच्याचे कृत्य सम्बादाः ।

"विद्वादिः सेविकः सदिविकारद्वेत्रपतिकः । स्टबेनाकारातिः से प्रतिनं विकोधनः ॥३॥

(सहस्रुक्ति होता ।)

feetier....

"बनायाँ: क्रियमार्थ तु संसम्प्रतासमोदिन:। स वर्मोदुर्ग विराहीन्त रामकार्थ प्रमापने ॥

(स्ट्रः गः गेरःसः हः ११, गीत ११) इति वर्षेतामान्यक्षसम् सनुविश्ववित्राध्यापुतम् वसा विशेकोपुरि सनुवेद धर्मोत्यार्थकाः—

वति: क्या तथे:एकेवं शीवविश्वविश्वा: । हेरिया कलमनोदी इससे पर्मतसम्बद्धाः इति (सह प्रश्न स्रोज १९) श्रीवर्धिक तस्य वैक्रियां भगवान् वासुदेव मात्र

...

'बुरुवा बचा बारवरे सन: प्रावेश्विवरिका: । वेग्रोसामध्यारित्या युक्ति या पार्व सावित्यो ॥३६॥ ''क्या न वर्वकासार्थान्यमा धारकोरार्थक । क्रकेन बळाबांची पहि: सा पर्व राहरी ॥३४। क्या अध्यां प्रयं शोसं दिशादं सदसेर य । त किएचरि दुर्वेश प्रति: सा पार्थ गामसी ॥३५॥ (elle me 10 miru \$2-24-25)

कारावेर्तर विकासक्रीकारः यसः । चन्तः करणांत्रसे दशः । काने-कारकाक्षेत्रातः । सीतं वाध्यान्यन्तरः । इतिहासिकोः निरिद्येत्व

इन्द्रिकाम् निवारतम् । हीरसर्विनिहल्तिः । विधा सामग्रानम् । सत्तं पमार्थे-बच्चम राज्य प्रियमेश बेरिशन्त्रय । तमा च बन्ध-'सार्थ म्याधियं ज्ञात न्याजनसम्बद्धः ज्ञिष्य सन्दर्भ स्थापेत वर्षः समाजनः ॥ इति ॥ १॥

(an me vielte san) क्रकोशः कोबराहित्वस् । एतरसर्वं वर्ववितेयसम्बन्धितर्यः ।।

स्थानोत्तरि विशिक्षं अर्थेस्टस्ट्रमाङ्—

'सार्ग इसरायस्त्रीचं सन्त्रोची ही: चमार्थवयः। जानं समी दया ध्यारमेश पर्यः सनावनः ॥१॥ care wie als une gie 19, die 19 क्रांचरतार्थ समाहित्यामा विशेषमाधिकविता स्वयं त्यास रव

'सार्च सर्वाहर्त होकं सबसे दसर दस: ।

त्यः स्वयंत्रसितं शीर्थ संसरकारम् ॥१॥

व्यक्तिमान्यः द्वारामान्यः व्यक्तिमान्यः (।
च्या द्वारामान्यः द्वारामान्यः व्यक्तिमान्यः (।
च्या द्वारामान्यः द्वारामान्यः व्यक्तिमान्यः (।
च्या द्वारामान्यः च्यारः स्थितमान्यः ।
च्याद्वार्ग्वारीयानं च्यारे स्थितस्ये मारः (। । । । ।
च्यानं व्यक्तिमानं च्यारः स्थितस्ये मारः (। । । । ।
च्यानं व्यक्तिमानं च्यारं प्रचानं ।
च्यानं व्यक्तिमानं च्यारं प्रचानं ।
च्यानं व्यक्तिमानं च्यारं च्यारं च्यारं ।

पर वर्मः चरो होनः कहारान्त्रेय नीत च ॥१॥ भोगेकार्यात्र्यात्रेयं विद्यासम्बद्धीत्रम्य १ मेचः परं सञ्चामात्रा निर्मतः प्रात् पर्याच्य ॥१॥ तर्यास सम्बद्धीयलं निर्मत्यस्थातिता । मेचः परं महाच्यात्रा प्राह चन्यविद्या हुनिःः ॥३॥

वयः पर बहुत्यावा साह च्यामका हुन्तः ॥ स्वः (स्तः चंत्रके कार इत् १२ वंत्रि १) पुनः कर्मक विशेषाः व्यक्तिमार्ग्यस्ये विशेषादारं वर्गकरं सुमानुस्तदः—

ें वर्षात्रमेक्सांकार के पूर्वः केस्परितः कर्ववर्दः स राज्यत् वर्षास्त्रपर्वः विक्रतः ॥१॥ कर्मात्रमास्त्रांकार वर्षावरारः स्वत्रते ॥ स प्राप्तमान्त्रे स्वत् विकारः स्वत्रति ।

स व्यवस्थानक व्यवस्था व्यवस्था करू वाराम व्यवस्थानक विरावित्य स्थापित । स व्यवस्थानक व्यवस्थान । ये सुवेश कर्मेण सुम्बर्गन वा क्याने । व्यवस्थानिक व्यवस्थान । व्यवस्थानिक स्थापनी विरावित्य ।

विधित्तमेवस्मासिक्य यो सर्वः सान्यवर्तते । विधित्तिकः स विद्योवः प्राथविक्यविधियोगः ॥१॥ ﴿ स्थान पीन केन कान पुन १२ वर्षात्र १)

(ज्. चं- चं- कः ए- १२ वंचि १) यहं सामान्यविकेत्राके सम्मेरकारी विद्योगस्वकीतः। सन्त्रकारिकोरकारमा जावहन्त्रविकेत्रिक वृद्धियं वृद्धिविचेत्राके क्रा क्राविकि सन्तरकारिकामा इत यहं विद्यासकः स्वापिकव्यास्त्रकार्व्यक्ति



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प्रमा
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परिवास नाम पुरुषक्ते भागिशोतात्त्रस्य स्टेश सर्वाहुनुविश्वसम्बद्धाना स्ट

"शुरा होते. नगरवंगाः शुलवां मे न विस्तृतः । गरिवानाम्मान्तरे चर्चः इटानेशरिके दुने इति ॥

(as edis any age are a sage as)

वं प्रत्यवृत्तिकार्यं विद्योग्येश भी की वस कुम्बलेक्सार्थं व स्थ्रांतिक प्रोणार्थं (प्रत्यान्धः कुम्बलेक्सा में प्रत्यान्धः विद्यान्धः कुम्बलेक्सा में प्रत्यान्धः विद्यान्धः क्ष्राम्यः विद्यान्धः क्ष्राम्यः व्यावन्धः क्ष्राम्यः वात्रा व विकृत्यान् विद्यान्धः व्यावन्धः क्ष्राम्यः व विकृत्यान्धः व । प्राण्यान्धः व्यावनः कृष्टित्यान्धः क्ष्राम्यः व । प्रत्यान्धः व । प्राण्यान्धः व । प्रत्यान्धः व । प्रत्यानः विद्यान्धः व्यावनः व । प्रत्यानः विद्यान्धः व । प्रत्यानः विद्यान्धः व । प्रत्यानः विद्यान्धः व । प्रत्यानः विद्यान्धः व । प्रत्यानः व । प्यानः व । प्रत्यानः व । प्

"सर्वे पर्मा: क्रो बावा: सर्वे नरा: कसी बूर्ग । पार्ट्यपर्वे समाचार्र किन्स्सम्बास्त्र क्रेसि ॥

(का सहर पार बांच का 1 इस्तेब १६)

सर्वेशको देशकाशासकादिनदेन पर्वाशं बहुविस्त्वसावन्ते, शत्रक्य बहुव्यस्त्रे कानुसार्गको पर्वेश स्थानदेशस्त्रकादे विक्रक्तितः ।

> "पर्गा बहुरिया श्रोके बृतियेदपुक्षोद्भवाः । वेज्ञपर्भावयः स्वयन्त्रे सन्तर्गानकीर च ॥

> वेशपर्शात्य रहरूने इस्तरमंत्रपेर च ॥ मानिवर्श स्वीवर्श गुजवर्गास्य ग्रोको ।

वरोरकात्रकारिक मानद्वमांत्रकीय क

"एरद्वर्यस्य भागालं क्रियते जोक्सानिक्तिः ।

(40 tigs with als we a more als spile go an effic t)

५० राजप्रसादवाको शाति वृत्तिवेदपुर्वेदस्यः सुतीनां या बेदोपुर्वकर्त्व कानुक्षेत्रीद्वये। सेवा प्रतेष नेतार तकावात् रासां पानेकवाद्वर्शयाकोकार्वाति भारः। क्षीमानेकविकिने देशातीन्तरि कारणान्तात् देशकारिनेत्वाति । ते च

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सर्वे पर्याः प्रतिक्तिः क्रतवृते प्रयानस्तुतिका वर्षान्त वृत्तराव्ययेन प्रवेश्य पद्मनदोऽनि परिकामधान् । ऐतादिषु समेश जीवनाश धर्मी: कतिवृता-बसाने सर्वाञ्चना किनदा क्रवीना बदेशासकें पुराधसारे क्रिकरेख व्यक्तिका । "क्ष्मे चयुपासयस्यो स्थानोपाधिवर्शनेतः । क्षाः प्रतिनिते वर्ते स्वयंभवसम्बद्धाः ॥ १ ॥

वर्षः पादविद्योकस्य विशिवर्षेतेः प्रतिदेशाः । वेशायां इत्यरेखेंन व्यामिको पर्व इत्यते ॥ २ ॥ विकादशीनस्थिते त समाजाधेत विकासः । इति (to tipe are alle us 1 to un telle tel) दिन्दः स्त्रीतः । इत्यवित्रपि वदा दर्शयति---

'क्रतंत्रपुतासको प्रवेत्येकवा विवयम्बदाः । une ufanirearies marcinareas unu वर्मान्मी सभी सका दिशानी द्वापरे विक्ती ।

विष्ये वर्तेश्विक प्रतिर्देश स्तरेत संस्थित ।।।।। (का बहुत का की वार १ हात ही हुत हरू ही है है। तवा विकासमां कही वर्षमार्थ प्रकार सद्धेतनंत प्रकारेण अस्त्यकाः "बार्च की तु के की: स देवानां प्रकृति ।

इत्तररे व्याक्रतीकाः प्रवस्त्रति कसी वर्गे ॥ Br. g-1-44-44-84-9-1-1-15-44

विषये बारावस्था च वर्ध पैत्र नगरियनाम् ।

सावयन्ति क्यमन स्वसा न्यासलेन्द्रियाः ॥ (No. - 9 - 1 - 9 - 1 - 1 - 1 - 1 - 1 - 1 ple)

विषयस्य गोर्शरः

"वर्वोत्रमापारको ज्वरित्रं चन्नो सूराम्"। न सामकावर्षमानीविधिन्याद्वादेश्यो ॥

वर्मक्षेत्रांच्य 421 वर्धां माहकारणः, जानमा महत्त्वर्थेत्वसंत्रां ने मानारास्त्रमे। दम इचारिनेक्क्रविदिशः बोकानं प्राणिकी म धर्मा क्वारतः मुकसामादि-वेदाञ्चयनं बद्रशासमीक्षणनादिसव्यय न भवतिन वासर्वस् । (Burger Section 14)

माविकारमांद्रिय

"क्लू कार्रक्रो वर्जी न करेंच्य; सती यते । पाप्यतन्त्रसद्धः करः कती नावी वरामध्या ॥ इति

Course are also as a series of the sub-li-

का: कड़ी महत्त्वाचा ज्यापसाओं की ज्ञूत्त्वसन्त्रमञ्जूकरो वर्गीहर बन्धिक: स व द्वितिक: साव्यामी स्टान्स्य का सावारते ब्रह्मविना-

ॅर्डा स्वापुतसूचा च श्रीनालाशासमंगद्ध**ः**।

क्रारंग्यानको च लंगामाला स्रोत (to stre tire alo tre 1 to the sift to 4)

चनः सार्थं दमः शीर्थं दाननिनित्त्रनंतमः । पहिला सहदूषमा सर्वातुमस्य दया ॥

বিশ্ববিদ্য: ।

वास्त्रकारोध्या देखाला च पास्त्र । धारकारण च वया प्रतीस्तानास्य वस्त्रोते ॥

धाराधारकोऽपि कप्रस्तरिया सर्वते । "साध्याचे। क्यापतं चारि कातं वाततं तथः ।

दानं प्रतिबद्धरपापि वर् कर्वाच्यवजनस्य ॥ इध्यान्द्रश्यक्ती य प्रजानामध्यक्रतम् ।

शक्तकारात्वं सेवा कार्गीत परिवास हु ह साम्याचे इतनं दानं प्रदूश पातनं तथा । कुरावहरिकाविकां वैश्वकर्तीय राज वै ॥ वर्षाति क्ष्रेच्यानीने भारत गुरुसंपर्वको नीहिन विदेश इति बाज्य । योगस्यरि मध्यस्यद्र— "अहरत्यवीक्यनिया जुलायां च पर्वत्य । क्षर्मीद वरिक्तमानि स्थानसम्पर्वेतीः ॥

५० राजास्त्रात्वो । जीर्च मात्राव्युक्ता सरक्षात्रेय एव च । सुरक्षां कदा सम्यो जनकरोत्युक्त नेत्रिकः ॥ (त- पड्र- चाः कर्ग- चाः इतः ६ वर्गिः २-१-) सुरक्षः वैदेशकरमार्थिकारिकारेल स्वा इत्याकारकार्यक्रीय सामीस

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त्रमे। दमः तरः सीमः चान्यराज्ञेनमेव म । बार्न विकासमाधिकाचे अत्रो स्थानसम् ॥

शीर्वं वेत्रोः वृथ्यप्रेष्यं तुर्श्वेषात्र्यकायसम् । दासमोत्रस्यासम्य चार्वं समे समास्त्रम् ॥ क्रियोगस्यमधित्यं वैराजनीयसामासः ।

धीरवर्धनकं कर्व शुक्तापि सभारतम् ॥ (वैत कः १८ स्थित सन्धान्यन् ।

एवं विशिष्टानि व्यवेक्तराशि । वात्र 'पापूर्वेण्येकाणारं विशेष्यसावास्यं वद् इति परावर-वस्तुकार्वास्यक्षे साधारकार्यनिक्यं विशेष्येदिति विकासिक्षेष्याम् विका-व्यक्तराव्यक्षयास्य विकोतिकार्यकार्यक्षये वेत्र सावास्यः प्रत्ये वर्गं कर्षेत

स्त्रपत्ता प्रवाहराज्याचे दुशिक्षित स्थापेन्तुरकस्य "स्वाहरूकोश्चीरक्ष्याति सूत्रां पर्वे सत्तरातत् । स्वाहरूकोश्चीरक्ष्याति स्वाहरूको स्टब्स् ॥१॥ व्याप्त्र अपन्ता सामान्त्र व्यक्तिकः । पूर्वापं क्षण्यो को क्रिकेश्वापार्थिकः (१६६) सारप्रकृतः रिक्कः वृत्तं वर्षः विद्वः । स्मान्त्र अपन्ता व्याप्तः कारण्ये वृत्तं । स्मान्त्र व्याप्त्र वर्षः व्यक्तिः वर्षः वर्षः । वर्षः समान्त्रे वर्षः त्राप्तात्र वर्षाः । वर्षः समान्त्रे वर्षः त्राप्तात्र । वर्षः वर्षः वर्षः । वर्षः समान्त्रात्र वर्षः । वर्षाः वर्षः । वर्षः समान्त्राविकारे वर्षः ।

स्वर्धं च गहिरो राज्य थेन पाता ग्रमी रहि। (सा जानं द्वा राज्य ग्रीमें शिर्मण्या ग्रमी द्वाः । स्वरिता ज्ञान्यं च व्यायस्कारम्य चार्माव्य (प्राध स्वर्धेकः स्वरूकः सेता ग्राम्बेदोश्यकः ग्रमी: । तृतां विवर्षयेदेवानीस्मार्यस्थापंत्र । स्वर्धावेदेवानीस्मार्यस्थापंत्र । "स्वराज्यार्थः विवस्त्र मान्यस्थापंत्र । स्वराज्यार्थः विवस्त्र मान्यस्था । संस्थापंत्र व्यवस्था स्वर्धः स्वर्धः स्वर्धः स्वर्धः ।

भैरेशास्त्रीवर्तियं स्वयानसर्वायम् ॥११॥
"मुद्रावस्यारं अदं स्वर्ते सद्द्राहः । शैद्रावस्यारं अदं स्वर्ते सद्द्राहः । शैद्रावस्यारं अदं स्वर्ते सद्द्राहः । एवं अर्थीयस्ये अर्थीर्थान्यस्य स्वर्त्यस्य प्रकारत्यः व वा च रच्याः अर्थितं विशेषां त्राप्ता । त्रीर्थानस्यारं प्रधानस्य स्वर्णस्य अर्थित्यारं रूपः । त्रार्थित्यारं स्वर्णस्य आर्थानस्य स्वर्णस्य अर्थानस्य अर्थान्त्रं । स्वर्थानस्य स्वर्णस्य आर्थानस्य ।

ावाह्यक्रयस्य साम्या कर पुत्रा कृता मरः । प्रतिविद्धक्रियस्थान्यः तुंतुकोऽयमं यन्त्रये ॥ १ ॥ (१० सार वार वर्षः वर । १० स्था वर्षः व इति बोद्यासकासः "पोदयः क्रवबंदवीं वर्षः" (१-१-२) इत्यमुणस्य सम "molecurestat gårå myrkest i तेवालैन्द्रिकालेड्सिय तारह्यांस धर्मका ॥ १ ॥ कंपः सामगानोत्तं निवरं वेद्यातकोत्तते । वाद्युक्षेत्र च गर्मेशं काराज्येन्द्रिकशेषयः ॥ २ ॥

५० सम्बद्धमात्रसाक्षे

भारा मन्दर्भ

[तन्त्र सन् भागासास्त्रासः] प्रसादराज्यु कार्यनियोगानुस्थान्यैक्टवमानं पात्रावसान्त्रम् । सर्वादिकतस्यवास्यासस्य धर्ममाञ्चलय वर्तस्य इविशेष्यस्य च बदानारी

'कारकी पर्स इति च नपदस्तको न सकते ।

(मन्त्रमा वार (१६-११-१६) वर्षत्र क्यार्था जिल्लासमितिविद्यक्तिकाः स्ट्रीडरिति च विस्त्रमित बन्दास्थाओं तथ्रहाँस सामान्याचारः अधिने व ह इत्यनुवारिक्षये विशेक्षका: । वादिनकार विशेषकारे विश्वविषया: याखेवाविशेल नहां मा

सी राजपर्ने सर्वते । 'न कामाचे न करिलो न हम्बो न च लोहिन: ।

समोपार कुरवारमाः के वर्ष कुमहीते। ॥ दृष्टि (१० स्ट्र- गाः तरे घर १ पूर वर्, वंदि र) ब्रमुक्तिशामित्रसम्बद्धीर्थरीयासान्याकारे प्रतिदेशि समर्गाजनस्थाने विदे काकारक रात कार्ट प्रतिमासमागानम् । रागद्वेपरदिवैर्षिष्टविर्देश्वितिहः सहिन वीर्विके: हर्रवेगाविक्यवेन हेव: साध्यतेमात्रमुक्ता पर्वोक्ते को वर्षस

निसोदन इति योजसः। सानमनेदिनः सामाः । वं क्रियमाद्यमञ्ज्ञोचमानं शंतनित स्तुपन्ति स पर्य हति प्रयासी यसतु-क्टोबमार्ग निन्दरित कार्या भूतो । परवयनिनाञ्चान विशेषकारस्य

facesfacementally selffer, which was—leveled becomes: वेष:शाक्तवर्गं इति शतुक्तिशाविकास्याचात्रातः। दारोसोऽप्रवेशमाद कृतिसमायको धर्व दृति । उत्तं सात्र मानासकानि-

बरस्य चोदनात्रक्योऽसे वर्ग इत्यस्य सन्धादिस्तृतिकारामिमारस्य पास्त

oliquem a stripic et rout; i orantiforantime signi colicionen; vigi a present a tenta melle memmer: prot circie; mark a tribu; i ugi from primagnimi signi qui martini di chian sagi melle signi francisi di colicione signi, vigi chian sagi melle signi di chiantimi di chiantimi di chiantimi di chiantimi prodo cie fine a discolirenzia in consegnosi, i prodo cie fine a discolirenzia in consegnosi, i vine menanziano martini di chia di chiantimi di vine di chiantimi di chiantimi di chia di chiantimi di chia di chiantimi di chia di vine mangingiamenti di chi sistemati qi, i sono, un mangingiamenti di chi sistemati qi, i qili discolore ti silati.

ां वीवार का व्यक्तिकालेक प्रात्माक्येश यो वीवा, वार्त्रा कार्यास्त्रामां वात्राव्यां व्यक्तियां व्यक्तियां विकास कर्माव्यां वात्राव्यां व्यक्तियां व्यक्तियां विकास कर्माव्यां वात्राव्यां व्यक्तियां विकास कर्माव्यां व्यक्तियां वात्राव्यां वात्राव्यां व्यक्तियां वात्राव्यां वात्राव

(सञ्जय प्रतिकास)

"पता रहुत्व प्रोक्त गतः संदीः पंचमा । प्रमेशेवर्मकारेति पूर्व व्यास्तरा नगः ॥ १ ॥ इति

(स्थानसम्बद्धाः २६)

कारण विशिक्षणेवार्थं हेर्दु ग्रेशां द्विपरे त्याव्यक्त्यार्थं कार्यं व्यवस्थानिक वर्षे व्यवस्थानिक वर्षे व्यवस्थानिक वर्षे व्यवस्थानिक वर्षे वरे वर्षे वर्ष

"सर्वेदा च्छानिर्देशि शंकेतुले महर्नितः । द्वारते क्लमामा सा क्लमारी व दक्तो ॥ १ ॥

(सङ्ग १२ ०० रहोत ५) इर्द तु स्थान: । मुनोनां धर्मीनावं थाने सनस्वातस्था सदावीरताहर्व धर्मस्थान

मेर्नेति वाज्युतानिकासम् । सङ्गीतास्त्रास्त्रा पर्वत्यस्थ्यानि । "वीज कार त्रोपकोतं त्रीवतिकारीकार- ।

प्रातः कमा द्वाराज्य सामानाग्रहानसङ्घः । भीषिया सत्यकसंभी स्टब्सं भनेत्रस्थान् ॥१॥

विका सत्यवस्था दश्य अनेष्ठस्थान् ॥१॥ (११४ स. १ वर्ग

(यह चन र सीम १९) इति स्वाहिकदार्गीकास्त्रको विशासकारमञ्जूष्टानं करेलेन

निर्देश्त् । महावासेहाँच "साम्बालं विविधा च वर्गः तावासी स्रण् इस्तानकां वर्धानेक्ष्मित् । नाजस्त्रेच तु राजस्त्रेनलकामसूचक् ।

"इम्बरमार्वादेश दार'स्थानकर्ये च । सर्वे दु एतो वर्षे वर्धनेसामदर्येन्द् ॥१॥

व्यवस्थानं च अवस्थान् । तथा च अवस्थानाम् "अवस्था अवस्थानाः इतिहासन्यन् (अन्यवस्थानः इति द्वितीनं

सुर्ग प्रियमित्रम् । मान कस्तो यत्रो क्रमादि सृतिसित्रस्यपिति सुपर्यः । समा च कृषिः— "यो ना स्थानि स्थानि सामन्ते के सास्तीन सोर्थान

"यगो वा इसानि कुछनि गायन्त्रे चेत्र आसानि ओवन्त्रि बाजपन्यनिमेत्रियानि चोद्वविद्यानस्य तदुख्याः इति ॥

माराण्येन वागुरुविधिविद्याविधियोग्योगाहानां स्वास्त्रको प्रीक्शीत्वम् । भागाहात्रकारपार्यास्त्रमा प्रवासकार क्ष्माकार क्ष्माकार क्ष्माकार क्ष्माकार क्ष्माकार क्ष्माकार क्ष्माकार क्ष्माकार । भागाहा स्वास्त्रमा हिर्मेशस्यामार्थाकार । स्वास्त्रमा स्वास्त्रमा स्वास्त्रमा स्वास्त्रमा स्वास्त्रमा स्वास्त्रमा । स्वास्त्रमा स्वास्त्रमा

"वर्षे इष्टे बहुर्गन्न वागाः कारतं कृषतः । सामग्रातं वरं वर्णे विकेशकवाष्ट्रात्रताः इश्वः 'प्राच्यक्तात्रयमान्याये सागु उत्तरेन स्वीतंत्रम् । कर्मेऽनकत् जर्मनतात्रपूर्णः स्वस्थायतम् ॥१॥

तार्वश्चरवाकाविकारपूर्वश्चरवातीयात्र्य धर्वत्य तारव्यकृतिक इत्यवृद्धविकार्यामार्थः वार्वश्चरवातिकार्यः तारव्यकार्यकार्यः ती वर्ध-वर्षात्रिकार्यात्रामार्थः वर्षात्रिकार्या क्षेत्राच्याः वर्ष्यात्रा वर्षात्र्यः प्रद्यस्त्रा इत्य-यृद्धविकारोशं धर्वश्चरविकारिताः वर्षात्राच्याः वर्षात्राक्रम्य वेदाय-वर्षात्रवनितिकारात्राव्यवस्त्र वर्षात्रवस्त्राच्याः वर्षात्रवस्त्राच्याः वर्षात्रवस्त्राच्याः वर्षात्रवस्तिस्त्रवस्त्रवस्तिस्तिः

कीर्वियोव x x x x i दर्शरिक्यांकृत्वे विद्यालयेन प्रद्वीसमाद सम्बद्धाः

्वार्थान्त्रवेश्वर्ण विद्यालेश्वर पुरिवारण त्याप्तर कारण स्थान-प्रमाणाः विद्यालेश्वरण विद्यालेश्वरण व्याप्तरे प्रदूष इंग्रिय प्रमाणाः विद्यालेश्वरण विद्यालेश्वरण व्याप्तरे प्रमाणाः व्याप्तरे प्रमाणाः व्याप्तरे प्रमाणाः व्याप्तरे प्रमाणाः क्ष्यालेश्वरण विद्यालेश्वरण व्याप्तरे प्रमाणाः व्याप्तरे व्याप्तरे व्याप्तरे । इंग्रिय प्रमाणाः व्याप्तरे । व्याप्तरे व्याप्तरे । व्याप्तरे व्याप्तरे । इंग्रिय प्रमाणाः व्याप्तरे । व्याप्तरे व्याप्तरे । व्याप्तरे व्याप्तरे । इंग्रिय प्रमाणाः व्याप्तरे । व्याप्तरे व्याप्तरे । व्याप्तरे व्याप्तरे । इंग्रिय प्रमाणाः व्याप्तरे । व्याप्तरे व्याप्तरे । व्याप्तरे । इंग्रिय प्रमाणाः व्याप्तरे । व्याप्तरे । इंग्रिय प्रमाणाः विद्यालेश्वरण विद्यालेश्यालेश्वरण विद्यालेश्वरण विद्यालेश्यालेश्वरण विद्यालेश्वरण विद्यालेश्वरण विद्यालेश्वरण विद्यालेश्वरण विद्यालेश्वरण विद्यालेश्वरण विद्यालेश्वरण विद्यालेश्वरण विद्याल

> "पुरोक्ताकीमानेषु पर्मोकाकीचे पुनः । यमेकाकीमानेषु होत्रोत्साकीचे पुरः ॥ (१० वहः ४०० वहं १७० १ वहः १० हः ११६ वहिः १६)

यर्थ ह्रव्यपुर्वाक्यादिकोतः व्यवस्थितवराध्यमेतः वर्तेसावनेतः यरसर्थ बहुक्षिकाणं तदेव वरावरोद्धांत सर्वति सः त्यालनिवानिकासमध्यनिकाणस्य । 'सम्बं कहतुने धर्मात्तेत्वा द्वापरं दुये। काम्ये बविद्युये मृत्या जुलकाशुक्तारतः ॥ (११०० शुरू वाद वॉट कर 1 १वेक १६) स्रतानवक्यों व पर्वेटर स्वरानवस्तात्वार्यं, विद्यु उग्रस्थकाशास्त्र-

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सम् रूपमा गर्माञ्चारपर्वाद्याचार पुरानेदेव वेदार्गकः व दि विश्वन्द्र-व्यवसारकार्यात वर्षियं वेदाराकृत्येकवार द्वरं कोश्यः प्राप्त देव अस्त्र-रूपमार्थितः । या वर्षमार्थात् वर्षितं वर्षाः व्यवद्याते पुरान्त-दिग्वेशः, परण्डु साधार्थः, वाह्यवेदा वर्षमान्त्रितास्थित्वस्थानुकारकार-वेदाः। "व्यक्तं कास्त्रेन परिवित्तास्थाः" हि सावस् परिवित्तास्थाः

वालेंच परिवर्षणी प्रतिस्था (हैं का १-११) कां कोंग्र, "कार्य कार्युपं की का्यापी (का १ कोंग्र स्ट) मासामार्थ (कों के १ १३१-२७-२६) अभावें जाति ता हुत्यों हो एवाची ही ११ कांग्रुस्तात हाथ्य कुमामुस्तात ही व पार्थानों हरूने । किंकी कार्युप्त कांग्रुस्त कांग्री कांग्री कांग्री हरूने । किंकी कार्यां कांग्रुस्त कांग्रीचा कांग्री कांग्रीचा कांग्री कांग्रीचा कांग्रीचा कार्यां कांग्रीस्त कांग्रीचा कांग्रीचा कांग्रीचा कांग्रीचा कांग्रीचा कांग्रीचा कांग्रीचा किंकी कांग्रीचा कांग्रीचा

> "वया कर्यापिकसानि शक्तवस्थानुस्ततः । येन बेनानि सार्वादि वैद निज्ञानि क्षेत्रयेत् ॥ क्रमोदेन स्वाहितानियानियान्यं स्वतिः अनेन्द्रीः परासर क्रमकः

। ''तपः वर्ष कुरहुपे लेगायां क्रमसुष्याते । द्वापरे पक्रमेशकुर्यानसेव सजी दुने ॥१॥ इते तु सामार पर्यास्तेतवारं गीतमाः स्कृतः ।

हत है नामने पंचारकार पानतः स्था: ॥२॥ स्वयंत्रं कार्यं केशमं शामगुर्धान् । हार्यं कुरुषे हु कर्तां शामगुर्धान् । हते सम्प्राचारिक नेवानं स्वतिक च । द्वारे स्वामात्म कवी वर्णा नेवानं (१६६६ हो सम्बाधिक नाः नेवानं द्वार्थिकः । द्वारे पोच्याविक कवी नेवानं कि । प्राच्ये पाच्यावार वेवानं देवानं । द्वारये पाच्यावार वेवानं तेवानं कवी । (१६)। (१८) स्थानं काः स्वतः काः । इत्ये पाच्यावार

सन्न पटार रातोकोष प्रशासिकेटेन धर्माधर्मादिकेटी श्रद्धिती । बानमादिश-म्बोल्यकार्वा विर्दिष्टकाभेदेशकात्राप्तारा प्रस्कारमाध्यक्षापूर्वसर्वेतिहरू । पर्य-बहुवर्वेगापि क्युनिहासाहर्वातपर्यस्थानविरोपं हेवएया विकासे। व्यवेश-स्विति पतितः प्रसान्यायान्येन वरियन्तेकेव राजा वरियाणाते स सावसम्-बारवनिकेशे निकाल स देशमानोद्धि कुछे सामानोद्धमीनाञ्चलः । एवं सामेद्धी बोध्वय । क्रमावारी माम परिताल कुले विशाहमीत्रशास्त्रकृतिः वर्णनागः सन्धानवादिकांन्य । 'क्रो सन्धानवादेवेतिः क्रातिकित कर्ती पतिसाम्धा-चलादिका न सब्दे पर्शाव किन्तु क्यादिका कर्ममा परितो अवति । महापुरस्तित-स्काराती क्यायवारपरियाकोरां कार्य विभागो कृते वारकातिक इति एवं इञ्चलक्ष्मिकालकपर्यांचा वस्त्रवेशकदेशकातादीयाः च मेदाचन्त्रव्याद्वांवि-कुक्सच्युक्षेत्रेदे सामाने सार्व्याप्रकारमंत्रो प्रमेश मेति सम्बादुसारिता श्रकेक कुम्बराम्ब्रिकारिकेदबादाधैन शेष्या स च वर्मः वर्त्तव्योऽनेकविदोऽपि द्विक्ट: स्वतः सरमाय सन्दर्गाधिकारि सुक्षेत कुरूबातः गौपाचमा सन्वानन्दर्शादः सहो। वर्षः शास्त्रारंग्वैः पश्चितकोई पोण्यः । इट-देशक्यकेलकान्तिकारो द्वीवदर्शिकारादिः स्टब्से वर्गः च्या च पदाबाधी---इक्ट, एकला; कलावा बहुशीयां तेष्क्षेत्रीयत्तं सन्मानेऽधिषिधेरकत् सोस-विशेष: स्था का विशेषकीर प्रकार गाँव प्रचार बहुद्वार नगाई है। जेवे स्थाने । "श्वस्य बहुनो राजा भवन्ति नैसली बहुत: सञ्चयतः।

(है। १००० - २०००) "अदेशिकामूर्य हे राजने वरित्यपति काराहेकी हे आये विमाने कमीका राजनो हुसोर्मुपति: परित्यपति कारामिका हो वेती. विमाने इति यः ।

"क्षेत्रकोद्दरिकेद्वीपुर्व कर्वी धर्मपूर्वाबर । (१०-साव-साव-११-१९)

लोकविषदाः लोकाचारविषदाः, वेशविषदा एकाव बद्धारो ताका द्वावादि-वेद्याश्यक्तिकः । 'भीवसी बहमः सङ्ग्यन हत्यस्य कृति सङ्ग्यनेन पुत्रसङ् 'बहुलं विविद्धम् बतु समयन्त्रेनानो नैश्रामनसम्ये पणकाको प्रविद्धम् प्रति इति तु सुरेशीय: । तीकारेदविकतोऽप्रतिस्तरतः। कर्तुसर्वति धीनोध बाधाले बुद्धिरोहशीरम् नाराई होयम् । एवं वृधिक्रित्मविधियाने दुवस्य भाग्विमकुत्तमे वृधिष्टिरः प्रायु-"सुरुकी वर्जी महाराज बारव निरुक्ते गाँउ क्यम् । वृद्धानानुद्वानेत वातु कर्मानुषामद्वे ॥ (#+--#I+--#I+--+4--+4) धर्मेश्रं च बहुपतितास्य स्त्रीर बहुचा प्रशीचतम् । एवं धर्मेण्याचेत्रास्याने विद्यान्यासाङ्ग्रहेश्यो माशिपप्रपृष्ट्या विकायस्थासं राष्ट्रकृषीय राष्ट्र बामोत्रपोरीतः प्रीसाध सूरकारं प्रयोग निर्माणसः । 'बक्क्या दश्यते वर्मः सूच्य एव द्विजोत्तमः। (##-### ##-\$#\$-#\$) कां साम्राज्यकोर्देन वर्गभेदो दिक्षिण वर्षित व्यवस्य हरवस्साविक्सादि-व्यक्षेत्रेसान्यपुरोद्धास्त्रा साथि वर्षा हत्यसुव्यक्तिमात्मकः, कलिपुरी बन्दासा-क्षेत्र वहातुनिभिः छ्वाः, वहेवहुङ्गाहिशमीयावयन्त्रिते व सम्बन्धति

प्रशर्शारं तस्त्रधारस्य मुनिसादसीरापि राणीलमात्रकारायोगसर्गात् ।

"क्षे व्हे तु सामर्थ्य शेषे तुनिविधारितम् । परासरेस चारपुर्व प्राथरिक्त किरीक्षेण ।। (सर स्पूर पट० गाँउ गार १ स्थोप १४)

इति वरावारोत्त्रक्षोत्रमुक्त्यस्य साध्येतः प्रयोजनसः। शेवस्त्रातिकरं

क्षपुणाप्रकर्षं श्रुनिभरन्वैर्थितंत्रेतं भाषात्त् । तवा पारण्यपत्रीव काले । "क्षतं बाज यूर्ग केच्छं यत्र पर्नः सनातनः ।

कृतकोत्र म कर्तेच्यं तरिवन्काले पुगालये ॥१॥

स तक पर्याः सोद्रान्ति न चोदन्ते च मै प्रताः । ततः स्वयुगं नाम कारोन गुरुगोरमम् ॥२॥



483 बावबराबेर्डार "बदाश: प्रसद्धार्ट क्षेत्रांशं रोजर्व तथा । कती कन्य न हवीर भारताको जनपदनुष्ण ॥ [४० रहर थार शंड सर ४ पुर १६४, शंध २-४] वयाम्बेऽपि धर्महसमयस्थातकासान्ति, यथा 'कियमचा' प्रकोरपची देशरम्य निकेशनम । बालिकाचनवान्येतस्य वरेवान्येन संस्थितः ॥ १ ॥ बम्बानायसकान्ति विवाहस्य द्विजानिविः । बावतानी द्विपान्यानां वर्षेत्रद्वेग विसमस् ॥ २ ॥ द्विकायाओं हा बीचाहः सोविकायापि स्टब्स्टः । एक्टोका त सर्वेश कमण्डलविशासम् ॥ ३ ॥ मदाञ्जवानगर्वः गोसंहणिद्यः गोसवै । शीत्रामण्यानवि सुरात्रहवस्य च सङ्ग्रहः ॥ ४ ॥ व्यक्तिक्रहेक्द्रकित्यास्य श्रेहेर सीडाररियहः । क्रमानवाजगरपापि अनेशो विधियोदियः ॥ ५ ॥ हतस्यान्यापशापेशमध्योषोत्तरं तया । प्राथरियश्रविदानं च वित्राम्। सरवारितमञ्ज्ञा । ६ ॥ संसर्वदेशः सेनावैमेदासकामण्डाः । क्रातिविधित्रश्यस्य पर्^च चाकरमञ्जया ॥ ७ ॥ इचीरसेश्रेषां तु पुत्रलेश परिवाहः । सवकांन्यानुबाहुत्री संसर्गः गोधितैरपि ॥ ६ ॥ व्यवोभी सङ्गृद्धे हमें परित्यामा गुरुव्हियाः । सरितासंख्यासारार्थमातस्यांभवेत च ॥ उ ॥ शामितं चैत विशासा सामास्त्रियं तथा । **ब्र्यकानक्षरेशामहरते होनक्**रमेशः ॥ ६०॥

्विकारपांकारी जानतंत्रकारपोक्ष्यभी रु गुरु १६० वर्ध पर १ कु १ के वर्धि (-४१) भूगोकारपेरिये द्वाधिकार स्था भौजितारो स्था जिल्यापानीकाः ॥ १६ ॥ विवादप्रियेश प्रतिका स्थानकारम् ॥

वत्र सार्थ सुर्वा च मुरिस्तानकार्यः ॥ १० ॥ प्राप्ति व्रोक्तुरुवर्षे वश्रेणरी महाशाविः । विर्तारकारि कार्याम व्यवस्थापूर्वेशं दुवैः ॥ १८ ॥ वस्त्रवरपापि पाञ्चा प्राप्ता वेशस्य अवेषु ।

पुरवर्षमित्रुप्ते वांभरपवामेरेकार्य न जाताप्रतिविध कर्माणाः सेक्स्स्यन्ते-दूसार्य कर्मस्येक पर्यक्तास्त्र प्रशासकृतः २ वश्वोभरस्योगस्त्रामित्राम्वर्गेकार्यस्थाने प्रशासक्रीराम्बर्गामस्याप्तरामित्राचे स्वाप्त्रकारे विकारितीयो स्वप्त्य स्वमानि स्वप्रकारकेर्द्रस्थानस्य सम्याप्तानेन कराः कारमाणा समास-दिल्लीकार्यामानिक्ताः। त्रमु साम सङ्ग्राह्मने कर्ण देकारविक्तानों वर्षम्य सम्याप्तान्त्रस्थान

इंग्टरकालनाथ । विधिवंदा विद्रालयं नीर्लंड्डा किन नहिं ॥ इति ब्रीच्डां 'ब्राम्कृति विभिन्नदेवा ज्ञानसम्बद्धाधिक गीता स्वर्डा देवे स्वरूपीलाव्यां इंड्रेच इत्या ब्रीच्डां । कृष्टां प्रदृष्टा कृष्टां क्ष्यां । इत्या स्वरूपीत्वे अव्यावस्थित्वे स्वर्डे इत्याचिक प्राच्यां विद्यालयं व्यावस्थित्या स्वरूपी हो स्वरूपीया स्वर्धाः स्वरूपीया स्वर्धाः स्वरूपीया इत्याच्यां इत्याचं इत्याच्यां इत्याचं इत्यचं इत्याचं इत्याचं इत्यचं इ

वार् वेद कारभोजमादिगस्यारः रश्योग इत सञ्चारिमालकस्वरुक्षेणः वयोगसम्बद्धार्क्षिण्याद्वारकारस्यकारः इति समस्यन्यादिक्षाः । बहु दयः स्वेप्तादिक्षण्येत्वित्रमध्ये वार्त्यवसम्बद्धाः । वुद्धार्थ्वा मालकार्या वाराप्तस्यक्षे स्वृत्योक्षणं विद्योगस्यायी यक्तस्यस्य-स्वेत्र स्वातित्वयो योगसमारः । त्याप निवासन्याचरधीयमार्गर् सरी किया नाशीः या सर्वेषा । यसाञ्चल राज्यवे हि चिच्छले कवित्रुष्ठिरव्यस्थेन राज्यते ॥

इति नैक्षेत्रमूलम् ।

क्रम्पेमीर्गाली व्यापारको नक्षे तर्ग इस्तुवरिक्तः क्ष्मामीर्गेल क्ष्मामा क्ष्मामा स्थापीया इस्तामको परिवर्षक वृद्धांना उपास्त्रे च मध्यम् । त्रिमदोश्चीर्मात्रे इस्त्रामा इतिस्तुवर्गेल "कान मध्यम्य" त्रीक्रिकेटवर्गित इतिस्वर्ग्या व्यापार्ग्या "का गांच्या" त्रीक्रियात्रको "कान क्ष्मामा व्यापार्ग्या "का गांच्या परिवर्णाक्षा व्यापार्ग्याच्या अभ्याप्त्र व्यापार्ग्या इतिस्वर्ग्या व्यापार्थ्या व्यापार्थ्या अभ्याप्त्रका अभ्याप्त्रका अभ्याप्त्रका अभ्याप्त्रका व्यापार्थ्या व्यापार्थ्या अभ्याप्त्रका अभ्य

जिल्लाने न स शरीन वदावजीनकाश्मारा'' ।।

ही व वनकादानेन के किया व ओर्डाट न्हुब्बियाहुराज्याहिए विद्यालावीट व्यक्तिस्थालाम्बद्धाराज्यसम्बद्धाः ह्यालानिकालादिर्धानसम्बद्धाः । व्यक्ता व्यक्तिसम्बद्धाः ।।

वय च क्ये निर्म्माद्वारिके वीक्षके स्टारिक्ति शहूका वर्धाव्यक्तस्यकः क्यादिक क्षत्रुक्षके कार्यक्रमाद्योगातिकीय समावेत्रमादी क्याच्यके वैक विकासिकामांस्क्रमाद इति स्वदादिक्षणाः ॥

विकासम्बद्धात्रे आन्तिरहितालेगाविक्तोवार्थ तोले वेदे च क्योत्स्या (स्वापेदे—सम्बद्ध ७—व ११ १५ ८८ सङ् ४ ।)

"प्रतिसं ह कांको साज्यामार् स्वर्थि कार सम्बामोतिः । स्रोतारे विद्य सुरिकार्त स्वर्धी कानुसारकामण्डुपाठः" इति ॥ (साव्यक्तमण्डे सम्बादेः) चीताई स्वर्धित स्वर्धित वादि कांकीयाः साम्र समात्र सारोपाठः तथा स्वर्धीयः प्रवेशिः एकोः, स्वर्धा स्वर्धीयः

बास् सवाइ बारोस्यर, तथा तथीम्य स्वेशीमः एवतेः, स्वास्, संगोधन-बामीर्थः कवार कामः क्रान्यर इत्यादः । (अन्वेदे मण्ड० ७ वर्गे २१ मृत पद त्राप्त ३)

सावतः (शस्त्रार्तः)— (वड्) वदा वस्त्रो प्रशन्ने सर्तन स्वयं वस्त्राव क्ष्मी तार्थ हुबक्यों वारकसारमधूरायः। भारतात वसी भारती बर्याक्ष्म । तो च बार्व यह समुद्रे सम्बं समुद्रसम्बं प्रति प्रेरवान प्रवर्णेश गमवान, यह यहा च बदकासान् कवि वर्षारे, सुनिः राजानिः प्रश्वानिर्देष नीतिः पराव कर्तवर्षः तहा हाने शोक्तानं त्रेशे बीक्ष्याचा बोकायाचेन नेहानहें, रिज्योजन-वैकारोप्रिकाचेतरम् प्रविचनानी संबंधानी । यं शहर यहा भारत हुया ॥ खुलेहें (पण्ड- ७ सन ८८ शुरू ४) मना मध्ये निकाल तुम्बाद्धितत वरिकास । काम पत्र संस्थ" हों। सामग्रः (बस्पर्यः) बर्चा लाहोदः कता बन्दे वस्तिकोश विकासन्त्रम् अपि वरितारं त्य सीकारं का सुन्धाः विवासा कविद्या प्रात्मते । स्वयोगस्थान समुद्रश्राम पासामहितात । सरकार्य से एक्प सुक्रम । सोसे श्रु पना भएड्रिया दैवासरासे

> "souri faturget ferboi sarri febbiohfaulte: uftetefefenit unte erriften: क्रमाराज्यात्रेषु मनसा सेवा: इस्ताने निवा: पात: बारावरक्रकोद्धि न समा रुखेद्धाना सुन्य बारहण ॥

प्रतिकादितम् ।

''भारतीकासको जेह जनसे सम्बन्धार्थना । प्रीवस्थानस्थानिक विश्वसम्बद्धानेन संस्था ॥

(रपुरंते ४ सर्ने ६० रक्षो०) ती पानवार्गेस तमने दुर्जवान्यत्वा स्वक्रवर्णना अगानेत्वकं संबन्धते ॥

र प नाम समुखानस्य निविद्याससम्बद्धानेनः असमेति सदासय र्दात कारकता । जनानकीयमध्या । स्थानी सीह मार्गानकेस तेवा सर्वकार श्रीत्रकाते प्रति विकासिकशीयान्तरित्यारः । गोध्यवेषम् —

हु— "बाइडोर्ज्यायसमारं मध्यन्त्रेते न विद्रते ।

रं व्योपक्षांस्वयं प्राप्ताराचीवर्तेषाः एउट ॥

कर्भ पाटः वसचितुपत्रस्थोऽन्यत्र स्वर्थित "वेश: अन्यविकाः प्राप्त वर्षाच्यः परिचमेत्वरः ।

प्रयानो स्टेर्डाकेशः स्थानस्थ्येतस्य स्थानः ॥

इति पार इफालाते ।

"क्षम्बसारस्य पर्यात सुनो यत्र साभावतः । स जेवा बक्रिको देश: मोच्छदेशसक: परम् ॥ (me we b mile th)

eroseni v.... "रोज्ञांतप्रचन्ने कर सोनवाद" य भागी ।

ल्यांचारविशेत्रेशस्त्री स्तेत्वा स्वर्शस्त्रीक्ते ॥

''सावस्था देशको जातः यसा अवति सामगः । श्रम्बाकोत वीर्वेश स्टेशको विश्वपद्मायको ।

इति जातिकोके सुर्वतिहासां ग्लेग्ड्स्थमसदीमानुर्वतिः सामासीकिः रामाध्ये बातकाण्ये पद्मप्रभावताच्याच्याकाश्वर्तिकतम् । इति स्केण्य-देवन्त्रेन्द्रविचार: ॥ गाँवासे शतकोष्टराक्कविशावकस्तरारकवाकि श्रीसकरमात्रियोक्तसक्षेत्ररोक्तस्मादीयां सर्वेषां प्राथायाः प्राथित्वचनुत्त्रम् । स्रश्चानकावेषानकां वालाविद्धं प्राथिकां ग्रामानुकामादिकावयेश्या तदिवार्षे वेशकासादितसयोगियां प्राथरियनविषेक्षादिनियम्पते। इसन्तम् इति सामानवतः प्रत्यक्षप्रयोग्द्रारविषेतः ॥ "योजना सचवीऽवी धर्म इति वर्वे व्यवस्था वे कारण प्राप्त के वा प्रतिकृति । सामा वा वा वा वा विकास । वा व

भोर जिल्लाक्षिकसम्बद्धाः विषयस्थात्र प्रकारको ॥ ेनागाहरूदभवर्षे द्वादस्यो हंसवासरे । ह्यापाइतिष्ठे वसे लिक्सेएएं समा इतः ॥१॥



THE ATTITUDE OF HINDU SCRIPTURES

As a result of the impact of the ideas of the East and the West that took place towards the middle of the last contury, a considerable thought froment was produced in the Hindu society, giving rise to the question of social reform. Hindu solicity, giving rise to the quantion of social reform. The cause of social reform has the must vicinitated dering the subsequent decades. Resently, however, it has received a solden ingressi by the realisation, on the part of the present publical Reders, of the fact that the national movement can succeed only it is, in hand on bound-based democracy, and source equal civic and publical rights and opportunities to this irrespective to their causes and errods. Political landers and organizations have begun to advocate a number of appar-ently betwooder views like the removal of unsmarkability with a real and persistence so insense and sincere, that the usually suping and inactive conservative sections of society have been aroused from their lethargy, and are constrained to aver that they can appreciate Swaraiya only if it guaranavec test tray can appreciate Sentanya only if it guaran-tees the continuance of what they regard to be the Sentitum Dharwa. This Sentitum Dharwar, they reni-tian, would not rotecture any of the innovotations in the social structure which ner single to be popularised and enforced thereigh the medium of the legislature, rither as being beneficial in thermolyse, or a somital in a democratic are and society. The position of the system Hindu, who has a due yourd for his scriptures, but is nevertheless alive to the needs of the times, has thus become very nemlexing. He finds that while the custodians of the old religion and tradition aver that there can be practically no reform in the social and socio-religious customs, traditions and institutions, the advocates of reform adopt quite a utilitarian attitude, and hardly ture to enquire whether the changes they propose are in commonance with the spirit, if not with

the leave, of the temptons. In the present straids in a proposal or moles a scientific experity into the satisface of the striptons results the question of Scall Referen. It may be observed at the ourset that I do not perspose to cosmite what the Sations have to say about any particular grodlens of reforms, but no suggest whether the Stutiss and Scall Reference of the stripton of the stripton of those proposed on control of the stripton of the stripton of the proposed of the stripton of

A detailed enquiry into the attitude of the Scatis to-wards this quantion is not necessary. Stutis are no doubt very important in the realm of ritualism, Savohires, and shilosofay, but they do not lay down any direct injunctions on social and socio-religious questions like the age of the bride, or the pennisibility or otherwise of untouchability, or intercents clinners or marriages. Hence it is that when communitators and Nilvenilos-writers want it is that when commentators and Nibendba-writers want to advocate a particular course of conduct, they hardly ever cise any Scati authority relied upon for the purpose; they one results company with citing a series of Smrti texts. Inferences are no doubt possible from arthmode statements in Stutis, but they would be by no means always in cornenance with the views of the Smptis or of the communities sections of the present society. Theoretically Scuti is no doubt more authorizative than Sengti; but the social exitoms and institutions had considerably chanced in the Smrti tama and imitiutions had considerably changed in the Straig-period, and it is interesting to observe how occasionally even orthodox Straig and Milandila-switzer particulty at add-the views of Seate. The Parishton-Gripu-Straig duncing and music to the Soattake, although it is sware of, and even quases a Scraig pumage, permitting the same. Deving-litude for the Milandila Straight Straight Straight Straight Schape Straight Straight Straight Straight Straight Straight Straight Straight Salawa Vigilary-Straight and proceeders Wifestpress after the morning bath in opposition to the Sruti injunction that the Phykirps is to be performed after midday. Mitramilies confidly admits that the Re-veda disaporares

Smrtipsedriki, Aleska kinda, p. 291

of adoption but prefers to follow Vasiothe-ameti which permits it. Similarly, certain practices at the Senfránsayi secrifice, he observer, are not to be followed though prescrited in the Viinteneri Sanditi for they are embilited in the Kali goo". A little latter in the same section Mitramitta refuses to subscribe to the natural comilier of the Scori passage "Naturdanie manute tem behautem" that the Sudras can have no knowledge of Atrees and are therefore ineligible for spiritual salvation; he follows the views of the Sentia and Parities and declares that emancipation is not denied to them. It is true that in all these and similar cases where the Nidendbe-written differ from the Scuti rules, they try to justify their procedure on some ground or other; but to an impartial mind their reasons on these occasions appear rather as excuses. It may not be difficult to find similar instifications for most of the reforms that are being advanted at rement by the relations or the reformer The present-day social and socio-religious contrers are

mainly based upon the rules laid down in the Seartis. Let us see what is their arricade towards the question of introducing innovations in their own rules and regulations.

An enquiry into this problem is beset with many difficulties. The very connectation of the term Search has

classed in the course of centuries. From certain pussuous in Apattemba Dharma Saltra", Gautama Dharma Saltra" and Manu-ours' discussing the sources of Dharms, the corollary is inevitable that the term Sourt' originally indicated, nor the Dhermitate linearuse her social rules and con-These rules, when later embodied in the form of books, came to be known as Sourtis, because for a lone time they existed only in the support of the elders of the society.

Tiol.
"Diermejasmoyde punique veliles I, 1.1-2.
"Fols diermeniles. Tabrilde es mytikk I. 1.1-2.
"Vels like diermeniles serviles es mytikk I. 1.1-2.
"Vels like diermeniles serviles es teksiles. II. 6.

From if we accord the powers connectation of the term Searti, we have to face the fact that there exist today more tion 50 Supris, and ample ovidence is available to show that their number was much greater in the past. The Virgositrofers of Micronists, the different Mersikhu of Nilskantha, and the Nirsepsisifles of Kamalikarabhatta refer to or quote from 17, 97, and 131 different Sourtin respectively. Several annonymous Smrti writers are further introduced by the communitators with weed '86' or nearyate'. The outlook and views of those different writers is not always the same. Many claim to be inspired sages, as not arways the same. Analy claim to be impaid saget, while none others like the author of the Atestenda Dharme. Sites one of the earliest works on the Dharma-Sistera fembly confess that they are onlinery. James beings eigramany contess can easy are oreanized natural serings, gar-ing in a book form the conventions about social customs and etiquette permilling among the respectable sections of the society. The question of the relative authority of these Suntil works has to be considered before we discuss their views about the possibility of reform. It will be seen that the way lead in which this problem was solved throws considerable light on the possibility of reform.

Some Sports Nor the Carolika and Buddha Smorid were easily raind out of order on the score of their between doxy. But the problem of the relative authority of the rost was a difficult one to solve. Bybaquei and Afigirei advanced the view that a Servic opposed to Maron-Savit was to be discarded." Pacisiars claimed that his own Senti was to be held authoritative in preference to all the rest, in-chains that of Maso?". Goldills advocated that in the case of difference of opinion the view of the majority should pre-

Tamid payr'some na signate niyeshkramit. 1, 1.4.5. Dhemoplesmoya) premijum. Veliška, 1, 1, 2-1. "These are no longer braidely.
"Owered in Viterality of partition p. 24. Secretaristics, Semi-

Atro-Adrida p. 16

veil.13 All these views, however, were found inadequate and inconvenient. The large number of Source, that were written in the first millenium of the Christian era, owed their existence not to literary ambition but to the pressing meenity of having aminorizative manuals that would fill in the lacouse in the earlier weeks or would be more in consumon with spirit of the sec. Thus to cite a few exceeds. Educations. resett was written as a supplement to the work of Gobbila." The introductory verses of Desale-Suesti make it clear that it was composed in Sindh sometime after the eighth century A.D. to meet the new situation counted by the military and proselyting activities of the Muslims. The needs of the Sindh situation could hardly have been met by consulting over and over again Manu or Partitions. A new Smrti was necessary and the occary new to it that it was forthcoming. As new Smyth were thus being composed to fill the lacung in the old oner or to meet the needs of new enigencies, the view that in case of difference of onision, either Manu or Parlians or she majority. was to be followed was found to be inconvenient. Kumūrila in his Textravartike, therefore, advanced the historically correct view that in the case of difference of opinion among the Species an opinion was to be assured. The position of the Serviceswirké is also the same". Medhitithi goes a step further and declares that the usual list of the authoritative Stortis is not enhaustive, and that even today a new Smrti

can be composed which would be authorizative for the posserity". It was this theory that all the Secrits were equally "Virallo yets sükylede primityan tetre liktyedet Talyapu-mindany is milya man trakristok III. 147.

"CV. Athlete Goldelphilabelanasyspini caina Sarmanden Andre. Mater sichine serrye derleytye problemat I, I, *CL Volum ese bi melventriseksheltenninente, p. 405.

"Seudenalism to yetu vyildyanna metyerindle"pi silaha gualena bhasal. Ale ma metyelithin Gasimah: "Trimbainteelle

enjery.
"Melhatiki on Masa II, 6. "Adyafor ya esawaidhegundiyakta isma'ya fetana gwathilmajanihaliniyat ya solonyin Mansikhut

authoritative that simplified the task of the medieval Nilary/lis-writers. They found that current social customs no longer rigidly conformed to any set of rules given in any one particular Searti. They therefore prepared their digests by quoting only from such texts, the roles in which were still current. The recognition of the principle, that an option was to be strumtd in case of difference of opinion among the Smrti writers, coupled with the fact that Smrtis continued to be composed down to the Muslim period with a view to meet the needs of new situations, makes it clear that Hindu social institutions and customs were never static; they were dynamic and were governed accreding to rule which were often changed by the succeeding Smrti writers, with a view to bring them more in conformicy with the spirit of the age. An exemination of the material sources of Dharma, as

given by the Smytis, will also throw considerable light on the question of their attitude towards the possibility or advisability of change in the rules laid down by them. After mentioning Stutis and Smrtis most of the Smrti works refer also to safácións and perinal as sources of Dharma, a fact which shows clearly that they did not intend their rules about social customs and institutions to be applicable for all times to come. It is no doubt true that they have put certain limita-tions with reference to saffatine and puripal; it will, how-row, appear from the following discussion that the recogni-tion of these as sources of Dharms has made the Hinfu social institutions living according

Some writers like Vanigha" no doubt maintain that seldcire means the conduct of a person who is practically above all human infirmities, and that, it is to be followed only if it is not opposed to the dictates of the Srutis and Smrtis. In practice, however, the state of affairs was considerably different. It will become at once plain that the conduct of a lists as described by Varietha is hardly likely really masses (soil) contours and generican approved and followed by the higher sections of society. This becomes abundantly clear from Bandshyans's description of the elsered friends difference between the continuously spectition of the south and of the nextle. In the south society had given its and of poporal to the survivage with the dampters of a moternal variet and patternal sunts; in the north reals it wouls, eliminate in the survey, going cut no foreign to the southern the survey going cut not foreign time was opposed to the Static rules on the pattern law to very necrollable, and survey the survey controlled as the survey was presented by a survey to the static rules on the pattern law to were permissible, as well such in the first productive could

to throw any light on topics of social convenees. Saddedra

then the year senctional by salebox. It is thereinto deal to the conduct of a following bearing the salebox was not the conduct of a following bearing the conduct of a following bearing the conduct of a following bearing the conduct of the conduc

Apathesis Dherwa Silvie emilië us to emilie to what a large centra Smri indi were based on salicitive an show claim. This work distinctly says that the roles given therein, were based upon Swit and social conventions is accepted the righteened. Apathemical surgest that after all we have to rely a constant of the salicities of the "C. Liberators of the salicities of the salicities of the "C. Liberators of the salicities of the salicities of the salicities of the "C. Liberators of the salicities on addition in social and socio-eligina mattern.¹⁰ Fig. Dilaran and Abarran does wash from an express force measurable of a compress from the measurable places for the benefit of homestry nor depod, mass or Galadrara kelp in in the matter. Under these circumstances we must rapped that as Dharma which is operated by the Argan, and that as Additional which is one-demonst by them. The view of the Moddelshirate is due the same.¹⁰ The Germa Ergi charse the natural conclusior from the production and stone that entirate cannot be defined with accuracy, for which is subbles to one can may be the resemble.

in touches," and different pulsar search for a continue and well-time preventing, in the responsibility to the preventing the search of entire probability for the properties of the properties

*Na ki urvaktoh katokicineh sonpresentate. Yosatoknjah prabhasati selperan bilikate puneh. XII, 268, 16.

T. E. 131. "Ordensorbe per strine discout derpois, II. 6, 17, 190. and followed by the respectable sections of society. The theory that saldedra was valid only if not contrary to the dicta of Sparis and Sparis simply indicated deep reverence for the Sterres, but was by no means always consistent with actual practice. We have seen already how this is the natural corollary from the celebrated passage in Basalbayone District States which describes the five peculiar customs of the southerness and northerners. But specific concrete instances from the Smetis themselves are not lacking. A concrete case of anticipe overruling a clear Scuti injunction to the constrary is to be found in Abardemba Diserves Saires" where the author ourses a nassage from Valanareni Brahmons, enjoining in the clearest terms Vedic study during a thursderstorm, but perfers to fellow the contrary peactice of observing bolidays on such occasions, because it was sanctioned by Arysonops, i.e., safácárs. Brhaspati observes that the custurns of the family, caste, and locality (which together consciture and drawn were to be enforced by the king in the form in which they prevailed, for otherwise, subjects would rebel!". Mitramiles, while commenting on this passage, observes that the king has to permit non-scriptural and anti-scriptural practices, if sanctioned by local usage, because there is no possibility of the punishment of social boycott in cases like the marriage with a maternal uncle's daughter in the Decean which, though opposed to the scriptures, were yet universally followed". A verse stributed to Devala by Devariablists but to Rhem by Kamalikarabhatta exhorts the king to

follow scrupulously established customs, apparently irrespecrise of the consideration whether they were in consonance "Adaja Väjasaryi-inibusy . . . tamid atanyah sthyatamber elleyitaku . . . Even uhyiryammyyes sipaliyidhan. Adajajami-yiyan iyopahimis. Talasaribahan yabroqumoyi-bilmanası este-viyes. 1, 4, 12, 4 fi.

rospen, J. v. in. 4 E. "Distribution of the control park prektotisetic Tableto tr plantyd purkt pakenbystroyaddi Janiparahirikuwat balan kopica natyat. II, 24 E.

condition to a consideration of the constant o sorthanibita (phystoterophiserye mirt).

or family customs, which constitute one variety of soldicies, are to be followed through they may be opposed to the testimony of all the Sarras par together. Asships, while commenting upon Narada-Swey I, 40, adopts the same view and declarer that accepted custom are not to be rejected on the

some another than the opposition of the state of the content and state of the content and state of the content and specifies of the expectable sections of the actions and specifies of the expectable sections of the action and the content and the content

That the Smyris had anticipated the possibility and advisability of changes becoming necessary in their rules would become further clear from their recognition of Parisas's or assemblies of the pious and learned as sources of Dharms. "Suttinguishly, Smulte-beight, 2.5".

"Yatra kitongerleddend sarakarana hikurta Tamin kilahoragitanletanateurelinden: in perijan mahipiko sarakapada pundi in Supricardek, kembalahiliga p. 5. "Dici dele pa kitonji pinemjeryakonnipalaji a (kitratishilakunisa langkalvija) balkana.

langkeriyah kalkena.
"Anya kelayasi ilmmistretayini doqimi-peri. Anya keliyazi vyini yageriplimaininini." Penlire, l. 22.
"Sodinire sakkinam Doodan mumiattaman:

*Southerter inhibitione Decales manitationane Sensetys maneyah serve idem vacunamalesisses [1, 3hapeum miserbasità di hatilam inddhimaniproyah 2, Period, as conceived by the Smytis, had limited functions because most of the sedicing or investment was already codified in the form of Smrtis by that time. In the pre-Smrti period, Parisal enjoyed the status and influence later claimed by the Smrtis. It was then an assemblage or college of the celebrities of the particular locality or clan, which was naturally almost the sole custodian of Dharma in its socio-religious aspect, as the Soutis were constally silent on the point and Smrtin were yet to come into existence. Like the modern Pithus of Sankarācāryas, Perisad used to see that the rules of Dharma, of which they were the custodians, were followed by society: they used to punish those who violated them by rennauncing and exforcing social and religous boycotts against the offenders". When diarmajoratmaya came to be codified, the Parisal naturally ceased to be a standing body. Even then for many years it went on functioning and enlightening the society on points on which the Smrtis were silent. Nav. Smrtis themselves used to refer their readers to a Period on points not dealt with by them?".

Most of the Secretar law down that a Period, consisting of about 10 laurned and religious persons, was to be the guide of society in matters which were either doubtful or not anticipated by the Sästras. Taittiriya-upawisal" also states that when doubts arise as to what is permissible and what is not, the view of the pious respectable men was to prevail. The

The decline in the importance of the Pertial owing to the systematic codification of Dharmailistra was contemporaneous with the contemptic departmentalisation in the Hindu Polity Henry many a code may be no society or source. "E.c. Gratiens, III, 19, 47-8; Mans X 109, etc. "Atla yali te uritasitikka sa kerambilikka sa 1981, ye lebe Dilimanik samarino yakit Iyakit olikhi ibermkemih 1906, yalik to fatu surform, faibl feju serfelbilly. 1, 11 "CE, Albe arya (abblishesse) jääteyäb parisalyudepitran nineye-

ya), aus alamittomblite itt. Cerital opib pays piylen multu-lesemmitologidhameten biskmenik belyak, carlen turuti, omitterni trattaka. Bandhingan Dharma Safra, II. 1. 14. "Annadelah tarijatas. Ajanlemba Dherme Seire, I, 1, 11, 17.

650 A. S. ALTEAN
ment can for a long time afford to dispose with an ageory
to preser in weeking and emody is defects. Projekt being
no longer standing bosin bud coused to discharge the function effective. We therefore find some works alwaycamin
the appointment of a special minister for the portfolio of
Daturna. The disputation of the minister was to be Projekt
according to Sukra and his days was to survey current and
shoulst social and note officers provides to the control of the

which of them were uncritised by the Storm and which now, and in which to high generologity." The Viespan, son, and in which the larg actrocology. The Viespan thirtischaplant maker the Imperial Corpust", the Distriction, Anima" under the Kharlarking, and the Disconsposal-Storm under the Cockin" were very probably dischaping functions similar to those of the Popleto of Shex, and guiding the society about the charges rendered necessary by new enigencies. With the collings of the Hinda start, the society was deprived of the guidance of this official gargery. The Parintle, which were formerly discharging the furnishes are which were formerly discharging the furnishes are which were formerly discharging the furnishes are which were formerly discharging the furnishes are

sen always, had disopened as their functions had been unspectly by the minister in charge of religion. The disopeness of the Powied and Pospitas, (i.e., the minister in charge of Dixturn) was unity coponible for the Hindu social institutions being governed thering the law eight or entire censuise by minds that were becoming prognessivity dendered and actiquated.

In the contrast of the contrast of the contrast censuise in the contrast contrast of the contrast censuise by the same from the above dictumion that the recognition of subdate and physiols are sources of Dixtums process.

mitten of sublative and partial as sources of Dharma percoss that Hirrio Startin old one engant their earlies show social centorm and imitiations in too increasing to be suched by the postiny. They were not only far-sighted enough no recognice that changes in their rules would become necessary, but the control of the control of the control of the consensativity similaries a planta threat the channers that the sensativity similaries as a faithmat, I control of the papilstant sciences. They membelspectate partial in thesis is partial.

II, 99-100. "A. S. B. 1943-4, p. 109.

"L & S. B. XXXI p. 116.

to use for the nursess. Hindu earliery was making use of that machinery or its equivalent down to the Muslim times and was therefore, a living and vianous pression. The present-day complications have arisen became the social machine has been penetically left neglected and unresaired for the last eight hundred years. Faced with the present social and socio-cellations problems which are showering its interrity and edidarity. Hindu society small be acting not only in a suicidical but also anti-scriptural manner, if it refuses to get them, investigated by modern lister like Muhatmu Gandhi or Pandit Madun Molan Malaviya with a view to follow the solution proposed by them. Penenages like cires culture, tradition and cirilisation, and who also realise the goods of the present signation have propoling to the Smariview, every right to give rulings on doubtful or new points. In the cases of coefficie between the Situric term, as in the case of the marriagable ago of the bride, they have a right, seconding to Voice, to programme which of the tests are to be preferred in the present age". Nay, when we remember the dictum of Many that even Dharms is to be shard-and if it leads to unbanniness, on is leated by the acculation in constal^{ed} the present the Parisof of Sister would be intribud point against the letter of any particular Sheric text, may be now found to be in the best interest of Dhacura and society. May it be hoped that the leading lights of Hinduism will realise this duty imposed upon them by Smrtis and meet in a Parisal to review the whole situation and pronounce their authoritative views on the polens of the present-day contro-

they have also described the machinery which society was

"Tamidebodhe diarunya nilotya garaligharanj Yelo blayatno sifula kerpidikarunya nipojenji Volta suotal la rhizeniriski, Senzkirahlipia p. 17.
"Parihalofathibliaka usz rollán áharmozetéssi. Dharmozette-

anhibadasham dahasidaistamana sat. TV, 176



THE POSITION OF UNTOUCHABLES IN

The subject of the enter of the untouchables iron Hindu Temples is causing great anxiety to people interested in the political progress of the Hindus. The fortunate thing in the posterial progress or the running. I say fortunise thing it, it must be arknowledged at the cursor that the unreachsibles tharmselves are not under any circumstances soing to leave the Hindu society. They may resert to Selviceabe and the severely orthodox Hindus may corose them not only with abuses but bricks and stones. But they are deterto remain Himdus as they really are, and not to no over to any other religion or found a new society altogether. For this very reason. I think, they will succeed in their rightness attempt, though it may take some time yet. We do not, however, think that this time will be the sublishment of Swarai in India as Maharmaii saws, nechalily with a numess. For Swarai will not dictate to any religion much less to the Hindu society. We must therefore, try to induce the pethodox Hindus to admit the untouchables to their full privileges by convincing them of the recenity and propriety of myh a strn

The queries has one speech, the historical and the religious. So far as livery speech is promptly gased that the Aryzuc caree to India shour 1, 100 years ago and match in Aryzuc caree to India shour 1, 100 years ago and match in other 1, 100 years ago and match in the India shour 1, 100 years ago and years of the India should be in the India should have been Consection. The previously sential stor-devices are 3 relief as and grantly assoppered in the policies desired a 100-th are 1, 100 years and 100 years are 1, 100 years are 1, 100 years and 100 years are 1, 100 ye

four Varias or colours and the Sidras being black in complexion were not admitted to marriage relations, though the other three Aryan Varyas based on difference of profession

intermarried among themselves, being of the same race and complexion. Some of the Shiften were treated as radio for being reached on sucred occasions, as they were of low professions and unclearly hebits and they were not allowed to reside in Arvan villages. These were called Carolides, who

subsequently became the type of uncouchables in later time. The Stidras were not allowed to learn the Vedas as they really could not do it; but they were allowed to learn the Vedantic doctrine as in evidenced by the story of the Sidra king Janairusi in the Upaniandas. The Blogwodgidā ad-mitted the Sidras and even the Candilan called Pithe-navito the Bhakriswirns or the path of devotion, and through it to Mokes, as is clear from the line 2007 was president; I from

Sequence appetrs with and rifer. These people were up to this time kept apart in social intercourse soldy for their Some of the non-Arvans lived in separate villages and had even bines or chiefs of their own. They were generally called Ninitia. We find in the Révenue that the Ninida hing Goha was a chief who lived on the sunger and who was a friend of Rims and his father. He and his men were

certainly then not outquichables. In the Mahähhärata story, deriver the monotones. In the manufacture of the Pan-davas. She was the daughter of a Diss chief or fahrerman chiefrain. The Nigides and the Dissa were killers of amenda and fish and lived on them. How these also autosequently became untouchable we will presently show.

All the non-Arvans whether they lived in Arvan villages or outside them or in villages and communities of their own were treated as Sudras. The best proof of this is that

Pärini has a Sieva in behich he treats even the latter as Südras for he speaks of two sets of Südras, the Nivaswords (those lone set) and the Anisansite (those not lent out). There were all Saleus and the Hindu society has no first vargathe word performs being real hore. From in the Prayagmedia for of support XXX of the Wither Ngierock there are only four caster mentioned. These are monitored many performers and of the lowers clean we have Dian, Knitzertz, Dirivant and Cligibli. En the part Solite mill (see not Hintery of Swedich Hittenberr, See I., page 110). The Dirivant and Cligibli. En they are solite mill see not already above from the Reviews and this Moddishbett. The because on it has transfer for the Goldwige reason.

When Buddhinn was supplicated, k life å langer witchlikelism tock up wer gare zon, mannel to the doctors of Helidatin tock up wer gare zon, mannel to the created as unstructulable loar all done which involved are supplied to the control of the Goldala, were now treated in others not in upon of the Goldala, were now treated in the control of the Goldala, were now better and the Goldala above were farmed by see or of the Villag, bert all these though living in villages were now broad at material to the control of the control of the control of Broaden Add the down of the Goldala motion to the Conloration of the down of the Goldala and the control of the Co

But did historical discursion current usefur the orthogonal data and and we are examined how the position stards to fee and lard we are examined how the position stards to fee as latera is conserved. It is done that destings in public, or examined to a Secretary loss company, before a glassed cover to height particular examined in a Secretary layous real, not constructed by a Secretary layous real, not constructed by a Secretary layous conservation with the Belloud Sections, "secure on with artifer river." Secondly, the above destinated private and produced to the Belloud Sections of Devolution of Devolution and Control and Sections (Section of Devolution and Section of Section (Section of Section 1). These was not fortuned by Section (Section of Section 1) and the Section of Section of Section (Section of Section 1).

C. V. VAIDYA binding on all. Indeed they are not mentioned among the Therma-roofer being neither Stuti nor Smeti. They are hinding only on their followers and not on Sanatarines. In is aloge that Discussionies properly interpreted, though it

does not sunction intermarriage or interdiring, plainly supprives accial and political intercourse as also entry into remailer

to antouchables. Pandit Madan Mohan Malaviyaji has suggested that these untouchables may be converted into touchables by preaching

to them the country ' P will seem weigen ' This is no doubt a remody which will ratisfy many orthodox Sanaranists. But we think even this is not nonwary. Every sincere Sanatanist must consent to this reform with a clear conscience on the authority of Devala. It may be noted that every seet disenting frm Smitsma school has done away with untouchability, beginning from the Mehinubbisser of

C. V. VADIYA

the 11th century down to the Arvasamaiists of the 19th. It is in the interest of the Hindu society, therefore, that it should give no cause for further disentions, but admit untouchables to their due privileges.

DECLINE OF BUDDHISM

Eller in his "Hisrolates and Buddhises" is at a loss on secons for the disappearance of Buddhism in the fand of its both, so be taked in the eliminar phenomenon. It is sufficiently the sufficient of the sufficient phenomenon is the preview resolution of adherent countries that he should be see greater resolution of adherent countries that he should be appeared to the sufficient that the sufficient phenomenon of the successful in finding out some of the Important causes and MM Hara Pleasa Satric his throws out some important hirto here and there. Like Buddhism the cases of its decline how disposes.

It is a common dictum that Buddhism is a revolt against Hindsian. It is obvious that Hindsian-specially the philosorby of the Urunisads-is the esence of Buddhism and this has been conclusively demonstrated by Edmund Holmes in his "Creed of Buddha". If Buddhism was a proofs, it was a revolt against the ritualistic houth-routh of Hindulus. Some corruptions had error into Hinduism-each as the autocracy of the priestly class, their cruelty and blood-shed in the sacrifice of animals and the galling humiliation of those who had the misfortune to be placed outside the pair of the twiceborn classes. They had ignored the doctrines of the Upanipuls and wanted to chain the minds of the people with elaborate rituals, merifices and memmeries. Oldenberg* has rightly said. 'The blood of the sacrificial victim no longer brings reconciliation to the dismayed and erring heart of man; new wars are sought and found to overcome the enemy within the heart and to become pure, whole and happy. So they dreamed morbid and proud dreams of that which is beyond all time and of the peculiar government which is within these everlating realms'.

Hindsites and Buddhess. Vol. II, Chapter XXIV, pp. 167-24. Buddhe, p. 1.

S. N. BHATTACHARYYA

Dr. Tugore^a in his "Main currents of Indian History" nations our than Brobbbian indicates the reader of the Kurryou against the predominance of the Brahmans. The cravinos of the spirit in man could no longer be satisfied in the performance of Vedic rituals. Oldenberg' says "Invariably. when a nation has been in a position to develope its intellectual life in purity and tranquility through a long period of time. there recurs that phenomenon, are cally observable in the domain of miritual life, which we may wrature to describe as a diffting of the centre of gravity of all superme homes. interests from without to within; an old faith which promised to man somehow or other by an offensive and defensive alliance with godhead, power, peosperity, victory, sub-jection of their esemies, will, sometimes by imperceptible degrees and sometimes by great catastrophes be supplemed by a new phase of thought whose watchwards are no longer welfare, victory, dominion, but rest, peace, harminest and deliverance." So it appears that Buddhism was a reaction against the

ritualism of the Vedic religion.

Paul Dahlke in his "Buddhist coupy" has happily hit

The three of the control couly has deputy on the property of the making of previous for solidar needed the paramage of limitation and Ajistatrus. But for Anda Dallian majed have been the face to some joint could religion. It was Anda who make it would religion. It was Anda who make it would religion. It was a Anda who make it would religion. It was a Anda who make it would religion. It all majorant Gamps who introduced Boddillows in There and I was the proven highly robe made it the religion of China. The Title high gof Mapabla were in her parsons in India.

When Megasthenes was at the court of Chandragupts Visuabheut marters, Vol. 1. Buddhien could cours only a budshift of followers. When there there is the followers of the residence of the relation of the fills. Indiam was the action of the region in followers of the course of the resident of the right gint in followers of the resident of the resident of the right of Adda. When two chooses and Triang visible finds in were in ratios. Guitanu become holdes at Gorpe and were in ratios. Guitanu become holdes at Gorpe and probability and contains the resident of the report of the resident of the resident of the retional to the resident of the resident of the retional to the resident of the relation of the resident of the recome lands (Saddyn Deb)—Gamel, Marines Annel. On Addyn proof and the retional to the resident of the retional to the retonal to the retional t

Ushnow Warmshill, profe (John to Mr. Attensery). We show the work of the control of the control

R. Kemen-Shiring of the course of Inddhire in India Cal Univ.—Journal of the Dayer, of Jersen Vol. 1, pp. 12-48.

empire in the 5th century. The Huns invaded India at the same time, but they were expelled from India in 133 by Yaiodharman Vikramāditva as the Mandasor inscription neaves. In the Simbe-Purina, probably composed in the 10th century, there is reference to a Marian invasion of

India. But so far there is no archaeological or numismorie evidence to support this Pauriois realities. Vandalistic print, however, is evident in the destruction of Nilands. Bur who were these Varifals? Holess we come to know for our rain as to how and by whom Nilandi was degreesed in will he different to account for the distancement of Buddivian to

Nilandi still remains buried under the earth, the treasure of Indian Buildhim are in Tibetan and Chizese translations. The excavation of Nalanda and a minute study of Theran Taneur and Kaneur as well as Chinese Mos can only belongs to decipher the various causes which led to the Arrive of Buddhism in India. But still we need not despair. We can trace some of

the main causes which led to its decline and disappearance. Sir Alfred Lvall in his "Asiatic Studies" is astonished to find the absorbing and assimilating power of Hinduisto. V. A. Smith also testifies to this remarkable trait of the Hindu mind. It is difficult to detect any foreign element in Hindu culture

because of this necoliar feature. A river is fed by a tributary and sometimes it branches off and falls into the sra. If Hinduism can be compared to a river, Buddhism branched off from Hinduism and served

as a tributary in the end and broadened its outbook.

It reminds us of the function of the lymphatic gland in

Physiology. If any poison enters into the finger there dave-lopes an abscess in the arm-pit. This abscess saves the whole body from the poison and then variables. So Buddhism appeared and disappeared. In every religion when corruption sets in, the reformers appear from time to time. In Christisnity we find Luther, Calvin, Knex, Wesley, and Chausing.

Let us see when did the decline begin. With the rise of the Guptus and the revival of Neo-Hindeism began the decline of Buddhim. It flourished for sometime under Han-

sarranthons but with the destruction of Naturals the decline became rapid. The Pills Kings of Magadha gave it a new lease of life when a batch of scholars went to Tibet from the monastries of Odantapuri and Vikramaidi and cave fresh crimolos to the Tibetan Buddhism. The great scholar Dipunker Spirnin (Arisha) went to Tibut in 1641. Muhammad Bakhtiya: destroyed Odanzapuri and Vikramatill and defeated Indradyumnapili, the last Pila King of Magadia. Thus perished Buddhism in Bihar.

Now we have to face a quantion. How far persocution was responsible for the fall of Buddhism. Buddhism is a religion of love, of non-resistance and of resignation. The description of the destruction of the Magadhan monastrics as given by Mehammedan historians borrays the painful fact how helpless and stoical were these clean shaven Buddhist monks. If India in the 12th century had been Buddhist she

would have succumbed to Islam at a single blow as China did under Kubis Khin. Turkistan, Balkh, Beluchistan, Afshanistan and Khotan were Buddhist countries and we know how in a few years they embraced blam. This also happened to Tava. India might have shared the same fate if her people in the 12th century were Buddhigs. Fortunately, it was Hindu India and the was not conquered at Yarain. The crossore had to fishe inch by inch for full four ceretories to bring India under the Moslem yoke.

Hinduism has selden resorted to persecution for the sake of faith. Buddhism has salden been persecuting. The reasons are not far to seek. Rudolph Von Ibering in his "Evolution of the Aryan" has pointed out how monotheism is persecuting while polytheism is not. One who believes in more ends does not mind if there is a fresh addition, while monothsian will never tolerate the existence of a second god. So Jivch is a jouleus god. The old Testament is devoted to worship of Javen, so the Christians in spire of the Secretor

so worstop or javen, so the Cantinum in light of the Sorial inhibited this persecuting spirit of Javeh. The Arab and the Jown belong to the sensite root. Mohammad horoused freely from Jewish mythology so the persecuting spirit of Javeh contend into Hamic faith.

There is doubt if Buildhim was researed to necessaria.

In the Ceylorous chronicles we find thus Psynhaeit, Ajoka deprived the Healmann of their peoperty. Some woods of Reponith, Stateria and Bairar delicits have yet to be explained. Many a scholar talks those woods on must that Anaka hensys his lacted towards the Endmann. There has been much blood-shed for the salte of religious differences. Even in Vajou-

van, the edițian of low—we find a close caled Ver. Vajasawho fought with the Ver. Saiva. In the Decous these was construct fighting senseng the Jainas the Vijasals and the Saivas. King Ajayaleo of Goljasas was a persecutor. But we do nor have of a persecuting Buddhirt king. It is quite possible that the Badikin thal perference for Buddhirt but that is a human weakness.

The Buddhirts were persecuted by Mikiraguia. Tha

The Buddhinst were persecuted by Milargatia. The Buddhinst of Kaniseria had to suffer much from the person-tion of the Husas, and of the Moharmaselma. Rhys Davids has tried to prove that the Buddhinst were not persocated. But we have some positive facts against his point of view. Salidhia the king of Bengal warned to destroy Buddhinst and upcosted the Buddhirst of Gays and entroped a number of mosasteries. He was however de-

non penecental. But we have done pointive locks against this paction of view. Suitifiable his long of Bengal wanted to destroy Buddillon and upcroaded the Budinistrus of Gaya and clustoryed a number of measureds: It for was however dofeated by Harpavalohan, to the personation of Buddillon was checked. In "Suskara Digitiying" we cerns across the name of king Sudharovi who leat this sword to Suitakes to detecty Buddillon, But "Sukara Digitiying" was write us in the 11th century and we have no histonic ovidence to never the existence of Suddharovi. Sukhas sook his stand on the dialectic ground and vanquished all his rivals. We do not know if he had to take to the sword to defeat the Ruddhire rooms

There is little doubt that Buddhism in Kashenir, Bihar, Bengal and Orians had to face the onshinght of Johan and strength and possibly hold her own. But presecution is not the main cause of her full.

In the 7th and 4th commiss appeared Kurnikis and Stackars. Kurnikis is said or how been the preceptor as well as the disciple of Dhemarkist though Kern is not personed to accept the two. The Dhemarkist was the prinsend to accept the two. The Dhemarkist was the prinled the production. He was buston by Kurnikis, to be because and defensed him. The immediation of Kurnikis in dow fine and defensed him. The immediation of Kurnikis in dow fine an outpure, In this discharded pulpops we can access and to respect to the contract of the contract of the transport of the contract of the contract of the transport of the contract of the contract of the Stadikists, it not possible and appear to ordishist a historical track on the base of this stoughets. All this confidence in the Kurnikis had a copylight give the Boddinies

These cost Substructurery, Ratiniqui, has called scales as "Ratinizadaryny, Ratiniqui, has called scales," These Substructurers, Suphara war che disciple of Georinalpolis, whe way spin, the description of Georinalpolis, when way spin, the description of Georinalpolis, when way spin can be storaged or the Maddisciple of Radidisciple of Radidisciple

Many a Baddhig term has crept into Hindu philosophy. 'Dwinadlasbarkos' is a Baddhig term, Sambriti (Mivi) O N. BELATTACHIARYYA

and Paramartha (Brahma) are Buddhist terms and they have found their place in Hindu philosophy. Because Sankara was a great scholar in Buddhist dialectics so he was in a posirive to defeat them to early. So we find in his commen-

rury to Bealma Sitrus so many Buddhistic terms Sankura with his Adventovide dislodged Buddhism from its place. But to win over the Buddhists he had to yield

and strike a compromise. We have reason to doubt if monatic life existed before the advent of Buddhism. It annears to have been a Raddhitz innovation. Asser Taylor in his

"Ancient Christianity" maintains that knowledge of Indian Monasticism was possessed by Clement of Alexandria and thus he traces the origin of Christian monasticism to that of India. In the Verlic religion there was no more for cellbate

monks. Sacrifices could not be performed without a wife. So the Vedic religion was for the married house-holders. After Sahkara's reform, the Buildhist bouse-holders accepted the Vedic rituals. As for Bhikou, Kumanaka and Sramana be easy them a new Hindu label. It was a diplomatic move and this ensured Sankara's success. It reminds us of the methods of the Jesuit fathers in China or the missioneries of

Nestorius Christianity in Southern India. Thus we see how the sword of Mihiragula Solitika and Mohammad Baktiyar as well as the triumph of Kumfrila and Satlears in the intellectual platform weakened, if not destroved, Buddhism in northern India. But these are external

causes. Let us now enquire into the internal affairs of The soul of Buddhism was in the Satisha (monastery).

This monastic system was an invention of Gautama Buddha. Its organisation was democratic and Mr. Iavasawal' has tried to prove that the Vrijjian republics were formed on the model of the monastic system of Government. With Buddha Dharma and Sangha also received its due worship from the

Madesa Review 1915.

venties. As long as intensitie like war pene, Briddhim war pene and it wou de regreptive and engree of the penple. But correspites began to creep joins the monotory and Briddhim feet bearen correspon and thus it legates to loo in Briddhim feet bearen correspond than the plant in loo in the measurery was at the root of all correptions, and this are very the very without 6 Briddhim. Beldek was right in relowing the selection of Vennies in the monatory. He were the human velocities and could from what would be selected to the penel of the selection of Vennies in the monatory. He were the human velocities and could from what would desire the beam velocities and could from what would be all the selection of the senge of the selection. This penel model is the selection of the selection of the senge of the selection. This penel selection of the selection of the senge of the selection.

If we study Bhikusprittensky and Bhikussprittensky, Mahitunge and Chullavages we can see the corruptions of monastic life.

tion of mostali file.

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menutery we find in cultivages (6-11-2). The Bhilyan lifed under the rese in the forests, in the cave of 18th, in cremation ground, in open growed and in Palla Kanja, for the geomy grows to their best of the blue day was time carneys. A rith menchant of Ritigath was demyl moved as this rad be whelled to both at menutery and Brathar stalls that them should be five kind of become fare the Ritideus-Bhity, Addisprays, Partal, Harmery, and Golds. These was no such porvious far Saveyonic in Velic religion. Be a second self-orderment in Buddhurs.

for those Bildyas. So Voide Santyosis had Birde connection with the house-hidse and they sellow deponds uson them. So they could afford to ignore guide options them for the property of the sellow option of the boddin, however, but do insumer subdice opision no he had to locally afford the sellow option of the bildyas and in course of time formed one class, so off the Bildyas and in course of time and in the end for Ritigus had to depend for this maintenesse upon the boson-bilders. So Booksh had to former olds acceptable or the society as large. He could not afford to ignore public opision.

The Vedic rishs had peached about this Bhilese cult before the rise of Buddhism. But nobody brills monasteris

to some protect opinion, to the neighbor due to the proof, to the country of the

on the same day. In Prätimokys, Suttavibbangs and Cullavagga we see how corruptions were rampant in the measurery. The rules of Prätimakya are negative. "Do not this or that" this is the main argument. The monks and sums commit sin after sin and rules are framed to check it. To trace the origin of a rule we find in the Vibbangas so many anecdotes. All of them may not be true but still the rules indicate that some such incident must have harvened otherwise there would not have arisen the necessity of a ruling, though sometimes it happens that a rule is framed in anticipation of future breach. But there are some rules in Welkstriansistinolog (2.1) which no one nomible can former. So there more particular rule. We cannot disbelieve all the annotant in the Suttabibbangs. So it appears that chastity as ordained by Buddha had some to the dors. The nurs art enumed in washing clother and cooking rice as ordinary maid-survants.

Buildly tried his level best to separate the monks and the mans, but he failed. The corruptions of Bhikaunis were arabally on the increase and in Sarnskrie works we see positive proof. In illicit love an intermediary is necessary. Generally a Bhikcont served as an agent in arranging liaisons. In Vitagrityana sutra we find Bhikyani, Scamana, and Ksapanera as the her seents for the meeting of lowers. In Milesi Midbaya we find how Kimundaki, Avalokiti and Buddhs-Raksita forgot their duties as sacred none and were busy in stealthily arranging a marriage. Because such were common occurrenow of the time so Bhavabhoti introduced them in his

They are often busy in their eleborate toiler and they often work as shop-keepers. The monks also shared the same fate and were dragged down to the level of the num. only. The Bhikranis of Buddhist monasteries, the nues of endianal Christian monasteries and Nedis or the women in the Sahaiit cult of later Vairnaviers in Bengal demonstrate the sad truth that free mixture of men and women even in religious orders is seldoro conducive to healthy moral Lee on room to another aspect. About the time of

Luther one third of Europe belonged to the church. The Roman catholic priests were too busy in the management of church property and could hardly afford to spare any time for religious duties. In modern times we see how the Pandia and the Molantas lead their lives in India. The Buddhist monks also were of the same type. These monks, owners of his respecty, and lords of a large number of weatons of the meddled in relitical intringes. They often helped the Buddhist kings against the Hindu kings. There is reason to believe that at the battom of Saianka's hatred cowards the Boddhists, there might have been some conspiracy of the Buddhist Sunghus against this rules of Patichaprudds. When they had power they could not possibly

Thus the Samehar lost its moral force and with it the sympathy and support of the people. The final blow was dealt by the Mehammadasa who destroyed these monasteries and burnt the books. Thus the Nemans overtook them in the 12th century. With the Samphas fell the main prop of Bryldhises.

resist the temperation to abuse it.

We ought to remember another aspect. If we study the condition of Navadvipa in Bengal before the coming of Caltanya we find how the intellectuals abused their eifts in useless discussions. In Europe also we find the schoolmen, the suchists, and the gymnosonhists abusing their powers in argument cimini sectores. - Such contest often ended in blows. Recent happenings in Kumbha Mala will

"Now when the Bhilians reached the land of Gindhira thee staved there for 2 years. In the 3rd year the believing king died and his kingdom was divided between two sons. One was a believer and other the follower of Tripitakas and they wood wer scalout each other. Then a thousand hold me solute Scamanerse attacked the unbelieving kine and his army, defeated him and gave the throne to the believing prince. After a reign of 5 months the prince was murdered

history of Khoten, a Buddhise land? "Durdharss, the king of Khoten to atone for all his sins invited from Pitaliputra e Bhiksu named Siriaka

who asked him to entertain all the Bhikous throughout 'Jambudvipa'. On the night of the 15th the Bhilspus assembled for confusion and they called upon Siriaka to repeat the Printimokya Sutra. But he answered them "What can the Pritimokya do for you? What is the good of a looking glass for a man whose nose and ears are out off?" Then an arhat called Surata arose and cried with a licen's voice: "Bhikju Striaka; Why speak you thus? I am whole as the Sugata occlaimed." Then the Bhikya Sirioka was filled with shame but Agniki the disciple of Siriska said to the Arhat 'How dare you spenk thus to such an exalted personage as my master?" Thus enraged he seized a door-bar with both hands and killed the Arist: Karnatia.

the Arbat's disciple seeing his master killed, inflamed with ancer, took a stick and with it killed the Bhikpu Siriaka. All the Bhispu became enraged and dividing into two camps they killed each other." Such were common occurances. Thus we see how the reliator of love had decenerated. I shall anote another instance from the same course."

by the 1,000 Stamaneras and one of the Bhikuta was made "Rackfull Life of Buildies, p. 146AN . S. N. BRATTACHARTYA
king and ruled for two years. At the end of this time the
nobles and peoples took up arms, put the king to death
and killed all the Bhikous living in Gindhira, and those
who field to mid-India almo: were saved."
It is clear from the above statement that like the Jesuius

the Blelisus meddled in party politics. They fought like Pope Julian II and there were plenty of assassins like Ravailacs and Generats in the holy orders. In the later Makhyara Buddition there had developed

the cults of Mantasylina, Vajrayina and Kälechakrayina and many acholars are of opinion that the tantras originated with the Buddhiss and it was these Tantric origis which becough about the fall of Buddhism in India. The very word Tantra is a busbear to us. Hodmon.

Dr. R. L. Mirra and Wushiell received the greatest shock in their lives when residing the Tantras and we agreed with them. But with the publications of the Tuntras and their beautiful escence explanations¹¹ by Profit Siv Cheedra Vilydrawar and Sir Sidah Woodroft the pendulum has swung from one end to this other. We are in raptures now

over the beauty of the Tantras. On one side we have the detractors and on the other the advocases and applications. Let us see if we can make a proper estimate of the Tantras. ¹³⁰"Ricual is an art, an art of religion. Art is the outward material expression of ideas intelectually held and

¹⁰⁷Ricual is an art, an art of religion. Art is the outward material expression of ideas intelectually held and emotionally felt. It is a matter of experience. These who speak of the Tantzas as nothing but mammery, gibberish and superstition often between their incapacity and ignorance.

and superstition often betray their incapacity and ignorance.

Man as a social being can not possibly ignore social customs and conventions. If we give up one form we have to covert another. Conventions remains only the forms

accept another. Conventions remain, change.

"Principle of Thysries.
"Maharirways Teatrs and other works.
"Parlow Avalue Sides and Sikts. vedic Agama. Tantras are of three kinds Sákta, Saiva and Valianava. The philosophy of Agama is a practical philosophy. Both in India and Tiber the Tantras lay down principles which are of universal application. Now Buddhism which in its origin has been represented to be a reaction against excessive and barren ritualism could not year with a more cratement of the noble truths and the gight-

during the reign of the Pila dynasty there were many masters of magic-Mantravajetetryyas-who being passessed

Tentres Mohāvāna carre a new shape to the Tantras. In order to realise the desired end use was made of all the powers of man, mental and physical. Thus sprang up Yoglicira. The worship of Saktis spread. Thus Mantravana and Vairavine found acceptance. Tirimith informs us that Tantries existed and was transmitted in an occult manner in the period between Asanga and Dhannakirti, that is, between the sixth and the seventh centuries. He adds that

fold path. Something practical was needed. So the Mahavina developed in the second omtury A.D. and Nightiuna is said to have promulasted ideas to be found in the

far these rituals helped the decline of Buddhism. Tantra belongs to Agams and its reculiarity lies in the fact that it is open to all capte and both soxes and is not subject to the restriction of Vedic religion, which is only for the twice been. Agama is of two kinds Vedic Agama and non-

put some restraint to the license in man. After all, one cannot afford to ignore the scars. Buddhism though a revoluagainst the Vedic rituals became full of rituals. How punctilious they were can be found if we carefully study the proceedings of the second Buddhist council held as Vaistli. Tantra also is full of rituals. Now we shall have to see how of version Siddhé' performed the must peedigions faux. Thus the so alled Tranzik Baldhim between Gilly davileped. The Rangaur contains in one of its section Tranzic (Rgrud) and the Trangaur doc contains musty Teatra. In all religious some precision settled and citodal is necestically assessed to the section of the section of the web to the precision for confinery human needs. Hirror secret its register of we exclude from it what no do not

personally like.

The Pedelahanakira' or five practices beginning with the word M is a great hinfeance to us for understanding the most of the theoretical properties. But these five M's did not originate with Buddhiam. They may be traced to the Veden's which were subsequently abandoned probably due to the influence of Jisiston and Buddhiam. The Score recreases 'madrater' (wine) on in-

succinary berouge, most was offered at Missishabi.
A find in Absishabi. In additional, and Particulation. Profiled
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Bible of Mahiyana, but it took Samakrit as the medium of expression. Pall Buddhism was chanted to a secondary place and was called Hinayina. This Hinayina cemains the sagion of Ceylon, Burms and Stam, while Mahiyana apread in

Nightjung was not only a scholer, he was a diplomat. He could see through and he knew how to sail close to the wind. He knew how to being the Hindus within the fold of Buddhism. He accepted the Hindu Pantheon with some

of Buddhian. He accepted the Hindu Pantheon with secreof its gods, riveals and sacrifices. The Buddha of Hinayina is a noise and an en-leafeer callows not be suffering of Jurnantry. His doctrine is that desire is at the root of all exits. If desire is nipped in the bud there will be on Karmai and withour Karma three cannot be any re-birth and so one attain

our harms there cannot be any re-butta and to dost attains.

Mibbjas. This doctrins is based upon reason. It appears to have been a beautiful intellectual somewhate. The Bodfah of Mablytan is on the sotier hand a kind delay and full of sympathy for suffering humanity. The groce of god—which is the easist mener in Christianity—now enters Buddham and Bodfath is not only drivine but human in well.

—which a the state feet a 'Lefeitunity—new tents note.'

shem and Bridds is not only drive but human as well.

Bolhistava and Tiris logues to mislight. The gods were

altored cheir goddness. Two on way systems of philosophy— Yogicira and Mislymunk—developed. Boddist: Tuntas

began to appear and it has been portined out by Louis of its

Valles Pounis that the Boddists: tuntass were divided into

four classes floying Certyl, Togo and Austracrypts.

four classe Krýš, Ceryš, Yoga and Austuraryuza. The horid furiale practical by Abgrae Kryšlikas and the followers of Mutracysina, Vijavytan Kilachkarystu cestamo bar cwele dagous values was ne propued to acceptate the osocial equilicance behind social words. Arthur Avalon¹⁵ is of opision that the Tantatic risule as generical in India from severals centrary cowards was introduced from Crista. In the wearling of Salis, 1934 (Chair-cours) is indispensable, so

seventh century cavands was introduced from Canal. in the weethip of Sakit, 1984 (Chian-rose) is indispossible, so this Chinakhira was introduced in India through Negal. In our of the Tamric Isodos, "Rodrayanslis" Vaylishta is advised to proteed to Mishichira mar the Himilaytis as nothing but

to proceed to Mahāchina mur the Himilayās as nothing but 'Chināchina' could please her. The Tuntric cult, was introduced into China by the Indan scholars-Amogha in the seventh century and by Subbalcara in the eighth. A lessit father L. Weiger-in his

"Historie des-croyanou religiranes et des ominious résiloughtanu en Chine" has traced this development. The Tintriks were a fashionable seet in China, though they had nething to do with 'Virgithing' or 1th M. Griser was of the Amoghites "leur morale est sévére, leur vie três austére". They were men of strict morals and their life was austern.

It is quite possible that it became corrupted on its way back to India via Tibet and Nepal and these accretions might have been called 'Chinachira'. So the Tiritantra was founded by the side of the Himklayas (Kimilkhyk or Kimrup in Assum is still the citadel of the Tantrik cults). And Kulabhairava Boddha began to be worshipped as Bhairava in the Silve celt. So we see that the Tantras did not originate with

Mahāvāna Buddhists and even the scaring 'Paricharattva' is as old as the Vedas. If Buddhism is corrupted by anything it was by this repulsive 'Chimichlins'. It is quite possible to admit that behind these obviously hideous practices there was an enturic meaning. They are not what they appear to be and some of its followers were, and even today are, men of sustere marsh. But there is little doubt that most of these Tantriks were shameless hypocrites who under the cover of religious practices included in all seem of beauty sensual pleasures. And Sankara and his followers only voiced the sentiment of millions of people who were grouning under these Tantrice. But Samkara's relation with the Tantras deserves careful consideration. There is reason to believe that he was a devotee of the 'Sri' oult which is a Tantrik cult. We do not know if Stirager in Kashmir and Gharwal were cities of the Srt cult. 'Srtchakra' means Universe. This Sri vidya further developed into Lalita cult of Nepal. Sankara's 'Saundarvalahari' helps us to understand this as-

pect. Saikara as an austere moralist, fought sgainst the hideous and grassoms rituals which were gractised in the

name of the secred Tantrys, and he championed the cause of the moralism against the Tägtriks. When Buddhism perished in India it had last all its claim, over the sympathy and support of the people.

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S. N. Berttecharyta



THE RELIGIOUS OUEST

THE PROPERTY OF RECEIVE

The one indimputable truth which Conversative Religion has uncurrhed of late is the thorough point relativity of the religious conceptions, rites, incrimines and customs. As a consequence, critical reflection has long replaced the childlike simplicity with which the primitive mind acquirectd in the relicious practices and dogmas of its age and community; and the problem which clamours for a solution is not how a particular religion has come to be what it is, but whether it is what it claims to be. The latter problem, it will perhaps be grasted by all but the confirmed scentic, is entirely distinet from the problem of tracing the supplier of a given religious system. Thus, for example, we may be told how Hinduism, as it exists now, is the result of a long line of development which has noted through a number of ascertainable stages from the time of the Vedic suces with their henotheistic and animistic attitude to the reception contacts with its acketic tendencies and multitudinous sects some of which are as distant from one another as the north from the south pole, vet all claiming to represent the essence of Hinduism. And as a matter of historical origin, it is not impossible that the old Indo-Aryan culture was seriously influenced by factors that were not rearrly of indisences origin, though Hinduism has in the main received the roller of religious industria to 1 degree which is almost unparalleled in the history of any other religion in the world. In the origins of many distinguished workers in the domain of anthropology, the Indian scripts, the incentations and sorcery of the Atharvaveds, the belief in austicious and ingresoleious days and a number of other primitive practices and religious rites point strongly to the influence of Babrianan culture on early. His driem: while the remarkable coincidences between the Rieveds and ers A. C. MUNICIPAL

the Aventa have led many to accept the conjecture of an
incimate relationship between the carly Indo-Arvan culture

Or, again, the method of studying the growth and changes in the religious conceptions and practices by tracing them back to their sources in different cubrates and external influences may be supplemented by an internal study of the physical and mocal environments of the peoples among whom

and the Iranian cult of socient Penis.

attraction may be suppressented by in internal reasy or tax physical and ment environments of the people among whem they fleurished. In that case, the coincidence as well the devergence of different cultures will be explained, not so much by the hypothesis of mutual relationship or influence as by reference to the similarity and difference excining in thair case. precive physical, social or political conditions. Thus, the

entition netticle fit people litting mittely on agriculture for example, may be found to be entitiely different from that of another strange with containing in the strain, tenders, example, and the contained and Asian, feeling on the containing of the containing and Asian, feeling on the containing and the containing and the containing and trans which artigious injunificances and magnite a lead of plagues in the days to which may be contained to the containing and to the containing and the second containing and the second containing and the containing and th

Samesan of Vilgania Sellew that for sens or those wood is Samesan of Vilgania Sellew that for sens or those wood as the barded smit linguis south said of Barana. Similarly, the deldings between Zennater and Marin Merzin sindanes that the said of registrate of the said of the said of the said Marin!" said Zennates, so which Alaza Manda register. The Marin! who Zennates, so which Alaza Manda register. The who new come, sowe therefore the said of the epidead conditions can influence religious consequence can be easily who new come, sower three consequences and the epidead of the said of the It is here that the conflicting conceptions of God in the history of the human race find an explanation. Regarded from the standpoint of origin, it is not God who has created man; rather it is man who has created his gods in his own image, though he may have secribed to them powers and qualities which far excel those that are found in man. When the stehists preached that the ends existed not by nature but by art and by the laws of States, or when it was said, in a drams on Savobus, that eads should be invested in order to moralise men in respect of those secret sine which could not come under the law, or, sgain when Cotta asked if the doctrine of gods were not the invention of politicisms, they may have exaggerated the truth the discovery of which is a distinct achievement of Comparative Religion. But they to human needs and social exigencies and to the influence of environment in general. It is now an established fact that gods have, as a rule, varied with the variation in the physical and moral surroundings of man. Thus, for instance, while the God of the Samoyedes is ever ready to reward a man who commits suicide by strangulation, the "Father of Life" of the Dacorals is positively effended when any person dies by hanging himself, and so the women have to select the smallest tree for hanging themselves lest it should be too beavy for dragging in the land of mints. Similarly, while the gods of the Ainu in Japan grow angry with one who abstains from wine, and while drunkenness forms an important part of the religious festivals and opponenties of many peoples, the followers of Islam would regard it as a most mortal offence against God. Again, the oads are either malevolent or benevolent, either bloodshiesty or averse to bloodshed The savage executioners of the Iroquois would slay the victim so that Ariestoi may eat fiesh and bestow on them luck in return, the high reject of Mexico would tear forth the heart of the victim and place it in the mouth of his god with a second just after the samifice on this god may

drink the fresh blood and flesh of man. But the gods of some American Indians are so averse to human fish and blood that before a man can be put to death he must be forced out of their "ancient, hely, or white towns," or the "medicine ledge," Similarly God said to David, "Thou shall not build a house for my name, because those hast been a mon of some and hast shed blood."

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These conflicts in the concention of God which arise from the varying nature of the social political or economic needs of the people have to be accepted as positive facts by every serious enquirer into the meaning and significance of Religion in human life. And when we look discussionately at the history of the conception of God, it has to be acknowledged that this conception. Eke all other notions and beliefs has passed through a gumber of stages, and it has changed

with the changes in the customs and usuous of different peonie. From the All-Father belief of the Australian tribes with pic. From the hardware texts of the Additional times with its sotteric secrets carefully concealed from women and unfai-tiated white men to the so-called developed notions of ear reclitivature or perfectivities and God at the Ideal partly transcendent and partly impranent, there is the entire history of humanity with its changes and vicissitudes and an evershifting psycho-physical framework. And the problem which this fact of change forces on the reflective mind is: Which of those Gods is the fittest object of worship and devotion? How can it be ascertained whether that particular God whom I am expected to econicists either through near-

ers or offerings is not after all a deail in dispuise? The Clondika Davi can be gratified for a thousand years only, when she is offered human fieth and blood, while Bhairava is when me is errored trainin and not note, waite realization in placed to excend the period on three thorsained years; the Athenium had to sacrifice the daughters of. Hyacinthus in order to appear the divine wrath which was responsible for framine and postlenes; searchines, again, the god himself per-vides the spear with which the devotes may perform the sterifice, and sometimes he dictates the actual method which interesting fact, however, is that the religious sentiment has been satisfied as much by these gods who make more or less exacting demands on the devotees as by such other gods as Mukosa of the Baganda who positively refuse human sacrifice. And God's ways have historically been inscrutable not so much in the sense that they transcend human intelligence as that they are full of inconstructes and inconserviries

Thus the craving of the human mind for an object of love and homeon, or of fear and reverence, has been historically satisfied in directions that are not only different from each other, but altogether conflicting and mutually incomistest. If, however, these conceptions of God are inconsistent with each other, the Buddhistic conception of the Divine destroys the last ray of hose for arriving at a unitary notion of God on the basis of the historical religions. The Histayana school of Buddhism would not mournise the right of any God to claim superiority to the historical Buddha. It is not Gautama who is expected to now horosce to God; rather the ends anneagh him with earlands and flowers, and account him as their teacher in matters of truth and marality. It is not and whatever notice or knowledge they notices sink into instructions when indeed in the light of the perfect wisdom possessed by Sakyamuzi. But the supreme place which Sakyamuni held in the religious system of the Hinavana schools had only a sectarism smotion behind it, and is such, would not be acceptable to the followers of the Mahayana school who placed the instorical Buildha in a celestial herarchy comprising insumerable Buddhay beginning with Amitabha who alone is the highest object of working and adoration. Sometimes again, as in the Buddhism of Tatum. the Assittable Boddhe shines, not so much by his own light, as by the borrowed light of the Dharmakaya who manifested himself in Amitabha. Thus in the history of Buddham, there is a remarkable change in the relation of man and God,

and as the man is defied the gods are humanized, though the religious carving is as much setisfied in the divine man of Reddhirm as in the supra-human gods of other religions. NESS FOR RATIONAL SCRUTING It is needless to multiply examples from the religious systems of the world in order to prove the entirely chaotic nature of man's religious beliefs and practices. It is, however, evident even from this short outline that, regarded historically, God defice definition, not because He is realised in the supra-rational religious throbbings of the heart, but because the human heart has throbbed so discordantly, may, the arand of one throb has been so entirely out of harmony with that of another that it is well reals impossible to discriminute the voice of God from the holstman procks of the

A. C. MUKHERII

devil. The all-important question in Religion, therefore, present itself for solution, which, as we have ventured to suggest above, is not how a given religious conception or penetice has come to be what it is but whether it is what it claims to be. When every religion claims to enjoy a super-

natural or ultrarational authority, and thus throttles the inquisitive voice, the only remedy is to refuse to accept the so-called supernatural authority and submit the religious beliefs to a careful scrutiny, no matter how long they have remained entrenched within the strong citadel of feelings and emotions and how houry the antiquity from which they

derive their sacred authority. But the proposal to overhaul all religious beliefs and rites, it may be retorted, is as impossible as it is audacious. For does not every religion agree in putting a ben on secu-

lar faculties of knowledge, and does not the proposal set at nought this universal warning of all religious? The

answer is very simple, though the warning and the question

are as old as the Egyptian Book of the Dead, or the Indian Vedas. If the secular faculties are to be limited to a particular type of objects and experience, these limitations are to be fixed either by the socular faculties themselves or by a different faculty. In the former care, the secular canons of proof are accepted as universally valid; and as a matter of history, the bigh priests of the Christian Church as well as those of the Hindu Religion have unconsciously relied upon the socialer instruments of knowledge for proping the incapacity or ordinary means of demonstration. When, on the other hand, it is claimed that the limitations are proved by the disparity which is sure to be exhibited by every atternet to reduce the cliving utterances to the laws of rational throught, what is not clearly over in that even have it is the rational thought which decides the issue. Resoning is involved in antinomies in matters of fundamental or ultimate problems, and it is this which is made the ground of the proof; and so it is ultimately the fact of distant's or coufradictions which are appealed to in proof of the incapacity of rational thinking. That is, the ground for limiting the thinking faculty here is that the deliverance of the ultrarational faculty are ascounteest with the conclusions of secular knowledge. Thus, it is ultimately the law of constetency which is admittedly the law of secular thinking that is depended on in proof of its own limitations.

The fact is that every assertion, either affernative or negative, claims to be true, and thus it implicitly denies the truth of the assertions which contradict itself. This distinction between the true and the false together with all that is implied in this distinction can be rejected only through a confusion of thought. In this connection the remarks of Principal Caird, who has been characterised by Green as an eminent Scottish theologian and a most nowarful preacher and teacher, and whom "strong graup of ethical and religious experience" has been admired by E. Caird, have a permonent value. "It is then virtually a contradictice in terms to say that a population of what is contrary to reason should be received as true. But the content of a revelation, it may be said, though not contrary to reason, may be above reason. And in point of fact this last is the

notion which, since the time of Leibnitz, has been the favourity applicatic device of ecclosistical writers, Nothing can be accepted as revealed which contradicts reason, yet revelation may contain divine mysteries-docreines which surpass the commun of human intelligence, but which as not being inconsistent with other known truth. may be accepted on sufficient authority. 16 But this appeal to a higher reason in distinction from the finite reason, it is pointed out, is still a contradiction in terms, for, "where or how is the line of divince to be drawn? How shall I know that any given doctrine belongs to the prohibited domain?" Hence, it is useless to refer to a higher reason than the finite, and when a doctrine is supposed to be "above reason", or

"contrary to reason", it is after all the finite reason, which makes this distinction. "What is above reason, in the sense im-plied in the alleged distinction is really what is contrary to resson. We know of no other reason than one, and what can never be brought into coherence with that reason is to us equivalent to the about d or self-contradictory," As a matter of fact, the reference to an ultra-rational

source of religious knowledge is not confined to one particular body of reliaious belief; on the contrary, mutually contradictory decreios and practices have claimed an ultrarational sanction, and it is entirely impossible to make sure that a given practice or custom is of divine origin, or that the followers of a particular religious rite are not sinners against the divine law. The Koran, for example, is God's own word transmitted to the Prophet in a state of inspira-tion or God-intoxication. Yet some of the fundamental relations customs excited by it are dismetrically opposed to those sanctioned, say, by the Hindu Law-rivers who trace the origin of their injunctions to the Vedas which, again, are not of human origin. Contradictions in the Scriptures sanction controdictory rites and thus beed entitud annual tion, and in proportion to the relations farvour with which God's word is followed in practice the opposition gains in strength leading to all the tragic and calamitons somes of modern India. Similarly, the Bible, according to "a scholar of unquestioned learning" presching from "the pulpic of the University of Oxford", we are told by Principal J. E. Carpenter⁹ "is none other than the voice of him that sitteth upon the throne. Every book of it, every chapter of it, every word of it, every syllable of it, every letter of it, is the direct And in view of the difference between Christianics on the case hand and Brahmanism, Buddhism, and Mohammedanism on the other, the latter are condemned as three chief false religions. It was, again, not only Egypt and Babylon that claimed divine origin for their rites and practices, but almost every religion, higher or lower, traces its laws and institutions to a non-human source. If the code of Hammurahi corner from the street Sen-end Sharnash, it is Maniboulae who has handed down the arts and crafts to the Alasmanian Indians of North America, while the laws and arts of the Australian telles have come direct from Nurranders, Baiams or Banil, ATOMINA IN RUTHINGS IS AS UNITENABLE

AS IN PHILOSOPHY

It is revises from these claims and connect-claims that while religion controls told with a good to a finishboth region, beyond the scope of reistand circition or intellectual adulting, at may like present initiative under the pressure of conventions grown labely by reasts of antiquity; but is proportionately that host offer asysting in the shape of real glidzors in lite. We may, no dende, appreciate the split of observation when it is declared that ne centeres of confertions with the conference of the religion arithmet "Scorp a willded in press and the religions arithmet "Scorp a willded in pressure analysis and mossage, it can be whealed on the

Consumity Telleles, p. 61.

sell the neutring and complexity." But if a god of harder "some because to be the god for our find of persons, agod of peace and howeve and borns, the god for another," these does not seem to be any justification why "effectivation of the self" must be an element of religion in the case of the "previol and justion width it must be sentioned for most neighbor of the "god and sympathetics". Thus is, if individuals so such should be likewed to get to the "find consciousness," which may be called the God consciousness, "by the channels can be allowed to prove our for the elements and be allowed to get the case of t

those who are pervish and icalous by temperament.

In fact, if relicion be a matter of personal temperaments and individual likings and dislikings, our should require a wilder imagination than that which created the Eubylonian. the Greek or the Vedic puntheon in order to satisfy the religious institute of humanity at large, and in would be a matter of purely verbal difference whether the all-comprehensive abode of such varied divinities should be called a pantheon rather than a pandemostism. Nominalism, whether in egistemology, or ethics or religion, most lead ultimately to disintergration of all settled institutions and beliefs by virtue of its fallacious logic. If Religion be a "monumental chapter in the history of human egotism^{ed} then its practical value for human life and society is bound to be more fatal and far-maching than agoism in ethics or scenti-This is a second of the control of t ientivism of individual temperaments and idiomeracies, so that it may reveal itself through Universal Record or Tend-

Indeed, W. James's defence of individualism in religion
William Janus, Varietie of Rollgion Enjecterer, p. 487.

leaves no room for the difference between a false and a true religious belief or institution and consequently, all talks about the reform or development of religious customs and beliefs must be condensed as a sacrilege. And he, far from denouncing this religious atonism which leads to such couplical consequences, takes it to be the essence of the religious attirule. The appeal to imperantality in the sphere of religion, he urge, is shallow, for "to long as we deal with the comic and the general, we deal only with the symbol of reality, but as soon as we deal with private and personal phonomena as such, we deal with realities in the completest sense of the term." And as our private experience and umharable personal feelings are concrete realities as distinct from what abstract science yields, he is "bent on reliabilitacting the element of feeling in religion and subordinating its antifactual part." Yes, James is equally articles to see that "Religion must be considered windicated in a certain way from the attacks of her critics." And while agreeing with Prof. Leuks in helding that God is not known, he is not understood; he is used-sometimes as mestpurveyor, sometimes as moral support, sometimes as frimd, sometimes as an object of love, he yet thinks it necessary to "puss beyond the point of view of merely subjective utility and make enquiry into the intellectual content inelf." That

is, from the first standpoint, the questions about the reality and existence of God are "irrelevant," but from the second standpoint, the important quotien to distinguish between "the subjective way of feeling thing," and the "objective 'truth' of their content." Standardy while from the former standpoint be causinteen the reality of both the and of newseas well as the god of battles, from the latter standpoint he admits that the conflicting and "warring gods and formulas of the various religious do indeed cancel each other."

Wife to 499. 'Do, p. 181.

^{*}Do. p. 187.

^{*}Do p. 169.

Such vacillations as have been illustrated above chargetering James's description of religious creeds at every step, and they are ultimately exceptle to his evidently ineffectual at-

temps to save Religion from the freezing touch of rational estricion. In fact, however, none can "vindicate" that which is an extended beyond the limits of intellectual exploration, for, vindication or proof presupposes that the object is not exemplally organized to the laws of thinking or the principles of intellect. The result is that James, blie all other apologies who have tried to save the pretige of irrational faith by process the limitations of human faculties, has conmax by proceed the limitations of human faculties, his con-tantily, though unconsciously, to depend upon the laws of that same intellect the authority of which he is succious to restrain. Thus, every death blow to reason, generates an civitie of life which dofine the deadliest wapon that was ever deposited in the sentency of island faith. The clearest lesson of history is that all attempts to emphasise the dualism berween reason and faith have been, as they are bound to be. unsuccessful. When the mystic monk of St. Victor, for example, rejects the absolute claim of orthodoxy and vet holds that God exists only for faith, or when Richard, the illustrious desciple of Plugo, complains that though there is an abundance of authorities on the doctrine of Triaity vet there is an extreme dearth of arguments, proofs, and reason, while at the same time helding that God cannot be reached by the powers of encouning and so feeling has to be recom-mended in place of reflections on, again, when Shamkara condemns the logician's method of reaching the highest ra-lity, while himself displaying the rubtient dislocitical art in

there is an antenne durith of seguments, proofs, and remowhile a the mass into beliefing that God assess the realizable while a the mass into beliefing that God assess the realizable membed in place of reflection, or, spain, when Sammasconduments the policies method of medium beliefing and stage, while insends displaying the relation tablectual are instally, while insends displaying the relation tablectual are intigated to the spain of the relation of the relation of the constant in a time that imposessity the revealed of a delating that the property of the relation of the relation of the size of side God, a dissurationally opposed on the intravioual method while the property of the relation of the relational method of the relation of the relation of the relation of the relational side God, a dissurationally opposed on the intravioual method of the relation of the side God, a dissurational opposed on the relation of the side God, a dissuration of the relation of the relation of the side God, a dissuration of the relation of the relation of the side God, a dissuration of the relation of the relation of the side God, a dissuration of the relation of the relation of the side God, and the relation of the relation of the relation of the side God, and the relation of the relation of the relation of the side God, and the relation of the relation of the relation of the side God, and the relation of the relation of the relation of the side God, and the relation of the relation of the relation of the side God, and the relation of the relation of the relation of the side God, and the relation of the relation of the relation of the side of the relation of the relation of the relation of the relation of the side of the relation of the side of the relation of the re

Nobody can seriosaly deny that life is larger than logic. and that most of the beliefs which offer us evidence in practical life are not reached through lorical processes, and in this some they may be called over-heliefs. Nav. we may so further and admir that life would lose much of its value and charm if it had to be forced into the rigid framework of logic and dry analysis. But an over-helief, for from being the source of delight and happiness, may be the cause of mutual hatred and animoity and thus may render life unlivable and misrable. When such an over-belief claims to be truer than a rational faith, and forms an essential part of confu religion it is difficult to find completion in such a position as that "in our Burbar's house are many marriage, and each of amount of scientilip which best comports with what he bulieves to be his powers and feels to be his truest mission and vocation."50 Measured by the studard of over beliefs, every religion is as true and real as another, and this in spite of the most deplorable and fatal difference existing

The fact is that nothing is settaffy explained by the appeal to the irrational, and when our decreat beliefs and dearest institutions are instifled in the light of the so-called limitations of human faculties of knowledge, they are really classed with false consentitions. For, once a given belief or custom is placed beyond the reach of rational scrutiny, its truth-value remains unimpacted depite all that reason could show to the contrary; and even the contradictions amonost different beliefs carnot decorate from their truthclaims and dienity. In other words, every irrational as well as referencestional discover if this attitude is to be adhered to must be true in a way entirely inconcervable to our finite shought and finite faculties of secol. And with the abou-

document of all finite standards and finite valuations must be given up all attempts to discriminate the true from the false, the sensine from the aparima, the higher from the lower, or even the completer from the fraumantary. Per contra, if we see to distinguish the superstitious excessorances with which genuine religious creech or usages may have been overlaid due perhaps to the influence of extraneous circomstances, it is a mere sophistry to argue that religious truths are above all finite standards, for, it is then in the light of our finite crite-

IMMEDIACY AND MERCATION IN RELIGION

The remarks of McTaggart are so pertinent to the issue under consideration that we cannot avoid a reference to them at this place. "It is not encommen", he observes," to hear the assertion that certain religious dogmas—the personality of God, for example, or the immortality of man, or the freedoes of the will-do not require proof. 'I am certain of this', some one will say, without argument. My conviction does not rest on argument, and cannot be shaken by it. I decline to argue. I singly believe." But this immediate conviction which is not reached through a process of mediation "is absolutely irrelevant if it is put forward as a reason to induce other people to believe the same dogma. This is sometimes done. A man will assert his own immediate conviction of a dogma, not as a reason for checking discussion, but as his contribution to the discussion. And here it seems certain that he is wrong,"".

Thus, for instance, when Al-Ghazzali, the distinguished Persian theologian of the eleventh century, declares that the "transport which one attains by the method of the Sufis is like an immediate perception, as if one touched the objects with one's hands", and so a man who has no experience of the transport "may meanwhile be sure of its existence, both by experience and by what he hears the Sofis say," or when

[&]quot;Some Durmer of Robries, p. 15.

Saint Terest avers that during the 'orision of union,' God cetablishes himself in the interior of this soul in such a way, that when she returns to herself, it is wholly impossible for har to drubt that she has been in God, and God in her on man in his senses will question the actuality of such experiences as are described here. Nor is it nowhile to describer these experiences come with an immediate certainty and force which is characteristic of every experience that is directly felt or lived. But the difficulty arises not from the fact that such experiences are actual, but from the actuality of some experiences which yet are found to be false. When the drankand, for instance, see rate coming through a solid wall. or when strange animals appear before the delicious beain. there is an immediate conviction as strong as we have of the presence of the table before us. Similarly, the effects of hasheed, alcohol or ether on man's beliefs have not only heen sought and used for bringing about communication with the Divise. The sough lates are the weekly successful and the India, alcohol among the protestants, other among the Roman catholics, the make plant among the Mexican tribes, toadstool among the Supervide, has been found very useful for divine communion.

down occurrence.

In this extra decreased by Sigmand Performance, but the contraction of the contraction of

[&]quot;The Psychology of Religion: Myeriches, p. 150.

the impulse be named a sexual impulse after Freed and Have-lock Eilis, or merely instincts, only one of which is the sexinstinct proper, as is urged by W. Stekel, Adler and McDouuall, the influence of instincts on man's experience and beliefs is one of the valuable discoveries of psychological researches of the modern age. (Though the therapeutic method of Fread is at least as old as the story of the stepson of Stratonics, wife of the king of the Assyrians, the wide application of the methed in curing different types of neuroses is due to the re-searches of the modern psycho-analyses.) And the pro-blem that is gradually forcing itself on the attention of all serious students of Religion is whether the ulcimate court of appeal in respect of a given religious belief or dogma should be sought in the immediacy of a particular type of experience, or not. "The three interrelated problems" Prof. Leuba remarks, "to which the disty of Mile Vé calls our attention are thos: - Why does she record her Experience as a manifestation of an impersonal, superhuman power? Why does she imist uses the divinenses of that power? Why does she

Smithly, W. James also whealer the supprise experiences fremink any arrows for life travitle of the position in freezes. But James's source to its important quantitaform that the properties of the properties of the characteristic interaction services. As a must not expected logical fact, the conduction, temporal stores of a well-perlication of the properties of the properties of the properties are based on orderon exactly critical in nature to that which are based on orderon exactly critical in nature to that which are found in the properties of fact, the properties depresses are as discrepance of the properties of fact, that for those who have them as may discrepance of the properties of fact, the properties of the discrepance of the properties of the properties of the properties of the properties of fact, the properties of the properties of the properties of fact, the properties of the discrepance of the properties of the proper

claim absolute certitude regarding her 'revelation'?"

^{*}Loc cH. p. 229.
*The Vastelia of Religious Represence, p. 423.

wet, it is added, the "recession have no right to plain that we ought to accept the deliverance of their precider experiences, if we are carselves considers and feel no private call thereto.***

It is difficult to imagine a more frivalous answer to a strious question. When the truth-value of a belief or an experience is at local, it is practically no sensee to point our that somebody has that belief or experience. The year masstion, as a matter of fact, progresses that the belief is entertained by some or that the experience is owned by certain-persons; but this does not decide how far they are true or whether they refer to an objective reality. Even a hallnoinatory rat in delivious traverer is believed to be real by the drunked as much as the real rat of ordinary experience is believed by the other mind. And it will be murely nonsensical to awart, on the back of immediate experience, that the drankard's rat is as real as the so-called real rat of the sober man. A little reflection will suffice to show that such an extremely subjectivist criterion of truth and reality is not only subversive of the religious life, but it is equally soworkable in practical life which cers on a common world of experience and a neity of corrose and aims

Prof. Leoba's anexee, on the other hand, has at least a scientific basis. The experiences of Mile V4, as is apparent from her descriptions, do not grove the reality of superhuman power or of divine presence. "Had she been more familiar with certain diseases, enderey for Instance, with its sura of strange feelings and of disordered external perceptions, followed by a momentury loss of consciousness, she might have found it were difficult to social of a divine power. Bux since, when reflecting upon her Experience, no comparnot make, when renecting upon her Experience, no compar-able phenomenen such as would offer itself to the mind of a psychiatrist occurs so her; and since, instead, 'biblical ex-pressions crowd' upon her mind 'in order to express or explain' that which she had experienced, she had but one after-

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native: the Power was either divine or satanie, *** The reasoning of Mile Ve, it is further remarked, **is common today to all those—among them are found distinguished those jame—who has their edicious faith upon funer experience.**

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wald.

The date of the contribution between 1, the curs follow the energy region of much capteriors: may be adequately explained in the same very and the presented are the engine explained in the same very and the presented or the engineers of eng

[&]quot;Ter. off. v. 254

scenteated by Prof. Leabs that we must quote him once more before examining some other methods of avoiding in-nellectual criticisms in matters of religion. "If we reject the mystical claim," he observes, "even when it is limited as by Hockine, it is because the nassage from reportions and feelines, whatever they may be, to the thought of 'God,' lowever understood, seems to as always an elaboration of the 'given.' To think of God-say hind of god-on the occasion of a sensory or affective experience, however unusual in intensity or quality, is to ascribe a cause to an intuitive, immediate experience. . . . When the uncivilized Awar God in the thunder, he is subject to the same illusion of immediary as in the Christian who feels God in an influx of moral energy when in sentacy or ordinary power. "True, the existence of God, for example, is not in reality revealed in the immediacy of the mystical experience; it is revealed, if at all, through the interpretation of that experience according to the category of causality, and consequently, the interpreta-tion may either be true or false. It follows further that it is futile to decide on the truth-value of the interpretation by reference to the irrandincy of that experience. An immediate experience like the actually felt pain or pleasure, can puly of a cognitive value; it is only when the experience is referred to something beyond itself that it is endowed with the piecemological meaning, such as is implied, for instance, in the se-sertion that God reveals Himself in the state of religious ACSTRUCY

It may now be easy to see how hollow are the commen areaments that just as a man who is blind cannot have direct experience of colour, or that the deaf have no direct knowlater of sound, similarly be whose mystic septe has not been developed is incapable of realising the truths of religion. The plain defect in such arguments is that they confuse the immediacy of the experience with its claim to be true. A

[&]quot;Loc. clf. p. 515.

feeling or a sensation, however intensely felt, reveals seehing beyond stuff when recorded only as a felt face. In this repect, a man born blind is infinitely superior to the more for-resere animal that enjoys the arms of night but is altowerby invested of thirding. The former, in suite of his physical deficiency, does not rest satisfied with the mere "riven," but sufers it to its conditions and through a process of intellectual alaboration becomes master of his sorroundings; while the latter, in the absence of nortic faculties remains throughout his life a creature of environment led by isolated and momentary impulses. The feeling that the animal feels has, no doubt its conditions but they do not exist for the merely feeling creature and hence trise all the disaforetures of the primal life in comparison to the life of man. If then the superiority of man to aximal consists in the possession by the supernormy of man to animal consists in the possession by the former of the power of interpretation which the latter has not, it is rounly cime that we should realize clearly that the possession of an unmoduted sense, however: peculiar and unique, does not make a particular movinic the member of a supersior would or a divine order of things. RUDGER OFFICE DISPUNCE OF IMMERIACY

We have so far tried to justify the right of thought or mediation to encough upon the forbidden region of religious beliefs and institutions, by showing that an immediate expebelief and institutions, by dowing that an intensouse epis-riance, in so far as it is purely insensible, its not consisten-value, and that all conclusions which are supposed to fellow value, and that all conclusions which are supposed to fellow the continue of the supposed to the continue of the continue of the felling but from inference drawn from the in-mediacy of the felling but from inference drawn from the felling. The only way, then, in which the trath-chim of religious experiences may be maintained, as has been argued above, it to dealth the universal validity of the principles of thought without restricting them to a limited sphere of reality. A very commendable attempt, however, has been made of late to show that the state of religious experience is

not a state of mere immediacy, but it has a cognitive value though it is different from the method of rational valuation. Dr. Rudelph Otto' minulating work, Das Hedige, which is rightly regarded as one of the most important contributions to the religious literature of our time, is a sustained effort to dig out the non-rational element in every religious experience which cannot be translated in terms of any other experience. when cannot be traducted at terms of 100 offsite experience. The help, it is togod, is a possible caregory which is applicable to religious experiences alone, and it thus distinguishes the religious man of misel from the non-religious traditude. In the stree of solema wordshy, for instance, these is, according to Osto, a unique and primary element which may be called a contract-constructions, or creature-feeling, that is irrelatcible to any other feeling or sentiment, such as graticale, trust, low, relance, etc. This creature-feeling "cannot be expressed by means of anything else, just because it is so primary and elementary a datum in our psychical life, and therefore only definable through itself." Hence it should be carefully distinguished from all other natural emotions which may serve as analogies for this unique feeling, but can-not be identified with it. The holy, in this sense, is called a numinous category of value peculiar to the sphere of religion, through which alone should be interpreted the peculiarly religious and emotions.

"All oremble explanations," Octo urges consequently, "of the origins of religion in terms of animism or magic or folk psychology are doorsed from the outset to wunder astray and min the real goal of their inquiry, unless they recognice this fact of our nature—primary, unique, underivable from anything else—to be the basic factor and the basic implase underlying the entire process of religious evolu-tion.¹⁰¹ Rather, the evolution of religion should be neight in a snytterious trewvolum, majestus, stupes, or faccination, which are all peculiar elements or interactin' of religious ex-

[&]quot;The May of the Holy, p. 7. "Nec . 11

mentions. This manifests feeling between, is not a more memology, but has according to Other a cognitive value for, "the 'extrassur-feeling is need' a time subjective value for," the 'extrassur-feeling is need to a discussion of an extrassurable property references to an object control for amendman and prantity references to an object control for experience, on, all for these of the discussions, to wit, the same of a possible 'extrassurable' of connections, to wit, the other feeling and the connection of the same possible of the discussion of the connection of the same of the same care of the same of the same of the same of the same of the outer for mean spling, and are view, as positive somefleting the same plant and the same of the same of the same of the different forms are plant that we have a positive some-

From this short sketch of Otto's contentions, it is evident that he is on the one hand, anxious to emphasias a unique element in all religious experiences; and, on the other hand, he is equally anxious to insist on its cognitive value. These contentions, as is well known, form also the back-hous of mysticism. They are, if we may so put it, the perennial note in the mystical symphony of all sees and all countries. That the 'nothing' or the 'O' is but an "ideogram" which represents a positive reality beyond all thought and speech, that to describe it is so rationalise it away, have been the main seaching of St. Bonaventura and Eckhart, of Al'Farabi and Al'Ghazzaii, or, of Yajilavalkya and Shamkara. So far as the numinous element of religious experience is concerned, therefore, we are persuaded to believe, Octo's analysis discovers nothing new, though it may be a challenge to the current accounts of religion according to which gods are either libido, or products of natural instincts and emotions such as admiration, fear, etc. Nevertheless, his originality consists in the use he has made of the outrinous elements in cons-

^{*}Do p 16.

remains a falloméph et alliçon vides à las che bast entires, les consequents dissoptie, a fait è une traite, les font aux entre consequents dissoptie, a fait que et altre autre de compession basis partie et de la manufaction à mater et consequent dissoptie de la consequent dissoptie de la consequent de la cons

So far a the liner sepered OCMs position is consequent to all controls the same of the sam

ing rise to a false construction of the highest reality, and not in any sense necessarily connected with the religious life.

When, however, all incellectual constructions are thus
resulted to be extra-religious, the munitous feelings and the
munitous objects remain as the only basis of religious exporience. And then the question is, as we have indicated above. whether the distinction between the true and the false, or because the lower and the higher, is vouchufed by such a slender criterion. The incommunicable 'feeling-element' is at least a feeling, and so far analogous to, though not identical with, the feelings of pleasure and pain in our experience. If this be granted, then we ought to decide on the cognitive value of the numinous feeling from what we know about the cedinary feelings of pleasure and pain. But so far as these non-religious fedines are concerned, it is, we believe, an accepted tenet of psychology that they have no consistive value at all. But even supposing that the numinous feeling does refer to an object, we have to consider, farst, whether this reference is due to the feeling itself as an immediate experience, either than to the function of thought; and secondly, how for the reference to a bare something is sufficient to characterise that something as divine. The only character which the religious experience possesses is that it is unique in quality, but from this to the divine is, at least, a highly debatable passage of thought. In a sense, every experience has something unique about it so that it resists all attempts to translate it in terms of another experience, and hence the mere fact of its passessing the feature of uniquenest the mere tact of its possessing the sesture of unsque-nest does not bestow on it the right to be accepted as a divine revelation. And in so far as Otto insists on the universal presence of this uniqueness in all religous experiences which differ from each other in the details of their imageries, it necessarily follows that this, when taken alone, does not help us towards a further determination of the nature of that Which is revealed through those experiences. And, as a

matter of fact, the mystics have differed from one another

widely in suspect of the nature of the object which is thought as communicating itself to their respective visions; and this indicates the considerable part which interventation or thought his played in municipe. While agreeing so for that it is an experience which is ineffable and incommunicable. that it is the source of an irresicible helief and incourts a specific tone of blessedness, they have interpreted that experiones in wars which are not only discreased. from, but palpably contradictory to, one another. And this may be illustrated from the mystic sacrifices of the brothen Sunites with their mysteries of initiation to the so-called higher mystic experiences of the Christian Religion. And even if we confine ourselves to one type of religion, its utterances are too conflicting to allow of an intelligible meaning, so much so that W. James, speaking of the Christian mystical life, admirred, almost in a fit of depoir, that the sub-divisions and names found in the Catholic books represent nothing objectirely distinct. "So many men, so many minds: I imagine that then experiences can be as infinitely varied as are the idiosyncrasies of individuals." Mystical experiences, we must therefore conclude, stand

Mexical specience, we note Carefore conclude states in each of interpretation of an admission as any order transmission in each of interpretation of a mission of the contract and often as a great in the real. Each of before it can be exactly fively as the exactly fiveled in the exactly fiveled in

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as statistics root south than those of ordinary reportions. A comic southernor, an improved Modern's pressay Gold, the 'hidd heaven's a new similar as forward Gold, the 'hidd heaven's a new similar, as more saught, and a sampled of close 'soft-close have been himstardly claimed to be a sampled of close 'soft-close have been himstardly claimed to be been incomed by the fast that there are experiences seminging the genuine seminal stress of mind which have appearedly northing to do with a drint being. In I have with a considered remaining can all discharates desired. There considered remaining controlled print the model of machine made in the controlled print the model of machine made in that of our clearing belief and preceding the model of machine in that of our clearing belief and preceding the model of machine in that of our clearing belief and preceding the model of machine in that of our clearing belief and preceding the model of machine in that of our clearing belief and preceding the model of the controlled prints of the co

Over conclusion here is so similar to that of one of the sources thinkers of the west than it may be interesting to make a short reference to the views with which he concludes make above reference to the views with which he concludes a remuchably sunching recover of religious degrees. "What people want is a religion which they can believe to be true. Since they are conferenced on all sides with religious different from their own and with the denial of all religious, it is notified that they should salt themselves why they believe their religious to be true. And when the question is once soled, what can avert a widespread recognition that the truth of religion can only rost on foundations too controverral to be taken on trust, and too obscure for many people to investigate?" It is true that "the large majority of men. while human nature remains what it is, are not likely to sive up traditional opinions merely on the ground that they have no logical right to hold them. Like opinm-saters, they will persurve their happiness at the expense of their intelligence, though, more foctunate than opium-eaters, their dreams will not unfit them for practical life and will—sometimes—not quit them before death.... But we want more than this rspecially when incompatible dogmas are supported in this

[&]quot;McTaggers, Stone Doymes of Religion, pp. 271-97.

A MOREEN DEVICE TO ESCAPE LOGIC The non-rational methods of establishing the reality of

God which have so far hum considered do not, however, claim to be exhausting; and in fact it is as impossible to make an exhautive survey of them as to measure the detth of human periodices and idiosyncrasiss. For, the only mark by which a true belief can be distinguished from a false one in ultimately its logical credentials, and so when these are rejected in the interest of feelings or more immediaty, there restains nothing to evaluate the truth-chim of a given belief. Nothing is however, further from our thought in those pages then that religion represents only an "overcome stand-point" which humanity is bound to outlive. All that is second is that the time is rise for the recognition that the laws is not only facile but peckively harmful to presist in the antiqueted tendency to place the burden of our highest and most powerful beliefs on such deader foundations as feelings, emotions, instincts or temperaments. Ner do we ruggers that the logical quest for religious beliefs is as straight as the flight of the coor. To insintain this would be to fly in the face of the plain reachings of history. The acutest intellect when found with the problem of religions straths has purcombad to the force of traditions and blind fuith they downing the difficulty of the estimal worth after divine touths But, howsoever unbases the task and howsoever dangerous the ascent, the only path to God is the path of rational efforts and thinking considerations. We cannot, however, close our survey, imperfect as it

We cannot, however, close our survey, imperfect as it, whose an effective to a characteristically modern method of adacting the voice of eason in the interest of contribution which has been warised y called the practical reason, or the will, or the entitional faith. This method is very closely filliance that the contribution was more contribution to the contribution of the contributi

tion of human impulse and emotion." Thus, for instance, the emotional impulse of worship or the instanctive appetite for God may be made the basis of inference and from the accusity of these emotions and instincts follows the objective reality of Diety, much as the constance of food follows from the accusity of human or as the second impulse proves

the contents of mates. The states not of argument is illustrated in another form when it is constitute under another form when it is constitute under a make tendenciate of our nature must each satisfaction in the Absolute, or that our conceptions of the ideal in their highest range point to a real Perfection.

The first point which we detail like to compliate in this

connection is that the duality of reason upon which these symmets are based in a logical figures, and what is false in the upbase of theoretical reason cannot be true in that of practical reason. In other words, the low of thougher which are then thismes touch-stone for distinguishing between the crease and the filse must be applicable to of factor, intellectual, second or endgions. Our beliefs may be fiftee in the mend of the contract of practical purposes, and the collisions readed of truths or fashing of a second or a religious indepensate in precisionly the sume as that of the ionificational plaggement. He

of reads or thinky of a secold are orthigous beighness in greatly desired as the orthight of the second of the sec

what come in religion and that the "man who demands a reality more solid than that of the religious consciousness knows not what he seeks on has yet to acknowledge in no equivocal terms that if "there is to be pizitosophy its proper business is to satisfy the intellect, and the other sides of our nature have, if so, no right to speak directly. They must make their anneal not only to, but also through the intelliseace."22 The only paint on which we full to arrow with Prof. A. S. Pringle-Partison is when he urges that the penibility of knowledge is ultimately based on "an unproved belief." It is true that "we have not explored the whole of existence, and in the nature of the case can never hope to in-clude all the facts within the net of reason"; but this does not make the laws of throught, or, as he himself puts it, the principle of intellectual coherence a mere "postulate of reason" or a "supreme hypothesis," similar in nature to a "venture of faith." We must indicate, however shortly, the reason why such a position is bound to be untenable.

The opinion which Prof. A. S. Pringle-Pattison shares with a number of distinguished thinkers, such as Compbell Fraser, Lotze, and others, has offered to many contemporary writers on the nature of religious beliefs an easy method of penying the truth and objective validity of every religious doests. Thus, to take but one example where many are possible. Mr. E. S. Waterhouse has attempted to prove the objective validity of religion on what he thinks to be the same basis as that on which scientific knowledge has always rested, namely, postulation and verification. The primitive man, hinney, promained to.

the chinks, was "impelled by very practical grounds towards some attempt to safeguird himself. The only method open to him was that of postularing, and finding out whether his postulate stocked. One postulate was that by manic he could control the forces that sommanded him. Another was that he could conciliate them. Very slowly and irregularly,

[&]quot;Attorney and Rollin, p. 449.

the latter postulate gained ground, and led gradually towards a different conception of the character of super-luming power. Yoday, amongst civilised peoples, the magical pos-rulate lingers in the dark attornest experitations; the religious pottulate has come into the light as faith in God: but behind all forms of religion, as contrasted with magic, from the lowers to the highest, there is this in common-all postulate that the super-human order is approachable, conciliable, that is in woodble to establish a harmonious relation with it. The way persistence of religion indicates that reankind has believed the postulate to be true." This attitude towards religion and its objective validity is further developed by Dr. Kenneth Edward who, in defending Mr. Waterhouse's position, raises the ultimate question about the nature of postulation and verification in general. Postulation, he remarks, "cannot be ignored or discredited by science or philosophy on the simple ground of its being a postulate, for science and philosophy are alike grounded on a possulate of an exactly analogous kind. Synamatind asperiance of any sore would be impossible except for such fundamental postulator. *** Hence it is further observed that "it cannot be urged that religion court first demonstrate its Ingical soundary before its postulate is accepted. There can be no a priori demonstration of a northuste. The logic of empirical verification is a perfectly well recognised process in scientific and obligaphical practice out

POSTULATION AND VERIFICATION

Now, it so far as the views outlined above refer to the immediate certainty of an experience they suffer from the fallacies which we have already considered in the praceding pages. Their special emphasis, however, is not on the immediate certainty of the religious experience, but on the procressive verification of the poetulate of an order of super-

[&]quot;Malescopies of Reference Extenioury, p. 145. 2644, p. 215.

thought of a gracious God in the so-called higher religious. This postulate has worked so far, and hence is commended so true. But the entire analogy, we yearse to eseeest, is false. The postulate of a world, or unity, or cosmos which lies at the basis of science and philosophy can on no secrete be identified with an cedinary hypothesis which stands in need of verification by experience. A scientific theory, before it is verified and accepted as true, is a mere bypothesis in the sense that it is liable to be rejected if experience does not support it, in other weeds, a hypothesis, in the strict sense, is a sentative conjecture requiring verification. But why is this conjecture made at all? Or, why are we to reject it when it is found to be each as can never be weiffed? The only answer is that a conjecture is made in order to introduce unity into the armountly chaotic man of materids with which the scientist is confronted. Every theory is thus been of the attempt to remove contradictions from our existing knowledge, or, what is the same thing from the other side, to introduce unity into our experience. So a hypothesis is verified when it is found to serve the owner for which it was invested, that is, when it makes our knowledge more systematic or unified than before. The function of a scientific theory, therefore, is to explain, or unify, or systematise the facts of experience. When this is realized, the mittake of identifying a hypothesis with the portelate of Unity of Nature or World is at once apparent. In is because the world is already accepted to be a unity or a systematic whole that we ever care to frame hypothesis or to verify them by experience. That is, invention of hypothem and its verification are intended for constructing a coherent world out of an apparently incoherent mass of materials, and so the unity of the world is the ultimate presupposition of all scientific processes, including hypothesis and verification. It follows from this that verification which presupposes the unity of the world cannot itself furnish a

groof of its own prompposition; and in this sense the unity is an a felori fresh. Mill's and failure to furnish an empirical proof of the Uniformity of Nature should put a stop to all each attempts to identify the ultimate portulate of knowledge with a mere investhers. That the world is a unity, we submit therefore, is not a

bywochesis or a more working postulate, which, stands in need of generated verifications on the contrary, its truth is presupposed by every assertion, positive as well as negative, about the real world. A hypothesis is rejected only when it fails to explain certain facts, and this explanation is nothing other than unification or systematisation. But when a hypothesis is thus rejected, we do not on that account reject the ultimate postulate of the unity of nature; rather, that is rejected because this ultimate possible cannot be reisoned at all. In other words, the law of non-contradiction which is in face involved in the principle of the unity of nature, is the ideal which inspires all knowledge, scientific, as well as philosophical, and hence to deny its truth, even in the interest of an empirical verification, is to assert it. This, surely is not, then, "a venture of faith" in the same some in which a scientific hypothesis or the postulate of a eracious God is one. You may deny the existence of other. or the reality of a merciful God to lone as they do not help

knowledge. But you carnot deny the principle of unity without in the same breath re-asserting its truth. If then it is agreed that the religious dagma of a gracious God is not analogous to the ultimate postulate of science and pizilosophy, can the former be called a verified hypothesis? Even this, we submit, is not altogether true. The type of verification which is annealed to by Mesors. Waterhouse and Edward, if accepted as vouchsafing the truth of the doema would very easily establish the reality of even such thines as ghosts, spirits, hell and heaven, because the latter have

you to unify experience, or long as they appear to be incomistent with those laws which have organised experience and

historically occupy themselves to be very recent factors in regulating and influencing man's conduct and behaviour. And laded is the light of this type of verification, it is impossible to condown the crasser superstition as falsa, except by dogmatically asserting that all beliefs which influence the conduct of the so-called civiliand people, as distinct from those which are prevalent around the so-called uncivilised. are not superstitions. Such assertions may fluctur stone.

After this necessary digression, we must return now to the duality of reason, and insits as the risk of equition that the duality is a logical figurent, a kind of subtle energy from the principle of rigorous reasoning and thinking. When a religious dogmas loss its pressign—and it is well known how frequencly such occasions have arisen with the prosons of scientific knowledge and discoverise—it is product to cens to depend upon the principles of insellect for the intellection of the religion belief; but does this step grove the reality of the belief? The universe which was finited by the Roman to the Medistroress valley and the conth-western men of Asis reight have the spection of the Catholic savants of the fourneeth century, but it would surely be prepanecess to targe that this picture of the universe was team in a peculiar sense, and consequently its truth remained un-challented by the discoveries of Columbia, Vasco De Gama, or Megalian. Similarly, the discoveries of Tycho Brahe, or of Coperaicus shattered some of the checished dorress of the old Church, but would it be legitimate to hold that, in spita of the inconstrancy between the scientific and the tholo-gical beliefs, the latter are true in a sense which the intellect cannot fathers? This attitude, we believe, will find favour with no efficient man of the persons contary, who will surely he ready to reject as false the dancer; dogma when it is found to be irreconcluble with the results of scientific investigations. To pur it is a control form, everything that can be

A. C. MUKHERII thought of as real,-whether it be something in space and time, or something beyond the spatio-temporal limitationsmust belong to one All-comprehensive System; and conversely, nothing can be real which cannot enter into har-

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monious relations with the other members of the System And it further follows from this that our strongest desires. or the deepest instincts and impulses cannot be the basis of sound inference in so far as they suggest the reality of things that are unacceptable to the System as a whole. It is therefore altogether futile to avoid the path of the intellect in matters of morality or religion; nay, every attempt to curve out a new path is sure to lead us to the region of pure dogmatism which is but another name for the attitude of 'no

reason'. And from this attitude to that of scepticism there

theories bears ample evidence.

is an inevitable passage of mind, to which the history of A. C. MUKHERII

THE PROBLEM OF NEGATION

The problem of negation is not of the most perplicing problems of philosophy. How perplicing it is, (Ballosophy, They apprizing it is, (Ballosophy, They apprizing it is, (Ballosophy, Ballosophy, Bal

I therefore propose in the present paper to discuss the problem under three main heads: (1) the logical problem of negative, (2) the meraphysical aspect of the problem of aspation, and (3) the problem of negation viewed from the standards of when

I. The Lorical problem of menation

From the point of view of logic, the problem of negation in: If all judgments are affirmative, how can there be any negative judgments?

Readers of Bounquer's 'Logie' need not be teld have distinguished the problem of negation is for the logician wishhelds that every judgment is a reference to entigy. If all judgments source something about reality, how can there be a judgment which does not source but only negative. The only possible answer is, that even the negative judgment

Sweets. What, however, does the negative judgment ansert?
When I deep that A in B, what is it that I assert. It was once supposed that when I say A is not B. I assert the existence of a 'nex-B', which however, is wholly industriantee. When, however, is the lagical value of non-miner. What, however, is the lagical value of non-miner. What is considered to the lagical value of non-miner. What is the lagical value of non-miner when the lagical value of non-miner when the lagical value is all "Not-B's therefore, in the store is located value of the lagical value

in the sense in which it could refer to an elephant, a horse, a mountain or a mole, is devoid of all logical significance. The judgment 'A is not B', or, as it is called, the infinite indepense, really assers pathing.

Tunn, duration, be supposed to a serior securities; some that the size of $\hat{\theta}$ of the discussion of the solution of the designated of the solution stages of the solution of the solution stages of the solution of the sol

Contary regulate not merely exclude how also asserts something asymifacts. It religical from it "It is not B but it is C. P. and C bring distinct belonging to the same class. The object of contary regulars is betterfor to assert one distinct by excluding another. Even ordinary language reception that. When, for instance, I yas, "I most not found to Calcinat", people reyear ne so complete my sentence by supple some cost hillings a "Bod It may give to Prant." Of coses, I may not intend to go anywhere at all, but even one of the contact by assign to the contact by a "Bod It may give the practice of the contact by assign to the contact by a "Bod It may not intend to go anywhere at all, but even one of the contact by a single property of the con

But contrary pegation suffers from one serious defect. It is formally incapable of allowing any conclusion to be drawn from it. If A and B are distincts and not contradictories, then it is impossible to asset B from the negation it is possible to affirm B by degring A. We larve thus the paradox of negation: If a significant conclusion is drawn from negation, then it is formally instinuishle. If a formally adminsble conclusion is drawn, then it is not bu-

This paradox leads to the question of the nature of formal logic and of its relation to the logic of the real, into which we cannot enter here. We must, however, indi-case the direction in which the solution of the puradox is to be sought. The solution lies in the combination of the two kinds of negation, contrary and contradictory. Or rather it lies in the recognition of the condition which makes such a combination possible. This condition is nothing the than this: Reality is a system'. The reason why we can invest contrary negation with the force of controdictory negation is that Reality is a systematic unity. When a contradictory becomes a contrary, it means that the oneosites eigen by the disingurion 'Either or' fall within a system. It is nelt in a conseletely systematic whole that the exclusion of one thine means the affernation of a positive opposite. This face we notice in all sciences where knowledge comes close to being perfectly systematic. If it is not the planet A. it must be the planet B'; it is conshie for autonomy in these days to speak like this. Of course, strictly speaking, no science has up to now attained this kind of eveneratic unity which alone makes it possible to raise a contradictory to the level of a contrary. But if it has not done so, it is due to no defect of science as such, but to the fact that our knowledge still falls far short of being a completely centrated whole.

Negation, therefore, if it is to be truly significant, more not only exclude but also exhaust. These conditions are fulfilled in disjunction, and therefore Bounquet looks upon disjunction as the goal towards which all negation

tends. Disjunction, again, is the form in which ultimately Var Braumet, Louis, Vol. 1, 2nd edition, p. 150.

is in a series of disjutctions of the form Thirder A or B; Thirder B or C; Thirder C or D; ver. In solve words, is in possible to say that as soon as A is just not B; to become D. Thus in a complete system, knowledge always passes form one pointire to another through against without leaving any gap. All progress towards systemstandism, therefore, is a peccase Let us examine more the executoristic upon which the

above two bland. It is, an Passengue stry, then regular a system, by Yorkyla a routine Disorgation and section of the strip a routine Disorgation reducing residency that it would not be possible to part in the first of section of all another control of the strip control of a market residency of the strip control of a market residency of the strip of the strip control of a market residency of the strip of

nonnquer and understee what exactly he meant by a system. The identity between constituting and enabler has been the actit assumption of all idealists ever since the time of Lehnine. But an I have shown disordered, the logic of the real dies not necessarily involve any such identity, the real dies not necessarily involve any such identity, the real dies not necessarily involve any such identity, the real diese is not necessarily involved and the real diese in the logically point form of expression, the affirmative or the necessive? I have ideaded indicated the reasons which

the negative? I have already indicated the reasons which "Tide Logic of the Stral, "Eventhings of the Second Section of the Indian Philosophical Congress, Secures, 1926". have led logicians to regard affirmation as more fundamental. It has been, however, maintained by some logicians, notably by Royce, that affirmation and negation stand, from the point of view of loric, on a footing of absolute equality. If the positive is given a higher place than the negative, this is due not to lonical, but to extra-logical considerations of value. Thus we place the good higher than the sell or truth higher than error, is, according to these logicians, due to our interest in values. That there is a great deal of truth in this view, and that negation plays a very incsee. For the present, however, I must be control with remarking that the summtial connection of all indement with reality makes it impossible for me to accept the theory of an absolute equality between the positive and the negative. Indian grammarians recognized many other meanings

of negation than the two we have discussed. According to a widely prevalent view, negation has six different sense, as indicated in the couplet: "engentsummen squared septent i unumed farbant would use smillion it." According to this view, negation expresse one of six meanings—commbiance, shance, difference, insufficiency, non-emphasis and oposition. If we analyze, however, these six senses, we shall find that they are all reducible either to difference or to opposition". Take, for example, 'word', which is usually given as an anample of 'STATE', Here the word does not moun one who has no lair but one whose bair is thin. Negation, therefore, here means difference.

Before I leave the purely logical aspect of negation, I must deal briefly with the problem of double negation. This problem, as we shall presently set, only illustrates in a So you the front kinds of segret proposed by the Nainthilessometry or the contract was a second or the contract of the contract of the contract or the contract of the co

that there can be no negation without limitation. Negation must be both enclusive and exhaustive, and if it is to be evhaustive, there must be some limitation, or else the infinite The problem of double negation has been treated or in three different ways by the three Insiding logicisms of the

present day, Sigwart, Beadley and Bossnquet. According to Sigwars, all negation presupposes a previous affirmation, and double negation, by wiping off the negation, brings into view the original affirmation'. The process, in fact, is similar to that of lifting the veil from a picture. Bradley dissents from this view. According to him there is no previous affirmation precupposed in negation. He thinks, however, that the real ground for the double negation 'It is false that A is not B' is the knowledge that 'A is B'. Without this knowledge double negation is not possible.

"Vide Sigwart: Legic, Vol. I, pp. 148-49. He thus mans his view. "But an some at we me that every negation procupous a pervious eye, those, in only object being to declare that available severist; as nontheir, in celly object heigh to decide this symbols are with a second as we see that the negation is a particular see in which the 'test' has been force of a judgment concursing a judgment (white attempted or considerat—this it becomes that how he was the negation of a resemble in penable "He is faire that A is not B", may that it is impossible to more than the mercentage "A is N" in false on any that it is impossible to make the mercentage of the false of the second of to see that the proposition 'A is o' it thin, is seen any other principle of the both to A, to provent the unification of A and B. And if the objections in the synthesis A is 5 no impossible, then this synthesis name

Bradler explains his position as follows: "I will brindy aughin. We know well be this time that in inferior A new to be \$1.1 cm. supports a quality in A which is embasive of B. Let us call this Y. rapped a speaky at it where is constant at it. Let us an our at it gives defin to dray my judgment, and need, as before, more quality as the second of my new deals). Let us take some stadier other than We have now AZ with the perfection of Y which excluded B. But. that leaves us nowhere. We cannot sell now if A is B, or is not B, because 2 leafs, for anything we leave, may also exclude B, just at toraine it with for anything we have, may also exclude 0, par is south at Y (id. What, in short, we have got it our own private impo-tance to deap "A is D", but what we want is su objective ground for declaring such a result to be fulse" (Priorities of Logic, but sellice, there is limitation, the around of double negation need not he the natrice knowledge 'A is B'. He thinks, however, that this is not the case with all negations. In the note appended to Book L Chap V. in the Second Edition of the Privarples of Logic, Bradley admits that his view is incorrect and accepts that of Bosasquet, namely, that negation is of the form of disjunction and involves a limitation of possibilities. We thus arrive at the view of Bounquet, that double

negation only illustrates the fundamental characteristic of all pression reserve, thus it involves limitation. What we should remember in that in all true negation the possibilities are always limited by means of a disjanctive judgment. This may be illustrated by means to a capacitate to appear to the exemple given by Bossequet'. If we divide the Liberals in Gladstone's time into the Unionist Liberals and the Gladtonian Liberals, and say, with reference to any person, that 'he is not not Gladstonian', then we need not have the prior existence of the judgment 'He is a Gladstonian', as Bradley ments, but we proported town a autoromous, so findamy, ments, but we arrive straight at the judgments. The is not not-Gludsteeian' by the dealed of the judgments, 'He is a Universit'. Here the possibilities are limited by the dis-junction: Thicker the is a Gludsteenian Liberal or he is a Uniceint'. When such a limitation of possibilities occura, we pan straight from the denial of a positive quality to a

positive rough which limits it. Davide progrims, therefore, tree Bossequet, performs the same function as the negative instance in induction, the function, assembly, "of approaching any positive content from the side of its limit, of the exact boundary at which it ceases.

and some other content bugins".

The only criticism that we have to offer has already been stated. This view holds good only when we accept the Lebrarian principle of the continuity of Reality. 'Inst

"Vida Zonir, Vol. I. Jr. 104 (2nd edition) This. p. 207.

when A came to be B, it becomes C; into when it cases to be C, it becomes D. This statement is only possible if there no again it Reality. It must not be supposed that the doptinis of Coherence necessity involves this bits of constainty of the real. In fact, there is here as relatent confusion between enhancement and michaestatical continuity.

It The metaphysical agreed of the profession of metalities.

We new come to the meanphysical aspect of the problem of negation. What is the part that negation plays the constitution of reality? The view of Flegel on this quantion is familize to sereptolyde. According to his, negation the twey occase of reality. The assent in the scale of reality or energy a continuous passage through negation. If we conceived stay reality which does not involve negation, rate the levers trade of reality.

It is, in fact, in this power to negate itself that the distinction between radity and abstraction line. Where this power is watering we are in the region, rot of the real but of an abstraction. The Baing' of Persecution is no abstraction, as in the 'Substance' of Spinoza. The concreteness of reality lim precisely in the reafiness with which is can full line con-

tradiction with itself.

So far an exact. Our difficulties however, herin when

To the to good. Our attrictions, however, regis when, the property of the condition of the lighter calley, the Action of Solito of the condition of the lighter calley, the Action of the calley of the calley of the calley of the it would be said, the Absolute runs be positive, for it is to controllection it terms to talk of the Absolute as regardee. What becomes, however, of the statement, boosfest by the Regellans, that every reality, must involve negation? If this statement is true, how can the Absolute to energy good to be absolute to the calley of the door we may say that a regardent sale is involved to the controlled of the calley of the door we may say that a regardent sale is involved in the controlled of the calley of the calley the controlled of the calley of the calley the controlled of the calley of the calley the calley

the Absolute?

Various attempts have been made to solve the difficulty.

One solution is to asser that the Absolute is only Absolute

logically, but that as a self-severaling protess it eternally involves segution. Ear this is no solution, as Juschim points out. for the Absolute as self-fulfilled oceant by any logical touchery be identified with the Absolute on of fulfilling.

Nor do we solve the difficulty if we assert, with Mr.

Taggars and Brailey, that negation is the condition not of the sitemate reality, but of the reality that falls short of it, the reality, that is, which in Brailey's terminology is an "ap-

pterance".

This solution, however, is not possible from Hegel's point of view, for as Boumquet has poloned out", contradiction is the essential element of reality, according to Hegel. In fact,

essential element of reality, according to Hegal. In fact, Plegel believes that what sustains the universe is contradiction. It would not do, therefore, to whitele down the principle of contradiction, in Mo. Taggare and Beséley have done. There are, however, greater difficulties in the way of

scopting Brilley's station. In order no maintain his pasition, Readily in so take recovers to these propositions (1) that the whole of radity can be arranged in an acending sale, according to the genue or less amount of contradictions that is frombred; (1) that at the highest going stated, the dealth, there is a sent alteres of all custradiction, and (1) that the Absolute is not accountil to thought. The third proposition is very significant. It clearly amount to a confinion that from the point of view of principalium, it is not possible to maintain any Absolute. Berdley, in fact

[&]quot;Vide Josebies: Materiof Yeath, p. 114.

[&]quot;First Semination of Michigaly, p.71. Storagest pour "First Semination of Michigal Semination of Teach Teach Semination of Michigal Semination of Teach Teach Semination of the Wilson-Semination of Teach Semination of Seminati

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shows that the negative element can never be overcome by thought or reason, and that consequently, it is a contradiction in terms to talk of an Absolute of pure reason. If, therefore,

in terms to talk of an Absolute of pure reason. If, therefore, the Absolute is to be ministand, it is to be does with the help of immediate experience and not with the help of reason. This is a cruef joke which Bradley has perpetrated upon this idealistic growth is seening to follow the same path as the Heggelian idealist, Bradley turns a sometivals, and comfronts his fellow-idealists with the dilemma: Either follow the path of your master and give up all hopes of reaching the Absolute, or take the road of immediate experience which

alone can take you to the Absolute. Another solution is that offered by Bossnquet. He makes a distinction between contradiction and negativity,

and asserts that although negativity is fundamental in all that is real, contradiction is not". Thus, although contradiction vanishes in the Absolute, negativity remains. This negativity, Bosanquet explains, is the same as that which Mr. Taggart describes "as the tendency of all finite categories to complete themselves (notice the limitation to finite categories) and the same which Green expresses as the nature of a Self which is self-conscious or at once its Self and its other." This prosticity, he further expensely "is the sain't of difference which services even in a resolved contradiction, and when we possess what is most real and thinkable". The net result, therefore, is that "affirmation and negation may even

become co-equal and interchangeable in content, but a real whole must always four fide held them both toursber. **1 This distinction between controdiction and acceptivity is essentially the same as that made by Croce between the con-

"Vide Science and Edinas, bly, pp. 79-46. He time stores his view: "Impiral contradiction, I select, in a varieting element, behaupt to the aphens of the data, and apitalisation stoll in the higher terps of experience as the character of fixinenes approaches a minimum. With augustivity or augustice, the case source to be difference. This belongs to the fixed-mental structures of enveything does to real!

radiators and the distinct is his book \mathcal{M} and in libring and what is data in the followophy of $H_{\mathcal{M}}(t)$. Crocks' main criticism of Hegal's philosophy, in feet, even upon this distraction. Core says this Hegal ignreed into interaction and with distentors results. He rapfield the loops which was true only of the contradistory to the distinct, so that desirant conseptions, took in Nursewan Spicis, the Assistants and Teleslogy, were invested by him with the characteristics of contradistication and treated from the standards and Teles-

The full discussion of the point raised here will rake us far beyond the limits of this namer. Some discussion of it the reader will find in the writer's paper on The Logic of the Rest. The logical implications of this distinction I have already discussed in connection with the relation between contradictory and contrary negation. It should be clearly stated, hostories, that from Florel's standenies the distinction cannot be majerained. In fact, the whole of the Herelian philosophy is an attenue to prove that what is a contradicstandpoint of the evolutionary process. Indeed, this is what he means by the identity between the disloctical process and the counic process. The maintagring of the dialectical process is contradiction; unless two concepts are brought face to face as contradictories, the dislectical process cannot take place. The movement of the dialectical process is through contradictories, but it is identical with the cosmic process which is through contraries. The march of history is nothing but a succession of contraries—one nation or tribe succeeding another, one organization or institution being replaced by another—but it is an exact replica of the dialectical

process which is thereugh contradictories.

Moreover, even if contradiction diagoness and contrary negation remains, there will be the same difficulty regarding.

"Valo Proceedings of the Second Sensor of the Indian Philosophical Congress, Boson, 1924.

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Re Alredizates of the Abrolane. How can the Abrolane he called indente, if there is a "distinct" remaining by its side which it cannot absorbed? Such a distance would consistent as chear and, as Josephin 1939, would break the echoterons of the Abrolane.

No solution prethups is wholly accoptable, but I think the box way can of the difficulty is to report the Abrolane.

In the Markin School of the difficulty is to report the Abrolane.

In the Markin School of the difficulty is to report the Abrolane.

In the Markin School of the Commission would be the second of the Abrolane of the Abrolane and the Markin School of the Abrolane and the Abrolan

A somwhat miller exception of the Abolters we find in Hilddings' Problems of Hildouply," where he has given us a pirrar of heing which is inclusionable in in conserve richests. In this inculationable radiums of heing contraditions belog quite engine has also presented considerable difficulty to the Admit philotopher. On the one hand, the Aboltum must be abouturily positive. On the other hand, it must be different from whitever we appendent or con-

Absolute must be absolutely positive. On the other hand, it must be different from whatever we experience or concrire. It must therefore be defined both in positive and cognitive arone. This is done in the Upanishads by describing is mustisme as "switching agoit utilized," and constrained as "surrequesting amount." Sumbars solves the difficulty, as Readley does, by ad-

Samkars solves the difficulty, as Beadley does, by admitting grades of reality. Four grades he recognition, namely, growers, subsurpresses, superpleases and resulting the Absolute in its one owners have approximately to the Absolute in its one owners have approximately approximatel

4976. The Absolute in its own enemoe has qualification or absolute reality and is absolutely positive, but judged exclusion to the other \$891.6, it must be defined in negative terms as 'not this, not this'. So again, the other \$7925.

""The name sight," any Belddag, "with which we came from the possibility of reducal Loursledge on a melytog from it. Being on anything of reducal Loursledge on an extending power in things on a commonly of the processed of elements of long from reaching in a stationary determinable obtains to one audion." (Problems of Johnston and Conference of the Conference of the Conference of Johnston and Conference of the Conference of the Conference of Johnston and Conference of the Conference of Theoretical Conference of the Conference of judged in the light of the Absolute, must be prosounced to be full of error, just as in Bradley's system, all reality short of the Absolute commiss some contradiction.

This is, however, no solution. The negative diments in sea samilled he preside throughout the engaginet for gardier. An attempt, however, it make to get rid of the negative almost the present of the statement of the search of the statement of the statement of the almost and the statement of the interest one statement of the statement of the statement of the interest one statement of the stateme

III. The problem of negation from the point

I now come to the last part of my task. What is the content of the content of the content of the last I have already mentioned the view of Royte, according to whom, our performant for the positive and aversion for the negative is entirely due to the operation of valent. From the point of view of logic, there is absolute equality between the notifive and the negative?

the point of vow of logic, there is absolute equality between the positive and the negative.

Although I am not in a position, for reasons I have already explained, to accept the second part of Royce's statement, I am in substantial agreement regarding the first part. That is to say, I hold that values have an

time part. I has n to say, I note that vacous nave on important part to play in the accontraction of the distinction between the positive and the negative. All philosophers of value define values by contracting them with what they consider to be valueless. Thus, in Missurchers the contract is between Nature and History.

"Fide Roper's articleson Negation in the Decyclopacks of Religion and Rober.

in Seem between Person and Thing, in Dilchey between Gesteenvisuuscinfien and Tatasthenvisionschaften, in Richert between Calitauer and Noture. The negative element, therefore, has in all these followsphere been made use of to define the value. It seems indeed that values cannot be rendered definite without a background of negation. Taking first, the childial value, we find that the rower

to segan, to reliase to accept the right and to choose the warm, in the encourse of freedom upon which that which frished of morality rats. To be free means to be free to reject, a suggested action, to turn down a proposal even if it choiced happen to be the best consciouble. The you accept my proposal? "Not." This will express the freedom of the indicided to reject a suggested course of action. In its extrems form, it represents the freedom or choose the wrong and reject the right.

All installar were urous this background of recession.

An instanty rots upon the occeptions of registers, whose is the mean where wall be in distinctive feature. Whenever the mean of the mean the mean of the could be defined, there would be no cleaness with regard to values, no knowledge of leaven or fall, good or every.

On its positive ide, the moral value disturbs the stringed indifference or apply which shows no performes for good over evil. It exertes a strong prosumption is in favour by proteing to sometimal human nodes that find satisfaction

or italitetelete of spotony without a strong promising on its first part potoning for oserated limmus mode that find satisfaction through it. If the matter we slot enterty to be subgled on mentiphysical general, one could not be quite turn whether good would be given a sligher atom than will. But if the matter is a sligher atom than will. But if the matter is judged with reference to the antidateion of other matter is judged with reference to the antidateion of other matter is judged with reference to the antidateion of other matter is judged with reference to the antidateion of other matter is judged with reference to the antidateion of other matter is pulsed with reference to the antidateion of other matter is pulsed with a reference to a table promised to a to be large considered to cell. The positive classrate, therefore, with which mattelly invent the good in the to a being considered to a to be large considered to the size of the size

As with ethical, so with other values. Values arise out of an effort to disturb the neutrality-of Being. An com"Article "Naurice" in the Developed of Solaron and Shive.

tude of indifference or neutrality, for which good has as much place at evil, the beautiful as much as the soly. Values disturb this neutrality by investing certain portions of reality with a character which they deep to the ent. For behind all this showering of positive qualities there is the dark back-

This opposition between Being and Values is represented by Höffding as an eternal conflict. In his Philosophy of Religion, he gives a picture of the universe in which values have to make a desperate struggle for self-preservation against Being. Negation is here no longer a more dark background but has become an active enemy. What is she outcome of this struggle? Höffding says that if religion is to be at all possible, there must be faith in the conservation of values, that is to say, in the ultimate triumph of values in this war-

face against Bring

But can we rest content with this picture of an Ormuzd-Ahriman fight between Being and Value? Can we be satisfied with the conception of a universe which is permanently selis up into two orders-Being and Value? What becomes of the demand not only of Metaphysics but also of Beligion for a mittery world?

Moreover, can Religion be entirely indifferent to the question of Being? It is curtainly a matter of vital importance for it to ascertain that the gods whose worship it enjoins do really exist. The higher the religion, the more closely, in fact, does its God approximate to the highest meta-physical Being. The attitude of Religion towards the highest Being may be different from that of metaphysics, but the God of religion cannot be conceived to be anything else than the Absolute of metaphysics. Readers of Bradley's "Appearance and Reality" are aware what unnecessary diffi-

culties he creates by his attempt to separate the two.

Lastly, from the side of Being, the distinction between itself and values cannot be maintained. Being cannot be re226 S. K. MAITRA
garded as completely neutral. It must itself be a value. It
is impossible to accept the view that the Absolute has no
relation to human aspirations. The Absolute would in fact
cease to be Absolute if it were out of all relation to our world

of values. We must, therefore, discard the view which we provisionally adopted, that Being is merely a negative background. Being itself is positive, and consequently, the distinction between the negative Being and the positive values cannot be maintained in the manner in which Höffding and other philosophers of values would maintain it.

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THE SELP

"Norma Thy-Sol" is an estimation of the wise nor of all ages and clima. And beaving the Solf appears to be an easier task than knowing the external world, for the same satisfact that has beaving the external world, for the cases invested in the carried world, which was the same of the same of

In the Late is would to can write of the important product.

Descents assure his employ to find our oth usuch by
by emissing trought of this West hold taken for germent. He
by emissing trought of this West hold taken for germent. He
described everything the houseway discovery, darks the doubter
is presupposed in all doubteing, and, therefore, connect by
doubted to exist. Describenging inhibitings. I childs, therefore,
that as one can doubt his one resinence because for inpregrouped as a doubte his one resinence because for inpreporte Palicapite. Yet is in seed II truth known to Irolian
thickner. We find Shamisterlelpen variety in his Colermonth of the Coler of the Co

of him who denies is."

Be, "What am D" is the next and more important queries. Decurres comes to the conclusion that the Self is a blocking Subtrace, for doubting is thricking. He did not examine the idea of Subtrace critically. Home raised the question whether these was any arbuterer like the Self. Elicitotroeccion, thuse said, revealed no next nextly as an

spiricual substance within him, but only a congeries of sen-nations, impressions, resentcies and feelings etc. He dis-covered no Self "other than a bundle or collection of dif-ferent perceptions which second each other with an incom-ceivable rapidity, and are in a perpetual flax or movement." Exactly in the same manner, lang before Hume, did the Buddies thinkers repediate the idea of "Self" (Alesso) as a spiritual solutance, which was pastelated by the Naivāvikas as the thinker, door and feeler. The Self for the older Buddhists is only a bundle (shaudha) of the psychical states which are ever in flux, but are held in unity as mind (citters). There is no doubt that so far as thoughts. idens, feelings and interests are reneerned, there is a perperual flux, a constant change within ourselves. And whenever one

seels to find out the Self with the help of ordinary intros-pection, one will stumble as this or that particular and passing thought. The statements of Hume, James and the Buddhists are quite correct so far. But, as Kant in the West and Shankor in India have pointed out, the chancing multiplicity of ideas, sensations and feelings etc., along are not sufficient to explain all the facts and aspects of our inner life. Both Sankara and Kaue point out that these changing psychical states are not the Self. The Self is the Subject which unifes and apperceives these states, and without presupposing which, no unity, which is as much a fact of the inner experience as the multiplicity of the ideas, nor consciousness of the changing states could have been possible. scientees of the charging stree could have been possible. To seek for the Selfs in the changing games of the mod, both of them say, it certainly strong. The Self is the satisfying sensed as a tonglet, research or effecting. It is, therefore, should to regard it as sensithing known in the cedianty sense, related to traped it as sensithing known in the cedianty sense. Psychologistic sensors (shower, he may a Ward suggest, most presuppose it. Boddhites, House and James, who have presuppose it. Boddhites, House and James, who have presuppose it.

vice to the problem, in so far at they have convinced us that

from the ero or see to the badily stones and feelings, cannot give us the Self. Truly, indeed, because the search for the Solf is not that for the changing aspects of ourselves, not for the plurality of ideas within, not even for that which can be the object of our knowledge. It is for the permanent in us, for the unity within, and it is for the Subject which known everything else. When a philosopher says that there is no permanent entiry found within his relad or in the objects outside. he is quite right in so far as it soes. But to conclude that permanence and unity can nowhere he found. because they have not been found in the objective side of our experience,—both mind and external world—, is absurd. experience,—both mind and external world—, is absurd. Experience is inexplicable without the presupposition of a Permanent Unity. If we have not found where the Permanent Unity exists, we must only confess that we have not been able to find it, but should not deav its existence. It is not only dogmatic to deay the existence of what is presupposed in all our experience, but also an act of philosophicide. if we can use the expression. If we are honest thinkers, let us say that our knowledge is not yet complete, that we have still to learn. Sir Oliver Lodge has rightly remarked: "The assertions of men of genius are often of value: their denials seldom or never".

What are I then, when the term "I" stands for the Ultimate Subjective Unity? For, after all, it is the "I" that endown article all the changes of nemonality; it is the "I" that wrifes all the discrete many that company the psychical and the external world of my experience; and it is the "I" that is presupposed in all experience. What is the character of the "I". Before finding out the actual characser of this "I" less to be some of a few points in this connection. The march for the "I" is the search for the permanent and continuous. We must not therefore except to find it in the versing and changing factors of our experience. It is a search for the Ultimate Unity within. We should not. 210 R. L. ATREYA

therefore, expect to find it at one of the many consens of
our experience. And because is it a search for the Ultimate
Subject of our experience, we caused expect to find it our

armids the objective world and armids those things and ideas that can be presented as objects of our knowledge. The march is no doubt a difficult one. Many philosophose, specially in the West, have fulful in the surch for the Self, singly because they articles understood what they were in such after, nor where to seek for it.

The great Psychologie, Welline Jimos, same up his

discretion on the replies of Self by spring: "Personality implies the incessent presence of the two elements, an objective person, known by the passing subjective Thought reconnited as continuing in time" (Principles of Psychology, Vel. 1, p. 371). The main difficulty that lies in this con-clusion is how a "passing" subjective thought could be recognized as "continuing in time". How can the "E", the unchanging background of all the changing "ser's" be "a Throught, at each moment different from that of the last moment" (Ibid. p. 401)? It is a very simple truth pointed out by the nutbor of Bhowsti, the great Vacuseuti Mirrs, that "what varies not nor changes in the midst of things that vary and change is different from them". The "I", therefore, which is felt as continuing in time must be distinguished from that which passes away. It cannot be one of the series of passing thoughts, but something behind and beyond the series. We may not of course be able to separate the passing was from the enduring "I", simply be-cause it is a factor that cannot be thought away from any passing sec. Yet we can determine its character by negating from it all the passing mes. In this connection it may be objected, as Kazz did actually object, that it may be that this unity of apperception may not have any existence

spart from its function of unifying the passing sensations or ideas. There is no fear blie that. For, there are other levels of our experience in which the passing way of the ordinary waking consciousness are altogether absent, but the Self is still felt to be continuing in the urns way as it does in the waking experience.

Our concrete personality, which is called the say by William James, may be analysed into several factors: the physical see (amonaps), the sensitive and appetitive see (prayeness), the thinking and willing see (marrowsys and Vijilianovys), and the feding see (donnlesseys), as James Ward (Psychological Principles, Chan, XV, Sec. 1) and the Tatterfus Upswithed have suggested. Which of them can be or carnes be resarded the Self, or the real "T" as discinguished from the "me" or the 'I' of the moment, will depend upon which one of them endures or does not endure in all the levels of our experience which we often wronely support to be identical with poly one level or surect of it, namely, the ordinary waking experience. Hindu philosophen have taken the entire experience into consideration in constructing a metaphysical theory. They have observed that these are four main levels or kinds of experience, namely, waking, dream, deep sleep and surniditi. At one time or other of our existence we are in one or the other of these four states of experience. Our Self should not be only that which endures throughout our waking existence but also that which enjures throughout all other kinds of experience in which we exist this or that time. If any factor of our personality ceases to be experienced in any of these states, it cannot claim to be our Self. For it is absent when we are present. Our existence cannot be, on the other hand, denied in any kind or level of experience, for "experience without an experient is unintelligible", as James Ward rightly points out. We sarre with Ward when he says: "It is the I not the me-that . . . , is countial to any experience. while the me is usential to only some" (Psychological Principles, p. 379). Another consideration that has to be kept in view is that all those factors of ray personality that can at one time or other be made objects of experience, that is, can be observed externally or introspectively, have to be discarded as the not-self. For, the starch for the Self, as we

have already pointed out, is the search for the Ultimate Subject of our experience, and, at Ward says, "there would he corraigly a difficulty if we maintained that the subject of our experience could over be the direct object of its own experience" (Ibid., p. 380). Now, a careful study of the various kinds of experience

will consider us that about all the factors of our objection personality or our pointed out above are contingent. They come to be experienced in this or that state of experience. The "nnna-mays" (physical) see which is lying in the bed in

not experienced in dream; the "prima-maya" (the sensitive and appetitive) we, the "mansmaya" (the thinking and willing) we, and the "vijālnamaya" (the intellectual) sue, all absent from the experience of deep deep in which nothing has a vacue foling of obsaum forms the content of our esperience; and in a higher mystic experience, called samidhi, "which a truly scientific psychology should no langer continue to ignore", even this vague feeling of pleasure (the "inandamaya" or the (eeling see) is changed into a clear experience of Blindal Existence, in which no duality is experienced, and the subject and the object exist as if eternally united in the Unity of experience which is above the distinction. Throughout this variation and desprine of the safe the Self continues as Consciousness or awareness (instead), which never changes although its objects change.

Consciousness is therefore declared to the essential charac-ter of the Self by the Vedantiets and the Smithya philoso-phers. There is no time when the Self ceases to be conscient. The objects of consciousness vary and change, but consciousness as such does not cause to be, does not change (Vide Pascadell, Chao, D., For, if Consciousness iguit suffers changes, they must be known by consciousness itself. Change must be in the objects and not in consciousness. for the latter is presupposed as the witness of the change,

which would remain unknown otherwise. Green rightly observes: "Neither can any process of chance yield a conschoosess of stelf, which, in order to be a consciousness of change, must be equally present to all stages of the changes; nor can say consciourous of change, since the whole of it must be present at once, be itself a process of change within the consciousness itself there can be no charge?" (Profrgomens to Ethics, p. 231. And, "No one and no anterber of a strim of related events can be the consciousness of the series as column. Nor can any product of the series be either" (Ibid., p. 21). The Vedantists have argued that the Self or Conscienation does not come to be even in the documless does does. Their accument may be communical three "Extended describes show there is the Self, for when one rises from it one is aware that one had good deep undistrated by dreams. This he knows from memory. Since memory is only of presentations, the bliss of sleep and the consciousness of nothing must have been presented during the electing state. If it is said that the absence during elect of disquier and knowledge is only inferred from the memory of the state before slote and perception of the state after it, then is in predied that we cannot infer anything the like of which is not presented. If it is said that a negative concept cannot have any percept answering to it, and therefore the abunca of knowledge and disquiet is only inferred, it is said in reply that absence of knowledge, etc., to be inferred must be conceivable, i.e., must have been directly perceived during their absence. So we have during dresmless sleep direct consciousness of the absence of knowledge and discoiet. In that state the empirical mind is inactive and pure conscious-ness since is present." (Radha Krishwan: Indian Philosophy, Vol. II, p. 478-9).

Consciousness does not cause to exist throughout the vacious levels or changes of experience undergone in a life-cime only, but peen throughout eternity. There can be no red of consciousness in time. The author of the Devi Bhilymoute argues that consciousness cannot be said to have a beginning or an end, for, "Never has the constrion of consciousness been experienced; if it is asserted that it has been the experienced; if it is asserted that it has been the experience himself stands behind as the evolution ment of consciousness" (D. B. III, xxxii, 15-16). The idea is that we cannot see that consciousness does not exist at are time unless see force that it does not really exist. But any time anches we foreve that it does not really exists. But having promptomy connectionants. It will certainly be about 60 tolds that conscienants comes into estimate 60 about 61 tolds that conscienants comes into estimate 60 apres out of attitutes on 100 tolds of the 100 about 61 tolds of the 100 ab out of Nature Conscirumen is never "evolved". It is that which is prosupposed by evolution; that falling which their would be no deale universe and no evolution or all?"

(10d., p. 177). Willies Jacob a slo controlled to disk. The colories is to soot smoothy, controlled to disk. The colories is to soot smoothy, controllers in some shape must have been present it the very sering of things and the colories of the colories o

The Stakhya philosophers, who share with the Vedanties the view that the Self, or the Purusha, as the former call is, is pure consciousness diversed of all objective factors

(presents) in the week, and quite district and different from them there is a comman pound of electricity (the Probativi), the waters evolutes and from of which come a foctors in the total parameter of water. All that we have called the see in one or the other form, is according to the Saddary students, a form of this objectively web which the form of the second of the second of the second of the students which was a second of the second of the students which was a second of the second of the second to be entirely expense and absorptive distorts in status force the objective or engineering the second of the sec

The Vedanties eightly discord this duality and phraility of the Sinkhya school. "There does not seem", Prof. Rufha-krishnan points out, "to be any basis for the attributions of distinctness to the Porsubar. If such Parsuba has the some features of consciousness, if there is not the slightest differonce between one Purushs and another, since they are free from all variety, then there is nothing to lead us to assume a plurality of Parashas. Multiplicity without distinction is impossible" (Irelian Philosophy, Vol. II). The author of Yogerdaighe thinks it to be irrational that there should experience. They muse have, according to him, taken their reet from the same Common Ground of Existence, which is the Whole that embraces the two within itself. (Yourpaintribs, III, 121, 37; III, 121, 42; Vlb, 25, 9; Vlb, 58, 9; and HI. 121, 53). That around is the Unity of not only the subjective and objective factors of our experience, but also a Unity of all the Selves, in which it finds expression. It is needless to say that Reson demands the existence of a Universal Consciousness as the deepest reality within us as well as within the objective world. "The Uniform order

of Nature and our knowledge of that order", says Green, "have a common source in a spiritual principle" (Prolegomena to Ethics, p. xiii). "The fundamental fact of a Universal Consciousness", Dr. Radhakrishnan emphatically points out, "is the presupposition of all knowledge" (Indian Philosophy, Vol. II, p. 306); and "Self, as Universal Consciousness, is to be admitted, if experience is to be rendered intelligible" (Ibid., p. 159). Shankara and his followers have also strongly urged for the identity between the Universal Consciousness and the Individual Self. But Shankara does not seem to have given any logical grounds for the identity. His only reasons are the statements of the Upanishads, In

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fact, if all the individuals were not at root One, knowledge, morality, love and social organisation would not be possible in the world. There would have been no system in the Universe, and no Law in Nature. Hence the Upanishads have declared:—"Sarvam khalvidam Brahma", "Aham Brahmawam" and [Tattamana", Uwarrhine, here in Bahawam."

māsmi", and 'Tattvamasi'. (Everything here is Brahma (the Absolute); I am Brahma; Thou art That). The Self is Brahman (अध्यसादमा क्रम)।

B. L. ATREYA

PERSONALITY THE FINAL AIM OF

I. New angles of approach to aducational study The first three decades of the twentieth century have

been extraordinarily fertile in aducational developments. during the World War but it served on the whole to stirmlate a lossner appreciation of the importance of education for national welfare and led so the immediate reconstruction of

the entire educational edifice.

The ountending feature of the whole development has been its essentially new angle of approach to educational study. "Experimental education" "Organic education" "Neural education" "Greative education"—sil these planses by street on what Stanley Hall has normed "paido-contriem" i.e., making the child the centre and seeking in his purpose the large of adventional action. In the him-Instical personals on educational study, it has been increasingly recognised that the process of adjustment is two-fold; of the organism to the covironment and of the environment to the individual. In the physiological approach, the point on which engchain has been laid in that the body and the mind away be regarded as a unity, though not identical. The researches of Watson, Dursey, and others have exhibited how the secretions of the glunds affect our individual reactions on sitration. The behaviour of man may be studied objectively wishour reference to mental states and processes in terms of responses to stimul. Although the philosophical irrollertion of behaviouries are unacceptable, one of its important effects has been to increase the emphasis on environment and decrease the emphasis on heredity. Because of the new knowledge of the influence of the body on the mind, our conI. D. TIWARY

ception of "physical development" has been enriched and its importance realised in its true perspective.

In the endy of selectional theory and practice from the probability allergoint, imprecase and receives have been probabilities adjustment in the selection of the probabilities and probabilities. The proposes of the mind are expected to see to much as indirectly expected to the second of the second proposes to attain, in the creation to be unfound of a sea of become a plant after its ideal but attain's effects of proposes to attain, in the creation of the second of the secon

nettes, howen as "Edicational Sociology." The point that his cross to be remosal in that the indevidual and the social are really inequatable aspects of human nature and experience. Without the social, the individual would only be an animal, if he could survive at all; and without the individual them could be counse he to social;. The effect of this viewpoint has been to emphasine the role of the accommland expensions of the race, the social infortunear—wone of the real properties of the contraction of the connical healings to use Sculum Waller's folicition expension— —in the development of personality, and in being our in

bold edict the educational value of social activities.

In belef, the new angles of approach to educational scaly are based upon a new interspectation of adjustment, a donater recognition of the influence of the boldy upon the mind, a newel conception of the mind, and an increased emphasis on the unity of individual and social engenties. They all confirm in a studiety fedition the view that the milk, is not not preferred to man, the emphases of the recognition

the central sim of education.

II. Individuality and Personality

It is commangle to topole of the development of granuliny and key all obstraints. Yes we are put to evelocide, in true in guidance and consent combine wholly with matter of machinery-man, submitteds, buildings, time stake many contracts, there is no time as to transport of the contract of the contract, there is no time as temperation to lose sight of the ultiman gain. We wend to mention destroys of the contract quantities which is now with engand to trans-book, times of the contract quantities which is now with engand to trans-book, times the state of the contract of the purpose of making them "the severant of personality," the name for the development of contracting the matter of the contract of personality.

The area three turns that is estimately used and of elaboration problems, national-only, cleanate and any of elaboration problems, national-only, cleanate and status voss a with it generally comes the six of model ordine. When we refer to a persoid cleanate, there is not implication as comes out of modes of the model standings and the status of the six model and helpingly losser or most as aguarate or a first first in solid and helpingly losser or most as aguarate or a model of the six of t

But the team shifted tably has for advantional purposes to work at domains and non-arrow to contensation, I beauty out of acceptant extension and non-arrow to contensation the arrow to contensation table table to team to beauty in temples sussesting more than the hability and purpose in temples suscertifient more than the hability and purpose to team to be under contension to accept the individually of pupils. Borrand Rampi in his Proceedings of Section Reconstruction agolds of revenue for the child in an emercial qualificacies of the teacher. In this years, described the purpose of the child in the contension of the child in the child in

I. D. TIWARY must respect in our pupil is not the mere separate existence of a kicking animal, but those qualities in him that make him what he is. A present according to Locks, must be comcious and, according to Kant free and it is impossible to attribute both consciousness and freedom to everything havine individuality. Moreover, personality always implies a reference to the way in which an individual reacts upon other

individuals. A man of strong personality is one who has a gracked influence upon his fellows. Insistence upon the development of individuality may result in a condition of affairs so graphically and truly set forth by Herbart, in which each person brags of his own individuality. It may iustify mere self-assertion in the bold Nietzchean sense.

Thus the substitution of the excichment of personality for the development of individuality as the aim of education is not merely a change in a more apt terminology. It im-ulies a fundamental difference in outbook, reflecting a different obilescobical viewcoint. It means a different

view of man's nature, a revaluation of naturalistic values, a novel conception of man's destiny. Man's mission is to fulfil and enrich himself by his creative activities. III. The mounts of personality

The word person owes its origin to the Latin horsons. In Greek and Roman dramas the same across of see played different roles and this necessitated some kind of distinctive marks. These marks were in the form of misks which were so designed that the mouth acted as a megaphone whereby the actor could make himself heard even in the distant por-

tions of the amphitisentre. The Latin word for a mark is persons which is derived from the verb personers "to sound through" or "to fill with sound". The word came to be combined with dramatis and thus drawetts present was an indication of a particular character being impersonated.

The Roman conception of personality emphasized the legal aspect. The Roman Law recognised a person as one who possessed rights and obligations. The Roman jurists

found in the concept of the law of nature a ratiocal band for political and moral relations. It is the ratiocal nature of man which makes him social. The social order provides man with opportunities for the fulfillment of his personality. Thus the Roman conception of personality was legal and political. The Roman citizen had certain rights which the state offered to him and in return he had to fulfill certain

PERSONALITY THE FINAL AIM OF EDUCATION 741

obligations be owed to the state.

Modern philosophy has made a weighty contribution to the correct appreciation of personality. By Immunud Kant the aboutse moral worth of the individual person has been made extend. Man is carrieral being a law surro bine.

aid. His criterion of conduct is a to live that if others folkneed the same and of conduct, perform contaily would be possible. Such a life depends on the possession of a good will not the containing our surfage of company a good will.

Reverence for the works of personality is fundamental with Kast. It shall not in its own light. The motive for the professment of duty in not personal advantage, but reversace for each year sould will. When must treat coar another not a measure for promotting self-advantage but with that honour which is becoming to the vertal of promentie;

The consciousness of tree choice gives to human beings, a kind of individually which is no problet to being the lark that reconstructors. This contributers is, however, one that is only gradually developed. Belge and that in early solicies only the superme rather was recognized as free; born gradually the recognizion of freedown became are tended to drager and larger units of members, small at last it is a skewn-ledged text of human being on the chim to it, as therefore the contribution of the contrib

right and power to shape their own destines.

IV. The psychical supert of Personality
The psychological view of personality is that it is an

I. D. TIWARY organic unity of cognitive, affective and constive processes, This fact of personal unity is of great importunce. It is a preventive against curtain mistaken notions of instruction. The teacher must realize that there is no mental receptacle to be filled up with pre-digested knowledge. He would know that there are no feelings to be trained and no will to be strengthened or broken by pedagogical brute force. He would treat the child as a person, parily actual and partly potential, who is to be developed to think, feel, and act in the most appropriate and effective way in response to given si-

The interration and organization of life is through personality. This is applicable not alone to the traditional tripactite division of the constituents of the mental life, but to the congenital and acquired instincts and habits, austives and artitudes. Personality implies the unified behaviour of a self that is self-determined, self-determining and self-con-

V. The social interest of Personality Our analysis of personality will be very incomplete if

we do not take into account its social aspect. Personality is essentially social. As Green has aptly put it "Social life is to personality what language is to thought." Education means the initiation of the individual person into the spirit of his society. It is the social aspect that marks off human life from that of lower animals. Even in the most arrgarious species, the instincts that are inherited seem to be in all cases sufficient for the carrying on of their lives. A little may have to be acquired or perfected by the pencess of what Bladwin calls "organic selection", but, in general, new acquisitions are negligible. In human life, on the other hand, each

new generation is initiated into the traditions of its predecessors. Hence some sociologists, nombly Durkheim, have described education as 'a new birth'-the birth of the social man our of the embryo of the individual. In order to realise himself, man must be socially effiPRISONALITY THE FINAL AME OF EDUCATION 74
clears and severited. Social efficiency, includes recentain efficiency, crisis efficiency, and culture. The complete development of personality in me possible salms an opportunity for the development of destructive capacities is affected to
edit, and all the lateristic of social extenditionist which make individual imprevious to the interests of order and obesses to the general welfacte, are rathleady between down.

To work once life is to lose it, and to lose it is to fast it. Man finels his defendants in the service of colors. The

faillment of the social space is an absolute recently at a condition of any transferous/beach, and electrical man is expected to cream to society with soury the gifts with his base here society assless, and the social space of the two within tensific to perchavish the individual life. It posters to the social partial of the society of the VII. The new spirit in selections. The new spirit in observation and the electroscitical sets to the social space of the spirits of the present tables, which sine at the development of the present complete one of the present the surface of the present

along his own lines rather than a simultaneous clean moremosts. For desligitor, solid experients, offer despation, the complex-war, experiments in clean liberty, ase emphation) as if the data this "New Spirit" is not entirely seen. There were strong sum before Agamemono. The influence of Rossesson and Partitaleza on destinction was not acquified. Teachers included with the new spirit wees, however, are a generation gas, now they are new with as large number. The acknowledge are considered to the complex of the complex of the comgress of the complex of the complex of the complex of its teneming a place of delight, a stifferwisin of joy and free or of largery week and play, ago connecteding and

It cannot be said that the success of the new methods is fully proved, but there is no deche that the school is becoming "a home"—a happier place than it has ever been, and the persent century, which has been called "The Childran's

I. D. TIWARY Century" may witness not only "the liquidation of illiteracy" but also many a revolutionary and amazing improvement in education. All the new methods agree in one principle. The tea-

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cher must learn to look upon the educand less as a chattel and more as a person who has to develop along his own lines. Love of the pupil, belief in the pupil, liberty for him to develop his own personality, must rule. The office of education is to assist the educand in discovering his higher self

and making himself a better person. All the programmes of child and adult education are being drawn up with a view to providing this broad and liberal outlook. "What is wanted" aptly remarks Professor I. S. Mackenzie "is a combination of the scholar's thoroughness in knowledge and in insight, the craftsman's ideal of practical soundness in workmanship, the knight's ideal of courage and enterprise and the

saint's ideal of absolute devotion to what is best". I. D. TIWARY

Section IV—Science



PANDIT MADAN MOHAN MALAVIYA Age 30

on friendly errors with each other. Refraction, showption, oppical activity and magnetic gyration have been time-core or the chemics even more than of the physicis. The scattering of light, is however, the most enterancey of all optical phonomens; on the power of the molecule to neutre light depend all to other optical peoperative. Tor study of light-scattering is thus of fundamental importance both to physica and chemistry. It was the desire to investigate the structure of molecules as well as the long of light-scattering is the structure of molecules as well as the long of light-scattering is structured in the structure of molecules as well as the long of light-scattering scattering in the structure of molecules as well as the long of light-scattering scattering in the structure of molecules as well as the long of light scattering scattering in the structure of molecules are set as the long of light scattering scattering in the structure of molecules are set as the structure of molecules are set as the scattering scattering in the structure of molecules are set as the scattering scattering in the structure of molecules are set as the scattering scattering scattering in the scattering in the scattering scattering in the scat

scattering of light in a wide range of chemical compounds under the most diverse physical conditions. Investigations

LIGHT-SCATTERING AND CHEMISTRY

1. INTRODUCTION

The sciences of chemistry and optics have ever been

guided by this two-field sim have occupied me and my cocentra at Calcutts in Seeme devery part. As a very early range in our researches, it was noticed that when a chemirate of the contraction of the contraction, which didn't from the visionless upon a contraction in accompanial by another men to school trype of secondry relations, which didn't from the visionless they to colormation, working in my binoursey at Calcutts. A sync matic inversigation with meany para, bujulia and solid domonatured the universality of the effect and led in a quite mean contraction. The contraction of the contraction of the particute, and the contraction of the contraction of the particutes, and the contraction of the contraction of the particutes, and the contraction of the contraction of the particutes, and the contraction of the c

phenomenon to the chemist no less than to the physicist was noticed and emphasized.

I think it would be retriefly correct to say that in this field of research, it is superiment rather than theory that has pointed the way to progress. That for the observation of

the effect it is osential to work with the molecules of the chemist and not with the atoms of the physicist was a fact which emerged spontaneously from the experimental work. Neither the phenomenon actually observed nor its interpreration had in any valid sense here anticipated from theory in advance of the experimental results. It seems proper to

emphasise this in view of the statements often found in the literature that the new type of light scattering had been foreseen from quantum principles prior to its actual dis-OWERY. 2. NATURE OF THE EFFECT We illuminate an ortical medium, (which may be a

gas, liquid, crystal or glassy solid) with monochromatic light, as for instance the light of the mercury are filtered

through an appropriate screen, and with an instrument of moderate dispersion, examine the spectrum of the internally scattered light emerging from within the volume of the substance. Much the most intense part of the spectrum as visually observed, at least in the case of fluids, is a line in the same position as for the incident light. Accompanying this we have radiations of altered frequency consisting partly

of new lines or bands displaced from the parent line and also, in the case of fluids, of a continuous spectrum which enveloces both the parent line and the new or displaced lines appearing in the spectrum. The entire pattern is charac-

teristic of the substance used and moves bodily up or down the scale of frequency when we vary the frequency of the incident redistion How do the new radiations of altered frequency arise?

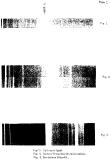
From the facts stated, it is clear that they stand in close relation to the more familiar kind of scattering by molecules first recognised by the late Lord Rayleigh as observable in the blue light of the sky. We know from the theory of Rayleigh that the power of a molecule to scatter light is intimately connected with its optical refractivity. It is known also that the refraction of a molecule and its power of scattering light are due to the presence in it of electrons in optical levels capable of being disturbed or excited by the incident radiation. So long, however, as the frequency of the incident radiation is less than that of the characteristic ultra-violet absorption of the medium, the electrons do not actually pass into an excited condition, but remain bound to the molecule in their normal state. Some, if you all, of the optical electrons in the molecule however are also respossible for the chemical binding together of the atoms in it. Menoe, if the light disturbs the electrons, there must also be a rendency for it to discurb the atomic nucleii from their positions of couldbrium. It must be remembered that owing to the great mass of the nuclei, they would be disturbed to a neeligible extent by the direct action of the radiation. and it is only the intervention of the electrons which bind the atoms that makes such disturbance possible. The nuclear motion takes the form of either an internal vibration of the molecule or of a molecular rotation, or of both Purely as a matter of descriptive obrastology, we may say that the scattering process involves, in general, an exchange of energy, linear momentum and of angular momenturn or spin between the photon and the molecule, with corresponding changes in the frequency and state of polarisation of the scattered light. If for example, the photon loss part of its energy to the molecule, it would be scattered with a diminished frequency; per contre, if the photon gains energy from the molecule, it is scattered with increme of frequency. It is important, however, so notice that the principles of conservation of energy and momantum taken by themselves do not enable the scattering of light with altered frequency to be predicted, for the simple reason that they affeed no criterion whether or not the changes normized can occur. The point appears to deserve emphase, in view of the misconceptions which have occasionally found expression in the literature of the subject. By way of illustrating this remark, we may draw attention to the fact 760 C. V. RAMAN has been consistent of the process of the second of the control o

The charge of frequency in exterring is obviously determined by the charge which occurs in the state of the molecule. The cases in which the gain or loss of energy talks from of molecules restated notice involve relatively small changes of frequency and are, therefore, easily desinguished from those in which molecular velocities is involved. With gase composed of molecules having relatively small moments of insertia such as $\mathcal{H}_{N} \subset \mathcal{H}_{N}$. Med URC., as not see high

line displaced from the parent reduction. Usually, lowever, the lines occessoring to continual transitions run toughest into a continuous spectrum which is desirquished by its very interprise polarismos. This was the form is which be contained scattering was observed and recorded in may earise report. The comparatively large changes of frequency which are observed correspond to the cases in which the molecular lates or given up a question of recently of which the contract of the contract of the contract of the time, with or without a simultaneous change in crutical frequency alongs may tource the charge-rate of the presence of the contract of the contract of the contract of the contract of the charge-rate of the presence of the charge-rate of

oular vilention frequencies. Surprisingly, enough, this view when originally par feewerd were received with suspicion by seems thereints, but the weight of experimental evidence that compiletis in general acceptance. It is to be remarked also that each vilenties line may be accompanied by a rectum of rotatisant companisation evidence with of it. It may also to thermal agiliation, the molecules in a fluid are neal all in the same state, possessing rotational and vilentizated sentral that same state, possessing rotational and vilentizated sentral





to varying extents, and their characteristic vibration frequen- cies may not, therefore, be absolutely identical.
By way of illustration of the foregoing remarks, I re-
produce a beautiful photograph of the spectrum of hydrogen
gas at 10 atmospheres pressure in the visible region obtained
by Bhagavantam with a two-prism glass spectrograph and
mercury are illumination (Fig. 1) which exhibits the various
features mentioned above. The case of hydrogen is of spe-
cial interest, because, as was first shown by McLesman, the
spectrum indicates immediately the existence of two forms

of hydrogen. Table I shows the relative intensities of the chief rotational lines in the spectrum calculated according

probabilities of two focus of hydrogen (1: 3) have been taken into account. The agreement is quite satisfactory. Table I

It must be emphasized that from the chemical point of view, it is not only the positions of the lines in the spectra that are important, but also their character, that is to say.

0.666

to formulae given by Mannebuck and as measured photometrically by Bhagavantam. In computing the relative population of the molecules in versions states, the Boltzmann feature for a termerature of 30°C and the different a priori

1.044

772 C. V. EAMAN
The isosocies and contours or widths of the lines. In these respects, the different line in the spectrum of one and the membrane of the spectrum of the spectr

imperfectly polarised, as hus been shown by Bhagarantam with various gase, the start of polarisation of the vibration free in the spectrum of a subtractor may vary in an assemialine way from lies to line. To illustrate this point, I reponduce the spectrum of the bight scattered transversely by carbon tetrachleride observed with a nicel in two perpositions of the light scattered transversely by carbon tetrachleride observed with a nicel in two perpositions of the light scattered transversely by Carbon tetrachleride observed with a nicel in two perpositions of the light scattered transversely seems of the light s

at Calcutts have recently made systemetic studies of this object with a great many Beridt, and have found averal authorizes princip lists of which some are attempt, polarised, some imporfectly polarised, and other lises again which are providedly updatised.

To understand those results, we have to consider the motion why a molecule should at all scatter zwy light.

The classical errolesation for this is that the stolecole in the field of the light-wave becomes an electric dipals or Pietrias coefficies which reads our secondary resistation. The importer polarisation of the light transversely scattered by a realecule is on this theory explained by the very essensial hypothesis that the melecule is not appearing that is optically regardent to a phenoid or to an ellipsoid with these unequal

son, as a consequence of which the field of the light-were widt the collidating dipole measure induced in the molecule do not always existed in direction. This hypothesis has many successes to its readily, but it some possible that depole-rication may also arise in other ways. The argentine has been quarterwally spin that as molecule may in certain cast causer light also in the measure of as electric quadrupole, (intermetively as a magnetic disable or Fitzgerslin coefficiers).



store important, however, is that the hypothesis of the min. ning photon leads to certain new consequences which can be put to the test of experiment and which come definitely into conflict with the existing theories. These conclusions concern the absolute intensities of the rotational scattering and vibrational-rotational scattering, and their relation to the measured intensity and polarisation respectively of the

Rayleigh scattering and of the vibrational scattering by molecules. The Kramers-Pleisenbere theory of dispersion which has been developed and applied by Manneback to the case of an anisocranic molecule leads to conclusions on these matters which can also be put to the test of experiment but which are definitely in diagreement with the facts. The essental point which is ignored in the field theory is that the results of an encounter between a spinning aboton and a rotating anisotropic malecule must depend on the relative

sense of their spins before impact. When this is taken into account, the intensities and polarisations of the various lines in the spectra are profoundly modified, and come into full agreement with the observed facts. I give below as an illustration, a table of experimental results obtained by Bhagvanturn concerning the depolarisation of the Rayleigh souttering by some simple gases as determined spectroscopically, and as commuted respectively by Mannebuck's theory and from the

oble II: Denola

N₂O

ic spin of the photon is thus

forced upon as by the facts of experiment, and there is little doubt that it must play an essential role in furure theories of interaction between matter and radiation, including especially the theory of phenomena of special interest to the chemise such as optical activity and Faraday rotation.

5. THE VERATION OF MOLECULES The question why molecular vibrations may be excited

by light is closely connected with the problem of the nature of chemical bond between atoms, and it is this fact, perhaps more than any other that makes light-scattering a selvice of special significance to chemistry. The quantum theories of chemical binding are yet in the making, and we are yet too much in the dark to be able to put forward a really satisfactory answer to the operation rolled. In a general way, however, it is clear that an approach or recession from each other of the mucleii of the atoms in a molecule must cause a deformation of the electron distribution in it. It is reasonable, therefore, to expect that a deformation of the electron distribution produced by light would induce a nuclear vibration. Manneback has recently discussed the subject theoretically from the standpoint of the quantum mechanics and obtained expressions connecting the nuclear oscillations induced by light with a dependence of the optical polarisability of the molecule on the modern distance. His theory presents certain difficulties, one of which is that we are not now in a conicion to make a rigorous countricative sest of it. Some security attempts in this direction are, however, possible and have been made by Bhasayantam using various simple molecules in the guerous state. In order to explain the optical arisomore of molecules observed in light-scattering, Ramenathan in 1924 worked out at my suggestion the hypothesis that the attent in a molecule are outcally mistrical, and that that the attention is introduced as a spin analysis areas from the mutual action of the stamic dipoles induced by the field of the light-wave. The hypothesis proved reasonably rescen-ful, and one of im consequences is that the refractivity of a

makerale is not strictly the sum of the refractivities of the atoms in it, and should show a distinct dependence on the nuclear distance. Adopting this idea, it becomes possible to evaluate the quantities appearing in Manneback's formula-Bharavastam has commuted the results to be expected for the case of some discomic cases, and compared the same with his experimental estimates of the intensities of the vibration lines in their scattered spectra. The results are shown in Table III. They exhibit an agreement at least in respect of the order of mannitude. Table III The figures represent the intensity of the vibrational lines as a fraction of the corresponding Rayleigh or undis-

placed lines in units of 1015. Observation shows the vibration lines to be strongly polarised, much more completely in fact, than the theoretical calculations made from Manne-

back's formulae would indicate. It must be confessed, therefore that the solvings is still in an uncertiafectory state. 6. RILATIONSHIP TO INFRA-KED ASSORPTION The method of light-scattering is much more convenient

and more accurate to work with than the study of infra-red absorption. It makes accomble remote regions of the infra-red spectrum which are otherwise very difficult of ac-

cess, and also give a wider variety of information. In this sense, therefore, one method may be regarded as replacing the other. Nevertheless, the comparative study of the results obtained by the two methods is of the greatest interest from the point of view of chemical constitution, and in this sense, the two methods are complementary to each other. While





vibration and restation of the mid-sells, the nature of the information conveyal in difference. Heat-goal absorption controllably depends on the face that collisions and maximiof the molecular involve changes in the magnitude of orderold the mid-sell selection consume. Light-scattering, no test of the maximistic consumers. Light-scattering, no test of the hand of the consumer of the molecule. We make the prepared, hardware for the mid-sell sell-great and interior than the authors reported by implicate differences in From a thic surface report by problems, and mynds on From a thic surface report by problems, and mynds on From a thic surface report by problems and mynds on From a thic surface report by problems and mynds on formation of the inflat determent to show the mean of the simulations of the inflat determent to show the mean of the simulations of the inflat determent to show the mean of the simulations of the inflat determent to show the maximum of the simulations of the inflat determent to show the maximum of the simulations of the inflat determent to show the maximum of the simulations of the inflat determent to show the maximum of the simulations of the inflat determent to show the mean and the simulations of the inflat determent to show the mean of the simulations of the inflat determent to show the simulation of the inflat determent to show the simulation of the inflat determent to show the simulation of the inflat determined to the simulation of the inflat determined the simulation of the simulation of the inflat determined to th

both the methods convey knowledge regarding the modes of

origin and dignificance of these discoparation. In the form place, it must be remainlessed that to alguificance composition in possible values the data of both kinds are sufficiently controlled to the place and reliable. A new technique, but accomity been worked out in my laboratory by Dr. P. Kohlummarti by which many faint lines in light-accurating are recorded, perpetly suitgood and measured, which have hitherto been overlocked fire versions greamen. As an example of the second charmant of the place of the place of the conclusion by this technique I may manation the case of their conceptibles and a proposition is which \$2, 92, and 24 few.

detailed information now available has thrown light on the

quencies respectively are recorded instead of the 21-1, 3 and 11 frequencies desirable by earlier workers. As an illustration of the antième photographa desirable 30-10. Krishnammet, the sperceptions of houston, printial and cycliders: max are respectived; (Figs. 8, 7 and 6). The results work the first of the contraction of the contraction of the contraction of the most facilité artises and that some facilité artises and that some facilité artises and the some facilité artises and that some facilité artises and the some facilité artises and that some facilité artises and the contraction of the

Illuminating for our knowledge of melecular structure.

The largest dissimilation between infra-red absorption and light-scattering are established by the simplest molecules. As we go up a particular series to noise and more comploy molecules, certain differences perion, but the recombinates on the whole become much more strikes. To illument

this point, I reponduce the specurs of the simpler hydrousbons, mritimes, otherwise, pregame, buttare and in-butters which have been articled very carefully by Buggerstein (Fig. 2), and give also a comparison between contexting and inference state-prince fee the three cases for which data are wrillable from the work of Coldenze (Fig. 3). A study of the figures will be found very instructive. It must be ruman between of convention that the readstrict used in the inference

work is includente for a complete comparison. As an exmaple of this self-intens of inter-comparison between leftred and sourceing date, I will mention the east of medium red and sourceing date, I will mention the east of mediumform which Deminion assumed in find-intensity localization from the influenced data, this following frequenties, 4217, 1719, 1018 and 1346. It is following frequenties, 4217, 1719, 1018 and 1346, and the following frequenties of influences and the frequencies 2218, 1719, 1018 and 1346, and influences that frequencies 2218, 1719, 1018 and 1346, and influences

4217 as combination of the fire and the fourth. Then in addition, no use, which furthermal frequency to fire which appears in high-scattering, and which presumably is concerned with the known opical arisinetys of the motion which is incombined with the incombined with its assumed strainford notation. The full read of some frequencies to appear in the infrared absorption, or in the scattering is evidently connected with considerations of symmetry, which often not in appear in the infrared absorption, or in the scattering is evidently connected with considerations of symmetry, which often not in appear in the specific control of the scattering in the state of the property of the state of the scattering in the scattering in the scattering of the scattering in the scattering of the scattering in the scattering of the scattering in the scattering in the scattering of the scattering of the scattering in the scattering of t

with consistentiate of symmetry, which often set in copotion ways in the two case. For instances in linear molecule, a symmetric expansion or contraction would be insacries in the infars-ed, he would give a store gile in exertrating. On the other hand, a renoveme conflictness in a linear retrievant molecule would appear strengly in the infars-ed her early case would smoke the little danger in optical polarisability of the molecule. As very interesting extrantion, we con-

						Plate III.
Pig-To	BO-BUTZAE.	DUTTANE	PROFILE.	ETHANE.	METHANE	
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DON'T-SCATTERING AND CHEMISTRY 759

der the cases of CO₂ and N₂O. In the former, only the
optically inactive frequencies appear in light-scattering.

Hence we must using n to the melocule the structure O—C

—O. On the other hand with N₂O gar, two frequencies

1283 and 2226 uppear in scattering, the latter very weekly, It is impossible to reconcile this face with the smally necepted structure N—O—N, and we must major N—N—O instead as the structure. This agrees with the recently discovered face that all the three fundamentals of N₂O are active in the infra-red. The 1233 frequency would on this

view represent a nearly symmetric linear oscillation of the two outer access, while the weaker 2226 would represent an unsymmetric longitudinal oscillation of the central nitrogen access.

7. Microsantes or Monstellan Complantors

The illustrations considered in the perceoding page, and this great volunte of thes which is already voluble make it clear that the geometry of melecular form and oscillation, including aspecially considerations of symmetry, plays a very important part not only in determining the molecular behavior frequencies but also the intensities with which such frequencies would appear. Ferm the systemstic work of

Projuntical works a lapture. There the systematic works in Malagoratum, in a face that the polarisation of the line's also consecut which the generative of molecular collisions, also content of the transit and the line. The most supportion of the transit and the line of the transit and the line of the transit and the line of the

on the symmetry of the oscillation for the reason that the change in optical polarisability has no melecular conditation in ossentially connected with such symmetry. We must not, however, forget to take into account two other important facouse, namely the refractivity or actioning power of the individual assums in the molecule, and the nature of the amont blacking, inc, oe-valuer or action-values, homopolaor herespekt. It scame in the highest degree probable insided it is very cloudy suggested by the experiments, inside the very cloudy suggested by the experiments, indexes—that the two latter factors are of great importance, in determining the intensity of the lines in the spectra. It may not always be possible in any particular case, no discentually the effects of the vations former and on the Tan general transferricis are, however, clear from the study of comparatively simple case, and the more stace causation—

the entity of each case must lead to a fuller understanding of the general principal involved.

The influence of generatic form of the molecules on the character of the spectra is very profused. Pertilibraion than the spectra is very profused. Pertilibraion than the spectra of the profused of the spectra interactive is the comparison between location and in-braunal spectra of which are indicated in Fig. 7. The more articles change is in the position and internally of this lines of flow frequency. Too between others come similarity in the strenference.

ture of its spectrum to a molecule of CHCCs, as we should indeed expect from its constitution. While the strong band at 1499 down so widthe change as between basten and isobutans, the group in the vicinity of 2900 thows quite striking changes. In the arms way, if we compare the spectra of the game

ethans, ethylene and acctylene, we notice a progression of frequency in the incesse line evidently accelebile to a symmetric oscillation of the molecule. We have that a visible proof that the chamist's idea of the imple, deuble and triple bond represents something very traggles, almost mechanical in its nature. More recondise in its nature, but equally in-

teresting is the observation of Bhagavanam that the intennian and depolarizations of those lines also show a withing progression. Numerous other examples of the kind cealls be quoted. There is also an abundance of experimental illustration of the inflames of the nuclear masses, on the frecuration for impact, the reaction from the fluoristics to

illustration of the inflarence of the nuclear masses, on the frequancies; for instance the transition from the financies or the chlorides, bromaildes and boildes may be manticoed. Less obvious, though probably much more profound in its theoretical significance is the influence of the transition from the co-valent to the decision-values type of Medings of the Inneative of the Fine Secondary to light and follow the Inneative of the Fine Secondary to light and follow council by Dr. F. Krishmanneri. In it no nonlinear scenarios, no bins, first the compressed which usually give the strengers spectra in light-neaturing are those of carbon, the typical illustration of co-valency in chemistry. Forms the data industration of co-valency in chemistry. Forms the data chained and mandalled by Firm, there can be no mistaking the validity of the neutral principle insued by Firm that the

transition from co-voluce in the detern-wines type of blocking senses a regul falling of in the invariance. Why the should be so hear happenfor due. The fuller measure of the should be so hear a large due to the contract of the strength parameters of the strength parameters of the Dr. Krishmanner's detervision and the strength parameters of the Dr. The strength parameters of the Dr. The strength parameters of the Dr. The strength of T

Name — An Ottorfer's in tensors and other by Name — An Ottorfer's in the Control of the Name of the Control of the Name of the

vibertion-frequencies of the molecules. Thirdly, the com-

or as bent. Fourthly, we are enabled from the identification of particular lines in the spectra with particular modes of oscillations of the model, to so further and endeavour to avplain their observed intensity and polarisation characters. or, we may reverse this process, and from the observed characters of a line identify the mode of vibration and there help to fix the constants of the model. Even in more complicated cases, where theoretical computations would be laborious, we may use experimentally constructed models in order to derive as least a fair idea of the expected behaviour

of a molecule. The mechanical analogy recents that as eleograted molecula like became abould behave very differently from a closed ring compound like benzene or cyclohexane. and this expectation is not belied by experience. Broadly speaking, we may divide the vibrations of an extended systeen of discrete masses into two clames, one of relatively low frequency which we may call the "accessic series" determined by the ceneral form of the molecule, and the second of higher frequency which we may call the "optical series" which characterist the special groups or links present in it and only to a minor extent are influenced by its general configuration. It is the "optical series" which specially interest the chemist and which appearing with relatively great intensity, have so far received the most attention. The "accountie" series of low frequency are however also of erest interest, though

they can only be expected to annear year feebly, if at allin the spectrum. In thus recognizing the utility of mechanical models. it is well to emphasise also that it can only be a rough ap-proximation to discuss the molecule as a system obeying the classical dynamics. "Further, the kind of model indicated by chemical considerations may be too idealised; we are probably not instified for instance in wearding the CH, or CCL molecule as a perfect retrahedron on the honzent molecule at a spectrum exhibiting more lines than are appropriate for such a high degree of symmetry. The greatest and most fun-demental difficulty, however, it our comparative ignorance of the real nature of the co-valent chemical board between atoms. How can its nature best be represented mechanically? It is morely a bond which resists longitudinal exten-

sion, or has it also transverse or femural rigidity and in this the same in all directions? The facts seem to suggest that the bond has both types of elasticity. For instance, in the spectra of the alighatic hydrocarbons, there is a band of fre-quincy 1450 which is usually attributed to a transverse oscil-lation of the C-FI bond. This explanation is not without difficulties. Firethy, a transverse movement of the hydrogen

atom must produce but little disturbance of the rest of the molecule and only slight variation of its optical moment. The observed large intensity of the band is, therefore, surprising. Secondly, it is not easy to understand how a transverse oscillation of the hydrogen atom can have such a high frequency, about half in fact that of its longitudinal oscillation. If the energy of hinding depends on the nuclear distances along, a transverse oscillation must be of extremely low frequency. That such is far from being nunerally the case is also shown by the example of the linear triatemic replacule of carbon disalphide; the transverse oscillation of the curbon atom in CSs has a frequency 403, while the longitudinal oscillation has a frequency 1576; both were racrasfully recorded by Mossowanturn as feeble lines in the spectrum of this substance, the transverse oscillation having actually the prester intensity of the two. It is obvious that we have

here some very increasing facts which demand explanation. It is to be hoped that the newer theories of chemical binding of stoms based upon the concept of the spinning electron may help us in getting an insight into these puzzling ques-

12. THE CHEMITE OF CLERON CONTROL WITHOUT DEPOSIT OF THE OFFICE AND THE OFFICE OF THE OFFICE OF THE OFFICE OF THE OFFICE OF THE OFFICE OFFI

trailed usually of imagine cause rather thou in intended study of the intumental examples which choisently offers usually lead to frankmental advances in knowledge. Nevertheless, the incinciation of incurviyal a now returcy in Iraceisalist, and induced, for a time the choical side of light-centuring, concupied the laboratory and investigations at Calcium; andiectionizely as is shown by this immersion spoper published by Verhatesteration and others in the Indian Journal of Physics, it is premiable now to nop and fook round and ads convolves if the results in Section 2 of the Indian Section 2 of Physics.

I will enough here that is the faillest and most effective us to be made of high texturing, it is measury to pay attention to a very important point, namely the recording of the couplet's spectrum of a solution, including appetitly the finitest flows and the elimination of all uncertainties in subgrounds and measurement. It has decayly been remarked that fundamental modes of vibrations of the melecule which appear strongly in infare-of shooppints may be externelly would in actitating. Unless the weakent lines have been correctly recorded and measure, the nature of the

be extremely would no scattering. Unless the weakest himhave been correctly recorded and measured, the nature of the have been correctly recorded and measured, the nature of the draw from it my conclusions regarding the structures of the molecule. It is well-known that while the results of different workers generally agree regarding the structure of the season of the season of the season of the season of the molecule to the season of the season of the season of the preference of the season of the season of the season of the preference the season of the season of the season of the light and florences one which suppress the finance lines, doubttoom of the season of the season of the season of the cools regarding and strong in measurement. As leading

mentioned, Dr. Krishnamursi has developed a new technique

which depends essentially on the critical comparison of the spectra obtained with two filters that weaken but do not completely above the 1 4046 and A 4318 radiations of mercury are respectively, and at the same time clean up the continuous spectrum. This new method tearther with the use of an iron are comparison eliminates in great measures. the various possible sources of error and ensures the correct recording of the complete spectrum. As an illustration of the power of the new technique, taken in conjunction with the results of infra-red spectroscopy to illuminate chemical problems. I shall discuss the results obtained by Dr. Krishnamurti with the two substances, benzene, and evelobezone which are the leading representatives of two great classes of carbon, compounds. On a superficial comparison of the spectra of between (Fig. 4) and of cyclobexase, (Fig. 6), it might seem that they were wholly different, and this is what one could leavis-

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mately infer from the results till now applicated. A wholly different story is told when we commune the comblete spectra of the purest benzene and eveloberane respectively. Dr. Krishnamurti records the following frequencies for beneeze liquid: 407 (55), 603 (3), 687 (0), 886 (0), 848 (2),

976 (0), 992 (10), 1029 (0), 1081 (0), 1178 (5), 1407 (0), 1477 (0), 3584 (3), 1604 (2), 2455 (56), 2142 (35), 2928 (0), 2948 (1), 3946 (1), 3063 (4), 1164 (56), 3187 (36), For cyclohexage, he records the following frequencies: 181 (16), 421 (1), 691 (0), 804 (10), 922 (0),

1028 (8), 1216 (1), 1266 (5), 1344 (55), 1444 (5),

2551 (0), 2462 (0)2, 2630 (0), 2662 (1),

2681 (Vd), 2812 (8), 2889 (1), 2922 (8), 2918 (8).

The infra-red absorption maxime for benzene liquid compiled from the cublished results of Coblence, Bell,

Descherer and Barnes, are:

C. Y. BAMKN 684 (10), 772 (5), 803 (1), 848 (4), 901 (6). 917 (0), 980 (1), 1027 (8), 1176 (6), 1250 (6), 1515 (1), 1597 (4), 1484 (8), 1690 (1), 1799 (6), 1976 (5), 2257 (0), 2325 (0), 2650 (0), 2907 (1) 1019 (6), 1074 (2), 1095 (2), The frequencies of the infra-red abstraction maxima for cycloberane taken from the work of Lecomts and of Ellis are the following: 840 (8), \$97 (6), 990 (2) unresolved, 1031 (1), 1235 (6), 1525 (56), 1445 (9), 1495 (56) samesolved, 1611 (0), 1667 (1), 1770 (0), 1818 (0), 1887 (35), 2151 (36), 2326 (36), 2860 (5), 2960 (5), 3027 (35) A scratiny of these figures severals an automishing similarity between the spectra of benzene and cyclobexane. For instance, the two strongest lines of cyclohexane 894 (10) and 1028 (8) are both present in benzeue; 1028 is the strongest absorption maximum of benome though only very weakly represented in scattering, while 804 is weakly re-presented both in the absorption and souttering of benome. The line 1444 of excluberane which annears strongly both in scattering and absorption is represented by a pair 1407 (0) and 1477 (0) which appear in between, weakly but unmintakably in scattering and with very great strength in infrared absorption. The line 1266 of cyclohexane which apnear strongly both in scattering and absorption corresponds to a distinct neck at 1250 in the benzene absorption which is recorded both by Cableoty and by Bell. The line 1156 of cyclohexane appears rather wealtly in scattering and not at all in absorption, while in beneane there is a line in the slightly displaced position 1178 which process strongly both in scattering and absorption. The faint lites at 581 (3/2) and 425 (1) appearing in cyclohextne lie on either side of the broad faint line at 407 (3/2) recorded in benzent. A

faint broad line is recorded at 687 (0) for beautes and at 695 (0) for cyclobexane and corresponds to an extremely strong absorption in the former. The line 848 which apHIGHT-SCATTERING AND CHEMISTRY 747
pears with moderate strength both in scattering and in abscepcion of beazons corresponds to an extremely strong lefterreal shorption at 846 in cyclobeans which does not however
amount in weaterings. The line 952 of bearons which its

intense in scattering but hardly cinercable in absorption is recorded in the infra-red absorption of cycloherane as a distinct home. It is also recorded as an extremely weak line in scattering, but this may possibly be due in part to the presence of a trace of bermen as impurity. A weak infra-

red absorption in the withing of 1320 appears both in cyclobrance and bearing of cyclobrance and bearing of cyclobrance at 1144.

It will be seen from this comparison that throughout the whole rame of freemancing from 100 to 1100 the different whole rame of freemancing from 100 to 1100 the different periods.

troos in the spectra of between and cycloberanz are mainly in respect of the intrassition of the lines, and only to a very minor extent in their frequencies. We know of course that both molecules contain a ring of six carbon atoms. There is a general consumus of opinion at the present time that the carbon ring in between its practically plane, but that in

cyclahazan in our be packed and a process of the packed and the pa

to me to be wholly irreconciliates with the sides inter as the becames ring, the carbon around as as bound together in a totally different way from what they are in cyclobenane. A system of abramating single and double bonds, or a system of centric bonds stretched across the ring instead of a simple system of single bonds, would have realized in a wholly different as or of frequencies and cannot in my opinion be reconciled with the first of the case.

ent across frequencies and causes in my opinion be reconciled with the facts of the case.

We may now consider the frequencias higher than 1940 which appear in the seatoring of the two compounds. It is necesswithy that brunese exhibits weakly two frequencies

C. V. RAMAN 2928 (0) and 2948 (0) which appear in slightly displaced positions but with great intensity in cyclobecase. These two lines are, as is well-known, attributed to the longitudinal oscillations of the hydrogen atoms, and that they appear both in bettere and cyclohexane comes to be surprising in view of the remarks already made in the precoding paragraphs. It has already been remarked that the line 1444 which ap-pears intensely in cyclobecame and is attributed to a transverse

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oscillation of the hydrogen stores, is weakly represented in benzene as the doublet 1407 (0) and 1477 (0). This identification is confirmed by the over strength with which this doubles someon in the infra-red absorption of hypermanest than in the aliphatic hydrocarbons. It will be noticed that 1477 is almost exactly one-half of 2918. It is characteristic of benzene that it gives two fairly strong lines at 1584 and 1604, the frequencies of which are also nearly onehalf of the two budgeen oscillations of higher frequencies

\$164 and \$187 which it also exhibits. It is natural in the circumstances to ascribe the pair 1184 and 1604 to transverse oscillations of hydrogen arous and the pair 3164 and 3167 to corresponding longitudinal oscillations of the hydrogen atoms. This intercentation is monogened by the face that the pair 1584 and 1604 is unpolarised just as we should ex-nect transverse oscillations to behave. Further, in the infraned absorption of halosen derivatives of become we find, the intensity of the pair 1784 and 1604 increases their better with a diminition in the intensity of 1407 and 1477, clearly showing that both the pairs arise from very similar kinds of oscillation. The alernative interpretation that has been pro-posed by some writers, namely, that 1389 and 1404 indicate the existence of double-bonds in benzene appears to me to be whelly irreconcilable with the facts. If additional evidence against this alternative were needed, one could make the fact that the letters-cyclic compounds like thiophene

THE ACROGYNOUS LIVERWORTS OF THE WESTERN HIMALATAS

In 1922 the write political "Linemons of the Western Hemsleys and the Perulis Bain", Part John Jimmer Hemsleys and the Perulis Bain", Part John Jimmer Hemsleys and the Ambrocomie, Machanaias and Amerogeness Journal and Amone districts and extending two formed and Amone districts and extending two formed and Amone districts and extending two formed man dependent of the Perulis Hint. Lines of plants occurring in some of the out of the way places the Peruli and Link. Spit. Leids: etc. we wall not present their Perulis Hint. See the district violences of Amerograms Jangammania rice, that of the outer the Perulis Peruli

The distribution of Liverweets in the Himslayes is very interesting in several ways. One can study in this region not only the widely differing factor of climate at various altitudes as it effects the distribution of different species but in the case of widely distributed species is it possible to study the effect of this climate on the same species. Some of the species occur at very low levels, about 2,000' above the sea of Labore where crite a large number of thillow forms are met with. As regards the upper limit, foliose forms have been found at almost as great altitudes as thallose forms though they are not certainly as abundant or common. 12-13,000' is the usual limit though some species so up to 14-15,000' and possibly 14,000'. As is the case with the thallose forms the number of species occurring beyond the Himplayer is very small. The writer has come across only 3 species in Zimikar. They are Autholia julices, Lophonia excise and Lophonia incise. Malecheca osalir has been recooled from Nobra and Chiloscyphus inflatus from Chandar Tal. There are in all about \$3 species recorded from this region. Of these 4 appear to be new, and about 40 have not been recorded from these parts before. The largest genus is Mulotheca with 19 species. Next comes Plagiochila with 14 species, then Frallavia with 2 species, then Leienres (in the wide sense) and Chiloscythlus, each with 6 species. Latherston and Solestatous are represented by 4 species each. Rafinia Scatteric and Interrocentic each big t species. The remaining genera are represented each by one species only. Mariotocce and Fruillenia are the most widely distributed genera and some of their species also are widely distributed. The sense distributed is also widely distributed but almost every species is known from one or two localities only. The following are the lists of the species which have been recorded from various parts of the region deale with alone with the localities and the collector. The small Herbarium at Forest Research Institute, Dehra Dun has been examined by Mr. R. S. Choors and the previously recorded oneries have been mostly taken from Stephani's Species

The writer is indebted to Mr. R. S. Chonea, M.Sc., for his great help in the preparation of this list. Full accounts with illustrations are in course of preparation and will be List of Species of foliose liverworts occurring in the W. Himalayas compiled from various sources 1. F. emollion

i. F. pyrifor-

16. L. to. E.

M. olestrolodia.



in the Western Himshops. 1. Foolbaia structus Mussorie, 6-7,000' Karbear, Choose J. F. polypters 4 E. mollies 1. F. pyziflets

12. Lejeunes sp. C. U. Leisung m. D.

11. M. Golleni -19, M. plorson

CLARES	WORLTS OF WESTERN	HIMALAYAS 775
22. M. downers	Manuscris Decea (Tribri State) Kagan Valley Locality not noted	Gamble Joseph
21. M. Gunblora	Tokai Kormon Kula Valley, 4,000' Ravi Valley, 4,000' Penai	Kulkyap
74. M. marreliko	Kutana Gadeni Chande-Bormor Dagi Kula Valley Alva, 4,000	
15. M. graciliou	Mond (near Sonla) Mondali Kagas Valley Kenson Fanal	Gamble Izawa Kashyup
29. M. katara 26. M. orgonfelia 21. M. vistas 22. M. denirence 13. M. denirence	Dalfessie Eksjar Hassesie Esthoir Mussesie Keibesir, Lidder Valle Kapa Valley Cheeby Kumon Nales	: :
35. M. Bardgan 36. Radula complex	Europe Europe Sush Hancorio Diffonsie Alvas Shrook Ehrise	Kodyay Chapes
33. Dipholofius oriente	. Sinch Camps Valley 11,009	
46. Sugusia verson	Altes Altes Abore Stranti	
	Edmir Film Viller 11-12 cen	

45. C. sceucus

74. L. sp. nov. . . Dalhousie

Kumaon 78. S.

73. L. incisa

Dehra Dun ...

Gollan

SHIV RAM KASHYAP



RADIO-ACTIVE ALLANITE FROM BAHEA, RANCHI, INDIA

Allineir in the page and the second in recision parts of the world particularly in Generality, in Newman and in Irritaria, as do in studies quantities at Maria in the United to the Control of the Newman, in Second and the Second page and the second page and the second page and the Maria Second page and the Newman and Second page and the Second

off from Benzes.

The subject of the present space is a dura account of some work carried on with Allastic from Maho, Ranchi, No suspins of Indian Allastics sount to have been carried out or externe much to sublice in industrially. Understand from Mr. D. C. Nug and Mr. M. R. Ray (to the latter I am inhibited far suspins with which may sow it heiring carried out) that there are collections of bodders as photo, some of them weighing well over our handerforeign early, and that the despons in likely no be master and extensive. In wive of "Newsy transfers that of the regards Contary, NV, U, Vig.

N. P. V. Link, p. 130: Affasio or Ordios, backlandin, utalerbite, lagratothe, scandom ordio, seasonastin, balania. Malos—Comprehensire Trease on Isosponia Chaminay, Vol. V.

*Mallos—Comprehenser Treatme on Isotypess Chamelery, Vol. V., p. 589. Tagger—Rec. Goolog. Servey, India, 1914, 94, 114. Ch. of Carnes.

N. 190.
 N. 190.
 N. 190.
 Parcon Prizade-Spir, Vol. IV, by Linia, p. 218.
 Parcon E. M.—Rev. Geolog. Survey, India, Vol. LVII, 1919-1921,
 Guard Products of India. Eart Microsia p. 276.

increasing use of certain and its compounds it is worst with investigating the deposits and in the desiral possibility. The Ranch Allastic is of converbin riterous Back colors and unast spoper. This receives under the misceasing was recomply reductive and slow evolute includious of comes junctured by the contract of the contraction of the law, or confirmed by a transit destromoting cloresterois (one lolevy). The Jackson is between 5 to 6, and its upperly gravity was found to \$4.50. In the provided state the unitard looks greenib gray. We friend, Peerl, Sar, Monthol, Veef, Sar, K., Oldonie, of Domen Hand, University, in bothly constant doubt and the contraction of the contraction of the contraction of the sample regulated to him by our. I shall certain reveal in the sample regulated to him by our. I shall certain reliefs and the perper prefetching who the gray particulated loss may be

There is no easy solution for quantitative reparation of

The size of the si

Crooker' and as no the magnitude of the work and extrems

"Prof. K. K. Mather's note will spens along with this.
"Nevero Fried-Vol. IV, by Linds, p. 175. "Squarins of Xeo
Each Riesson from One Anather. A general relation of this profess
in not see lowers. As a role the sension is dismontained and in opposi-

props effected."
Midler, Norman Triand, Levy, Sir William Crocker, Scott, Trendwill-Hall, Sillman't Engineering Chemistry. Personing, and stone others.
"We William Crocker—Entroduction to 5.1. Levyls "The Rass Earths.
Their Community and Tableshores."

difficulty of separating the rare carths with any degree of quantitative accuracy

Expressional-Finally powdered mineral (using slow careful grieding in a large sixed agase mortae and postle) was carefully weighed out into a fund silica busker with a cover, and treated with concentrated bedrochloric anid he placing the beaker on a hot plate so as to evaporate to dryness and completely disinterrate the princed and convert the gelatiness alics to white powdery form, the process being repeated thrice owe before finally extracting with hot dilut-inydrochloric acid, filtering and washing. The precipitate with the filter namer was burnst in platinum basis and weighed and checked by treatment with ours hydrofluoric acid (or pure semmonium bi-drawide) and sulphuric acid as usual. This gave the amount of Sits, which was found to be most often 12.18 no cent (and sometimes 32.17). The residue after office \$2.78 per cent (and sometimes \$2.17). The conservation treatment with flurride was negligible and sometimes ril. The small residue when left over did not contain any citanium. Purther investigation, of this residue when any

is in progress

amprogram.
The filtrate after Site separation was then treated with a little concentrated nitric acid and then, while builing, with assessment hydroxide until just untiling of summeria. The precipitate consisting of the hydroxides of iron and aluminosis. The filtrate was utilised for the estination of Calcium by thrution of peccipitated coultre and also gravinestrically as sulphate. There was no magnesium in the mineral and the amount of mangenese posens was very small in quantity.

Call decemined was mart often 11,76 (sometimes as low as

The hydroxides on the filter paper was radionlyed in a reall quantity of hot dilute hydrochloric acid, pouring back the acid over and over again. The slightly acid solution with the wash water was then heated and to the warm solution was added confic acid, refficient to precipitate the whole of the rare earths at oxaliate. This was then allowed to settle down and cook for at last four hours or better left overnight, and then filtered and washed with water slightly achilated with south south.

delated with ossile sold.

The cooline percipiones, on the filter paper, consisting of
the care earths, was then hourse in a placinum bolin and
weighed as total area earths. This came to 16.54 (see even
17.93) per cone. It must be remembered that the ceiting
arch through pressure as occurs, it is here weighed at Cele.
This Ruse seath (100a) separated from the other commons
constituents was validated to first the constituent and neuraconstituents was validated to further testiments and neuratimes.

tion as detailed later on.

The filtrate from the exalate pescipitate contained iron and aluminium (and possibly zirconium if any?) in solution. and aluminium (and possibly zirconium if any?) in solution. The coatie acid was complexibly decomposed by evaporation and treatment with concentrated religibution acid. Iron and aluminium were then determined in the outal manner, relig-mentically and also gravimetrically. Again semections the oxalic acid was decomposed in sulphuric acid solution by permanuscrate: the solution was then reduced by SoCL, treated with HeCl, solution filtered, signated for into by nermenganges in presence of concentrated solution of Sodium Sulabute or Sulium Phombare and dilute velocurie acid. This of course gave only total iron, both the ferrous and the ferric combined. For the determination of the ferrous portion the following procedure was adveted. A quantity of firsts ground mineral (taking usual programines to avoid oxidation during grinding "1" was taken in a platinum crucible and to this was added a quantity of ammorison bifluoride and rafficient quantity of concentrated sulphuric acid, diluted with an equal volume of water, to cover the whole man, the crucible being placed in a larger cracible or beaker containing calcite and dilute hydrochloric acid so as to create an atmosphere of CO₂ and thus prevent oxidation of ferrour to ferric during the dissolution of the mineral which is generally

[&]quot;Ser Washington-Rock Assirain

complemed within the entirents (if nor nece that A1 grams missural is taken) at wort text therepearars. The base missural is taken at water text transparants. The text platestum crackib content were then quickly transferred to a larger platestum shins and intensel with a ransferd permanental force and the content position. The content content is determined independency, on that typ calculation we give the farmous and the content position. The content content is determined independency, on that typ calculation we great the force. From the cut they canning determined, we are the force of the content of the content

and the state of t

It should be mentioned here that a preliminary stammington of the proofuned misseal by Agha-Bay Electroscope, as used in my experiments with Radio-active Colombies¹⁶ and also by the modified Emanation Electroscope as used in my inventegation of Raigie Ero Springe¹⁸ gove definite relations of radio-activity. The radio-activity was found associated in the colombia and the col

¹⁸Nig, N. C.—Sudin-serier Colombin from Gapa Dittile. Quart. Jose, Guiley, Mix, and Mendl. Soc. India, Vol. II, Nr. I, 1919. "Radio-active Box Spring of Single—Shorily to be published in the Transactions of the Sections 1919-1912.

with the thorium present in the mineral. The rare earths after separation of the thorium was found to be free from radio-activity.

The filtrate, after treatment with sodium thiosphare and filtering of the thorium portion, was made our alkaling and the care earths precipitated, filtered and washed. The overinitate was redistribed in sulphuric acid and the excess acid driven off by evaporation over hee plate. The solution in water was then taken in a plan healor, and to this year added while stirring a saturated solution of KaSO," until precipitation was complete, and then the whole silowed to settle down and allowed to cool for about two hours, with occasional shaking²⁰. The certain group double sulpiante pri-cipitate was then filtered off and washed with cold saturated solution of K-91. The filtrate containing the terbium and yetrium group meths was treated with dilute alkali and the hydroxides filtered off and washed. The hydroxide poscipitate on the filter paper was again redisplied in bridgechloric acid, coniding cores. From the dilute HCI solution. the earths of the terbiam-pttrium group were precipitated as oxalate, filtered off after standing overnight, washed burnt and weighed. This gave for terbium-yetrium erous earths -0.65 per cent.

The double sulphate precipitate of cerium group earths was dissolved in hydrochloric acid, precipitated as hydrochloric by alkali, filtered washed and finally redinolyed in just sufficient HCl. The HCl solution was made alkaline with dilute caustic sods and a rapid current of chlorine" was passed through the alkaline liquid holding the precipitated earths in suspension. The envirolence was filtered off, entirelyed in HCl solution, made alkaline again and treated with chlorist as before, and filtered and washed. The final precipitate on the filter paper was rediscolved in just sufficient HCl, and

*Newton Friend, Vol. IV, by Linds, p. 518; Elspeeck, Berndier, etc.

* Estandorf, Avados, 1891, Marigane Moderns, Loso, & Boolstakes, etc. Mounder, Berwaing, etc.

RADIO-ACTIVE ALLANITE FROM RANCHI

to the slightly acid selection was added coalic acid to precipitate the certain salt in relation, allowed to stand overnight, filtrand washed, burnt and weighed as Ceb; from this the amount of Cests was calculated —11.96 per cent.
The filtrance and wash water collected after certain earth

procipitation (chlorine treatment in albiline medium), was made scide and bedde to drive off all chlorine. Fluidly this solution was treated with madis, acid and after allowing the precipione to settle for sufficient time, filtered without and burset and weighed. This contained Lambazum as well as prance and Neo-dynaium as evidenced by absorption bind

Total for this group was 1.07 per cent.

The object of the proof is not be precised. The precise is the precise of the proof is the proof is the precise of the precise

Two grain of the early obtained from the Albales from Ranchi were converted to chiestle and made upon at a week, should water. A spectrograph was contained on Rand Parachemore Pare. Two besteams

obtained on Direct Franchistoneric Plans. The doubtease of subsent was 3 can. The sizer prominent lines and brach are easily undirectally. "Newton Friend, Vol. 19, by Little, p. 228 or eq.

"Further investigation for the separation of the classeum in the Marter groups, here obtained will form the subject of subsequent papers.

r. dy redy 1 groups 0.65 by 330 0.846 500 0.60 Re⁻⁷⁶5....0.291 5 6.0 1.65 be 15 0.00

Total determined 52.71 (10)

is win to see room too above cast the occurring of the mineral may be expressed as very closely approximating to exercise, 1969. 3 (Feels, Alon, Rela). 4890. Hyb. E standing in this case for eare earth elements, which confirms the view thay allowine has Epideous exporture corresnantine to —4870. 3 (B.*70. 686). Hold.

conform the view that allastic has Epidote envirous conputing (so.;44-%). 20%, 70%, 65h; 14h; 14h.

Though the quantity of thorizon present is the mineral may not be probably uniformed to make it workshelfs for gar spream is important for future development. The use of contrast slicky, an indirector, as experted not gat lighters may be mentioned. Cerium glus introduced by Coosles is transported to Inniverse may be ten used all district-voide and 30 per cent of the later, ray, a fine which is of very great owns of those places conjugate to the contrast of the later.

Cerium Nitrate as raw material. Further use of the raw tatths as catalysts, in photography, in dvenus and in mobicine are attracting attention. Cerium salts, if found in large quantity and cheaply manufactured, may one day be ultilised

with advantage in tanning. These are only a few avenues

to indicate where Ranchi allanite deposit might become useful, and an Indian industry may be created.

N. C. NAG



ANIC ACTIVITY OF THE COASTAL TRACTS OF BOMBAY, SALSETTE AND BASSEIN

The laws of the Deccar Tree set remarkable for their persistent flatness throughout the greater portion of their ares including the whole of the Bowley Deccar, Bernr and the Malwa platear. They exhibit an equally remethable uniformity of chemical compension which has been because out by the researches of H. S. Washington'. The rocks of the coastal region in the Rombuy remidency show a deviation from these features, but these works have not been recovered investigated. The object of this paper is to describe a rember of type discovered during a traverse of Barabay, Salocus and Basein in the morets of March and April, 1930, and to study their relationships among thermslyer and with the predominant plateau basels of the Deccan Trap-

In a communication on the occurrence of bitumen in the Bombay Island Dr. C. S. Fox* drew attention to the pecultur character of the rock of Malabar Hill. To quote his words. 'It wrathers well and rings when struck with a hammer like a phaeolite. It is not used for road metal assing to the planelike characters of the averalar fragments." His identification of the rock which is based on certain old analyses does not appear to be quite accurate. The regiony of Salutte was studied by K. A. K. Hallower but this author did not make a critical study of the rocks and did not discover their wide departure from plateau built. Professor H. C. Das Gapes' gave a petrographic description of a 'white trap' from Dhanovi, Bombay, but the first accurate descrip-

Well, Ged. Soc. Assert, Vol. XXXIII, 1922.

"Notes and mineral resource of falsets. Stones (1922).
"Notes on the geology of the Nordey island." Calcuta Univ.
Journ. Dept. Sci. VIII. Pt. 1, p. 371.

tion of rocks from this region was given by Dr. Krishman

who described a specimen collected by Dr. Fox under the title 'Granophyric trachyte from Salsette Island, Bombay.' D will be shown in the following cases that this is not an excesstional occurrence, but that the make of the coastal region generally show a departure from the normal planara basals type of the Decean Trap, and also exhibit considerable varia-

DISCRIPTION OF BOOK GROUPS In the following description constant reference has been

made to the numbers of rocks and alider preserved in the department of goology of the Benares Hinds University. A complete list of these is given in table III. The chemical analyses of rocks and the calculation of their norms were carried out by the scened author and have been given in tables I and II respectively. The hand specimen of a rock and in this section bear the same number. (1) Gabbros with a glassy groundment.

Rocks of this group represent the plutonic phase of the basis magma of this region. They are characterized by the presence of varying amounts of placer matter occurring intentitially or as groundman with large course of laboratories and sugite. The glassy parts contain microline of lathshaped felanar. The colour of the also varies from radials brown to deep brown. Iron are occurs in grains and stout bars. In hand specimens the rocks are coassely crystalline and gabbroid in appearance. Glass is indicated by the dull black patches among the thining cleavage surfaces of the crystallized minerals. The principal exposures of this rock occur in the lower western slopes of Nale Sopara Hill* (specimen No 31. See microphotograph in Plate IA), and in low ground in the vicinity so shown in the man (See man, plate

Sec. God, Surv. Ind., Vol. LXII, Pt. 3, p. 171. The bill one rile north-out of the Nak Sopus salvey styline hast to name. By highest pales is 422 feet. For convenience of reference the authors have named it Nak Sopura Hill. No. II). They are mixes intrustous in the baselies cooks of this region. American depth is increased on which is remixed to which be the U. W. D. Inspection Buraphor seas: Biographs in Bassins rando consists of similar trincipalities globbo (specimen No. 21). To construct with the Bassli of the plan on the work openions (4) on the observed Nate the construct halfequentians (4) on the observed Nate that contracts halfmen No. 29). Chemical analysis and source of these three cooks and of 35 are given in table II and II.

(2) Dolerites with and without class. Dulerites either occur as a medium-grained phase of gabbre as indicated above in the case of specimen 29, or they constitute the reast of the long and broad intrusions of the ones country can of the rollway line in Bassin. Doublood of these are often indicated by the N. W. S. E. ridges which end assign the Tarra river in the one inch reporturbic sheet of the curvey of India No. 47A 15. They are often curped by basalt and discount under the high jungle-cowered hills to the south-east. Microscopic sections of rocks of this group often show a variable emperet of glass which like the subben either occurs interesticially or forms a vitroubwic texture with perphyritic crystals of labradorite and stagits, are wiconehorograph of 12 in place IA1. An interesting relationship is seen at Nale Sopara Hill. Have a dylor of vitrophysic delerite (specimens 32 and 61) cuts across a mass of eabless which also contains interestical plant, and appears partly to overflow it forming a little cap which ownerves the underlying cabbyo from rapid distratgration. (See map. often II and motion &B of discrete No. 1).

, _____

Chemical analysis of 61 and the corresponding norm are given in tables I and II.

given in tables I and IL.

The mode as determined on Shand's stage is given

The mode as determined on Shand's stage is girlbelow:—

Uniny greandmass 42.9 27.2

Torat 106.0 100.0

It will be noticed that nearly half the rock is glassy by volume, and the crystallized minerals are smaller in size in

It will be noticed that nearly half the rock is glassy by volume, and the crystillized mirrards are smaller in size in the intrasive dyber than in the associated plurectic phase (specimen No. 11) the mode of which is given opposite for comparison. The nature of glass in these recke will be discossed later. It is plusposited and includes microfilers of folipsy. The minerals are often corroded by glass. Iron one is present in the bar and indeferrence even the

The deferite of Nuke Sopra Hill is dark in colour, compact and resistant to weathering. It beyoks with a oplicary classrar and concluded fracture due to the researce of large amount of glassy matter. Similar vitrophyric rock with variable amounts of glass occurs in the gubbroid intrusion of

the 577 feet hill, 6 miles one of the Virar railway station.

Olivina delevite occurs in the sport of hills near Saivan in Basein.

(3) Bendt.

(4) Andeita.

Reference has previously been made to a description of the rock of Multibar Hill by Dr. Pox. It is a compact block rock with a min-comboidal functive and breaks into their angular fragments. This is apparently due to the abundance of glamy matter which forces about 41% of the groundrame by volume.

A microscopic assumination of specioses No. 19 b from this hill shown a few small phenocytest of playacians folipser (underine-laberafector) and wolmed augin. The minerals of the groundmass which carries glass mp small labels of olipcine-mediates and suggle forming an intersectal feature typical of archoises. An appreciable surcoust of tree one is present in the form of granules and the groundmass is durant with and yellow patches occupy the intentions in the ground and are probably ethorophasins and palagonito respectively. A chemical snallysis of the reck in given in table 1 and the corresponding norm in table II. The mode of the sock, measured on Shand's stage, is given below.

. 21.6
9.7
1.1
. 41.1

Total. 180.0

The more shows that the ratio make /- fermions/64/34
and the rock is, therefore, dotalic. Adopting Washington's
criteria and nonemalature for analestes the rock may be call-

of melesiansheis. Perus purely qualitative pain of two of melesiansheis. Perus purely qualitative pain of two she the rook has do mission clarapsition and attente of an analosis.

It is prehape necessary to offer a word of explanation in view of the differents between the new classical subboson in table. I This time there was showed percentage namely, 2:7.17 of Alo,, and the soral alkali is rather low. Magnissis reprotes the others. Some there are clearly recognizable pains of pressure in the rook section magnets of the control of the con-

met be discussed here. Je is inscerning to note that an analysis by Washington' obtained between Race Hill and Sewri Yames. Jour. of Sci. Fish Serie, Val. V, Na. 30, p. 467-476, 1921. 'Ban. God Sarv. Ind., Vol. V, p. 1866. 'Fall God. Soc. Amer., Vol. V.SCIII, p. 774, 1922.

given in table I, compares well with that of Malabar Hill and Washington's rook is, therefore, also an andexic.

The lave flow of Mulabar Hill is also seen in Comballa Ridge and in the high ground of Ward to the north. A maximum from the low mound, north of Givil, a wifes

west of the Station Kool's relowery nation, Joseph retaining and magnospit clasters inside no those of Makhar Hill.
This is possibly the measure of as authorice from flow in the late area. Another group of authorise comes from the regislation area. Another group of authorise comes from the regislation area. The state of the late of the late

There are three large scens in Saliette where rocks of this group occur.

(a) Rhyolites and granophyres of the Madh area. (b) The Kharodieudi quartz-trachyse,

and (c) Risyolite and granophyse of the Utan-Dongri hilk

(a) The Modh orea.—This lim foor miles west of the Analberi milesty station and is reached by crossing the feery at Vessov. The promisers killed as are the observations 226 feer and the ridge to the neath on which the Sabette fact stands. The lateral extern of the rocks is about these spaces ridge. The recepts aspect of the hills is proveed the search.

and they decline to the morth-east.

The reals of the 126 fort alreading is amoughbidal, show-

ing a horizontal flow-banded urrangement. This is reg-

K. K. MATHUR AND P. R. L NAIDU couring of a flow in this area. The hill of the Salvette form

appears to be in the nature of a minor intrusion with possible

Specimen No. 1 comes from the top of 126 feet hill and is a weignlar physlite. In this metions the rock shows a reinvolebilitie tempore. The vesicles are ow-oriented and are filled with a vellow mineral. The specific ergyity of this menodary mineral is 2.72 and the buildness is 2 to 1. In evidently belongs to the chloritic group of minerals. The analysis and norm of rock No. 1 are given in table I and II.

Specimen No. 5 taken from a point half way between the ferry and the 126 feet top is a purphyritic chrolite. The phenocrysts consist of subsdral corroded crystals of quartz and orthoclase felicus. Some crystals of the latter are interestic and are, therefore, satisfane. There are between nearly opaque, hematinic patches surrounding small grains of black iron ore. The groundmass is micro-felsitic in texture. The chemical analysis and norm of this specimen are

shown in tables I and II. A microphotograph is shown in Soccimen No. 7 shows patches of magnetite and humatite which in a hand-specimen appear as dark spots distributed uniformly over the rock. They probably represent the remnants of some ferromagnesiss mineral which has disappeared by reaction with the magma

winte IR.

The chyolites and granophyres of Mada are of a light grey or cream colour. They are as a rule soft and fright under the hammer. The rock sections described above fully indicate the variations met with in the sees. The groundmass varies from a micro-felicise to granophyric texture. Specimen No. 6 is an agglomerate of pink and white colours. The individual fragments are of all sizes up to an inch and are highly kaolinized.

Darsoli lies north-east of Madh and is also reached by a boat. In the lower earty the heach is made up of a calcureous erit, showing munded nebbles and foraminifers. The upper parts of the hill are made up of a highly kankinged rhyolitic agalomerate of risk and white colours. Higher up rock of uniform texture similar to the specimens described from the Madh area can be seen.

(b) Khwodiosli.—The description of granophysic trackyte by Krishnan his already isten referred to. The exporace in the Kharodivadi quarry shows two distinct flows with a din of 10° to the west. The senser flow is about 40 fe. thick. The report from the quarrymen is that in a trial shaft the bottom of the lower flow was seen about 40 feet below the junction with the too flow, and that below it mod was encountered. This hole is now covered up with debris and the report could not be verified by personal examination. If it is correct the combined thickness of the two-flows would correspond to the elevation of the hill and the bottom of the lower flow would lie at the level of the salt name to the east

A reiensonsic examination of sections \$17(4), and \$17(b) ever the following modes:

Quartx	14.1		10.
Felipse	70.24		76.
Pyrite			
Aposite	2.6		2.
Black iron ore	0.0		3.
Secondary reinerals	22.3		7.
TOTAL .	99.8		100.

The tenture of the rock is orthophyric rather than trachytic, since stout laths of felspar make up the larger portion of the rock. As accusory minerals black iron ore and humatite are present

of rocks of this group. It is about 5 miles long in the northsouth direction and about 2 miles wide. The general anpurrance of the mass is that of a minor intrusion purallel to the coast but in the north-west there are indications of an interesting flow surface director towards the saa.

The structure of the rocks is micro-felsizic to microeruphic. Occasionally microlizes of feloner are fow-hunded round microneomatitic nutches (dide No. 17). The meloare granophyres and rhyolites with occasional flow texture. It should be observed that the three areas described above

rise above the sea to a maximum height of 109 feet, at a point north-west of Dongri and have their elongation parallel to the coast. They are separated from the main basaltic hills of the Thuna division by the plain of marine denadation and alluvial deposits on which the salt pans are situated. Since these masses are in the nature of minor intrusions and lave flows it appears that they represent a phase of volcanic activity subsequent to the formation of the plain of marine

The specimen described from Dharavi by Professor Day-Gorea's is either trucketic or more probably theolitic in composition considering the high degree of 'silicification' noticed by the author, and belongs to this group.

The soil of the tocks of this group supports a typical vesetation; a characteristic plant which flourisher in abundance was identified by the second suther as Anacardium catana.

(6) Dykes of trackytic applomerate

These are, as a rule, highly decomposed rocks pinkish in colour. They form long dykes of applomerate making prominent ridges in the surrounding low plain. The principal masses occur éast of the railway line in Bassein and are shown in plate II. The rocks are much knolinised and mined by ferreginess neutre. This section show a knollnised mass colored reddish bown. In clear patthes a felicia groundrass is observed. The chemical analysis of a conparatively less altered specimen No. 49 is given in table i, and the corresponding narme in table III. They show that the rocks in a trackyse. In relationship to other rocks will be discussed later.

(7) Solimintery Bols

Well known audinentary inter-trappens occur on the west court of Borshay. The Nikmore Hill nerth-west of the Nule Separa railway station appears to be composed of sedimensary best dipping to the war. It also includes a clayer sock of yellow and brown colour which is probably a highly decoraged facior of they're or trackers.

DISTRIBUTION AND PIEZO MEATIONS The distribution of the various rock types and their

did there were tray by a constanted laws. The fare grained and constantes and have his the 1993-196 few and a final constantes and have his the 1993-196 few and a final constantes and have his the 1993-196 few and 700-700. Then is some relation to the size in which the product of the 1993-196 few and 199

788 E. X. MATHUR AND P. R. J. NADU

sugite and calcic felspars it appears probable that these sypes
represent the glaver magma squeezed out from a mass of the
same type which gave rise to the rocks of Nale Sopara Hill.
The upper flow of Malaber hill, Bombay, which extends to
Camballa and Warli, is an antesiste and the low mound of
Gill in Bastoni is also andesiste in nature. Andesire also,

occurs at Gokhivre in Bassein. Barting these exceptions all the hills and mounds which occur went of the railway line or generally west of the sale pans of Salestee and Bassein are composed of acid or sub-acid intermediate rocks. Attention may here be drawn to the field relationships of rocks shown in the geological map of plate II. Basali is

clearly the oldest formation into which the others are intrusive. The vitrophyric dolerite younger than gabbro and the trachytic dykes, since it has a sharp intrusive contact with both. The relation between the masses of gabbro and the trachytic dykes is not equally clear. Small patches of recks have been shown in low ground whenever they were observed

> NATURE OF GLASS IN THE GABBRO OF NALE SOPARA HILL

It is possible to calculate the silica percentage of interstitial glass from the data obtained by geometrical and chemical analyses of the gabbro (specimen No. 31) of Nale

in the alluvial plain.

Sopara Hill. Assumptions have been made with regard to the silica percentages and specific gravities of plagiculus, augite, and iron ore, the chemical analysis of the specimen is given in table I.

Mineral (1)	mode Val. (2)	Specific gravity. (3)	100 c.c. of neck (4)	veight of other (f)	C.C. of 1963 (6)
ogica logicalase Alex Alex	31 31	3.23 2.66	105.23 gras. 82.46 gr	6.40 6.79	66.66 gras. 68.6 gr
ron ore roundrare	11	1.07	16.87		
containing glass	27	a	27 d ,.	×	27 é s
		3.00	500 gm.	.46	138 gws.
Zeen o	ikena (4)	by adding	and squaring	we get,	

From column (4) value of d we ger,

10

155m27 X 2.24 X x + 96.66 The percentage of plics in the sleey groundman is,

therefore, 61, and its density is 2.26. Owing to a number of assumptions involved in the calculation the results are not quantitatively accurate, but there is no doubt of the indication they afford with regard to the comparative nature of the liquid in which crystals of augite and labeaderite were supended. It was far from being basic and decing the period of the surpension of the crystals in the magma any process which brought about a separation of the liquid would immediately give rise to a very much less basic diffe product. Attention has already been drawn to the associated trachytic dykes which the authors believe to have been derived from the parent magma of Nale Sonara bill by a de-

formational process altin to filter-pressing. AGE OF THE COASTAL IGNEOUS ACTIVITY

Te less been shown in this seticle that the rocks of the variety areas of Bornbay, Salosto, and Bancin offer an in860 E.E. MATHUR AND P.E. J. NARDU tecenting contrast with the dominant lavas of the Deceau, Trap. There are a number of consideration which have a bearing on their respective ages. Both the fave flows and the glassy residence of rocks of the counted regions point to sub-serial or possibly rub-aqueous conditions during the

neriod of eruption. This leads us to the inference that the constal plain was in existence at this period. It is of some importance to investigate whether the floor of the alluvial plain consists of denuded Deccan Trup. The authors have found some evidence in support of this view which has been mentioned in the foregoing pages. We have also to rememher that the anderite of Malabar Hill was noused out on premistakable sedimentary hods. Considering all this a contain amount of time must be allowed subsequent to the gigantic volcanicity of the Sahyadri Range for their denudation to the low level of the coastal plain, before the lave flows off Malabar Hill, Kharodivadi, and Nale Sopara Hill made their appearance. The early investigators have very rightly grouped this phase as the upper-most division of the Deccan Trap¹¹, but there is a possibility of an appreciable gap between the middle and the upper divisions, and it is by no means certain that the Cardita beaumonti bods of Sind for

means certain that the Carden branchers had not Said the the upper cine limit for the ignorus activity of the Boxbay coast. There is at least a possibility that it may be of a much later data. The authors desire to express their thanks to Dr. Mata The authors desire to express their thanks to Dr. Mata Presad of the Royal Institute of Science, Bombay, for sunreent facilities during the revisit of field invascience.

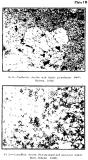
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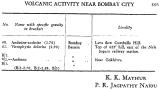


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THE "CORONA PRESSURE" PHENOMENON IN GASES SUBJECTED TO ELECTRIC DISCHARGE IN STEMENS TIRES

The problem arose out of an investigation on the occurrence of certain characteristic inflections in the final sections of a number of pressure-time curves, which were distinctive of the progress of the decomposition of nitrous oxide pro-

duced at different pressures in electric discharge due to alternating electric fields'. During these experiments it was observed incidentally that at the instant of the application of the accordary potential to the discharge tube which was

filled with a nitrogen oxygen mixture at about half an atmosphere pressure, a sudden pressure rise of about 2 cms. Hg. was produced. After this the pressure increased comparatively slowly, and became constant in a few minutes. A

precisely similar, initial sudden fall of pressure followed by a slower pressure change was observed just after the cessation of the discharge. As a result of a number of careful observations it was concluded that no chemical changes (which might lead to pressure variations) were produced in the

above gaseous mixture under the discharge. The observed sudden pressure changes were therefore to be ascribed to some physical factor associated with the production of the discharge in the gas. A similar effect was noticed by Farwell in an electric

discharge produced between a wire and a metallic cylinder which were fixed coaxially. Farwell', Kunz', and Warner', have considered that these initial pressure changes produced just when the discharge was switched on and off, were far too rapid to be simple thermal effects. .

that the pressure rise-resulted from an increase in the number

In his first theory of the phenomenon Kunz*, suggested 507

near in tax lores attributed to the distributions of the host work the garage are small of the effection below amounted with the folion convenients in the gas under the applied field, they have further protein our tax are present role in the gas due to theorized work? In ordinary feelings in incomlation in the contraction of the contraction of the produced by many bening the cornal wire in a wise-in-cylinder upon the contraction of the contraction of the contraction of the war activity due to the contraction of the contraction of the war activity due to that. Furthermore, by her downs that there are present the contraction of the contraction of the war activity due to that. Furthermore, by the chorn of the form the present real work of the form of the chorn of the contraction of the contraction of the chorn of the form the present real work of the form of the chorn of the contraction of the chorn of the chorn of the chorn of the contraction of the chorn of the cho

Warner' has observed, however, that the initial pressure rise produced under the discharge was about five times more

med that that perioded by hearing the central was. Further, is a view like a wine-in-critical crosses table, the voltage prolifest in the neighbourhood of the inner win far highly the final across the rest of the page in the discharge table. The institution of the gas is compostedible. The institution of the gas is compostedible to exceed the contract of the cont

effect.

Anderegg* has observed this effect in air subjected to a
discharge in the Sienzess' openior. Anderegg has tacifly
ssound Kurn, later electrical theory of this phasumenen,
is as explanation of certain variations in the value of the

The following experiments were carried our principally to accruzin it folls pressure not be to a discharge in the Simman's table count of the Simman's table could be considered independent of the thermal effects of the discharge in the gas.

EXPRAINABLEAR DOCUMENT.

The gas exposed to the discharge was constained in the annulus space between two countil tubes soled together in the manner of a Simman's consiste. The central role was fifted with the present of the Simman's consistence of the sole of the sol

mercury during experiments described in Part I, and with a colouries electrolite solution during later work (Part II).

cocons pressure, which he observed when the discharge was allowed to run for some time.

This late jacket constrained the second electronic. The conceins water concession one sele to a speply of the gas later exposed to the discharge stored in a gas hadder. The part was certained by heading our a number of cacheing a water activate the by heading our a number of cacheing a water connected with a mercury maneourser, and with a Topke pump. Single phase alternating currents of frequencies [18, and 117; cycles per second were delivered by multi-early connected with a mercury maneourser, and you multi-early connected with a fine part of the part of particular particular water to make a fine of the particular particular

per out by hand regulation of the restrace in the primary circuit of the transformer. The current flaving though the rectrion would was indicated by a milliamentee of the dynamosotet type. The inner electrode was cooled by immersing in it a time walled glass would through which a gream of water was forwing; similarly the outer theorem's was cooled by a remanding it with a justost carrying a continuous stream of water. Superior securing of water reconsiding the use of s. s. 108H1 rs in each stream, were employed in order t cooling. As the entrance and exit of the

to obtain efficient cooling. At the entrance and exit of the water cooler mexicined with the high entition electrode two short keepin of capter tube were inserted in the stream of connected to the high tension electrode. No appreciable current could therefore flow through the water in disease cooling venal. The rate of electrode cooling was induced by the volume in ca. of water flowing per minnet part he light treation, and the low transits cheereded in separate

The dimensions of the two occuriers used in earlier exneriments (Part I) were as follows:—

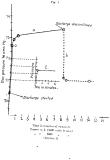
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was the opticities of the secondary potential to the consute. By pleasing the secondary methic does to the manemeter, and by taking a pollimisary observation of the persuast-rise to its received the interval between the application of the secondary patential and the observation of the posture-rise was reduced to \$0,\$ and in same cases to \$ seconds.

The conjunity optically was applied to the ozoniar at a learn inverse, and the advantage of the secondary of th

was reduced to 10, rad in some cases to 5 seconds. The required posterial was specified to the accessing at 3 seconds instant, and the wides of the increasing gas persuars was observed in a seconder instruct. A similar procedure was adopted in seein to follow the pressure fall after the discontinuation of the discharge; the noder to compare the initial pressure changes when the discharge was turned on and off, for a given value of the restrict pressure changes when the discharge when turned on and off, for a given value of the restrict reduces, the tritine





pressure, and the corresponding falling pressure curves are plotted with a common origin, and on the same time axis (except in fig. 1). It will be seen that every one of the pairs of the pressuretime curves shown in figs. 1-7 possesses two distinct sections characterised by a marked difference of gradient. These are respectively the initial, sudden "corona pressure" rise or fail, and the subsequent slower change of pressure. The abrapt change in the slope of the curve, e.g., at 'O' in either of the curves s, b, in fig. 2 corresponding to the communications of the second state of the slow pressure change is quite noticeable. The pairs of curves in any of the figs. 1-3 refer to a constant value of the gas pressure and of the applied P.D. In these experiments the mean rate of electrode cooling was reduced from 315 to 58 c.c. of water flowing per minute.

an inside appearation to the man fine of addressed cooling that it is discretisating to which allows the only offerct of this variation is no increase algo, the presence change in the second structure of any of these currents. The is also to be assessed extension of a second the currents. The is also to be assessed extension of a second contract of the contract of

It is also inceresting to examine the curves in fig. 3.

As a result of very slow electrode cooling the pressure rise
do in these experiments was much too ereat to follow till

to

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the gas persua; became constant as in other cases. The sharp infection at X' with which the second stap commence is rather well marked in these curves. It is also to be necked that the persua; not dop due to hear it comparatively shower in the beginning, i.e., immediately after X' and become persuanced a link line. Since the decretoric cooling was more rapid, this offers is observable to a much has exacts in the corresponding exclose of the care in fig. 2. This

indicates that the full heat effect in the gas does not set in immatiately after the communication that discharge, that it, during the initial period in which the contain pressure rise appears. Results in Tables 1-3 show the values of dps under different conditions of the gas pressure and of the applied

different conditions of the gas prissure and or the applied P.D. Then results have been obtained from the curves shown in figs. 1-7, in the following manner:— The position where the prolongation of the second section cut the vertical axis was observed from the rising pre-

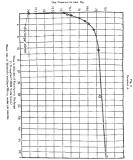
sace, and from the falling pressure, curves, that it, when the dicharge was switched on and off respectively, the rate of ristructed cooling being kept constant. The mean of these two portions was taken as the corona pressure for the sparticular gas pressure and the applied P. D. This extrapolation of the pressure rate for the initial time, is to some count instituled by the face that the assent severine pressure.

close to the pressure axis. In experiments referred to in Table 2, the rate of the water flow was kept as its maximum, so that do, was practically registive compared with dpaparactually in Expr. Nos. 4-8. This curves corresponding to the results in Table 2 are not given here because of their essential similarity to those shown in figs. 1-7 (i.e., in

Tables 1, 5).

It will be seen from these results that at a constant applied P. D. dp; increases as the gas pressure increases. For example from the results in Table 2 dp, is 2.4 and 2.1 cms. Hg. recruspending so a pressure of 70.1 and 11.7 cms. results.





cross of dp with present we are decided above a much large to the paid of the	CORONA PRESSURE PHENOMENON 613								
$\begin{array}{c ccccccccccccccccccccccccccccccccccc$	pectively. It was observed later, qualitatively, that the increase of dpt with pressure was much slower as much larger values for the age pressure. The results in Table 3 she show that dpt, increases as the applied P. D. increases, this pressure being consum. It is asserted to note that the current value in a like smaller. **TABLE II-Consumer A.**								
1 1 1 1 1 1 1 1 1 1	No. Section pressure		279	ie Hanne	MyO per minute		exerces with		
1				1,7,000.0		st H.T.	n LT.	On	ou
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TABLE III — Goossaan B

Applied Pocazzial=12400 Volus (c.r.r.)

Race of Electrods
Coccas prantato rive is
contracted to the Roce
Provided to the Roce
Commentation of the R

		or M.T.	at L.T.	41	4
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				dp.	dp
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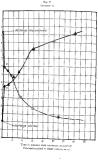
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 ...
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 1280
 3*49
 1*44

 6
 ...
 4930
 1200
 1*50
 1*50

Some observations were next made in an attempt to compare the actual temperature cise in the gas exposed to the dickage with that scheduce from the cerean pressure. A themcomerar reading to \$1.1°C was excluded in a richly which was sold to the consister cerminal. This takes was revacated in the Topler through a up ossiled to it. The dischesing typical count was observed in the experiment to

was evacuated on the Topler through a try solide to it. The following typical souls was observed in the experiment to which Tape, No. 7 in Table 5 serfers. The bear offseet was reduced to a minimum by increasing the rate of electrode or the transfer of the transfer of the transfer of the thing are 1931 cm; pressure 11 fe' G. The transfer of the protection of the transfer of the transfer of the transfer on allowing the gas exposed to the dicharge to flow quickly the the thermosters rule was only 0, 51°C. It is not cortain





a vessel of this type, given by V/vlog. R/r, is greatest at the surface of the inner electrode, and that this gradient increases by increasing R/r the ratio of the radius of the outer to than of the inner electrode, for a given value of P. D. applied to the oxoniser. The value of R/r for the oxoniser used in

the experiments now to be described was considerably greater than that for A and B used in the previous observations (Tables 1-3). It is probable therefore that a P. D. applicable in the ozonisers A. B might produce too large a surface eradient in the case of the new ozonisers, so as to runture the class envelope of the inner electrode.

Twe Recurre The expts. Nos. 1-5, Table 4, were made with an expnisor

made of soft glass. The radius, and the wall-thickness of the inner electrode were 4.0 millimeters and 1.0 millimeter respectively. The inner electrode, however, gave way as the ap-

plied P. D. exceeded beyond 12400 Volts (r. m. s.). The results of Exets, Nos. 2-5 show a small pressure rise of 1-3 millimeters, which is in excess over that calculated from the

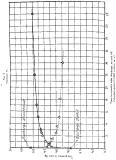
temperature of the gas subjected to the discharge. The accuracy of the presum measurement was not less than one millimeter; that of the temperature monsurement was not less than 0.1°C. The result of an observational error of

0.5°C e.g., in Expt. No. 4, will affect the calculated final pressure by 0.6 millimeter. This is considerably smaller

to 720 c.c. of water flow per minute.

than dry as observed, viz., 3.0 millimeters. It may also be mentioned that in Expt. No. 3, the final temperature, viz. 23.4°C remained constant for half an hour, during which period the rate of electrode cooling was varied between 10





12,466

(218,000

The expts. Nos. 6-8 were made with hydrogen in an

ozoniser in which the inner electrode was made of pyrax glass, which was ground to fit with the outer electrode. An additional mercury thermometer (freshly calibrated) reading to 0.1 °C, was supposed from the inner electrods. values for dp. confirm the results in Expts. Nos. 1-5.

result in experiment No. 8 shows a marked value for dp., It was found however that during this experiment the electrode was slightly perforated at the applied potential, as judged from a very fine spray of mercury on the inner sur-

face of the outer electrode and a tiny patch of a greenish

glow on the inner electrode. It must be pointed out that the final pressure and temperature remained steady. when the discharge at this potential was continued for about 10 minutes. It may be doubted, however, whether a uniform temperature prevailed in the system, with a local brush about 15 cms, distant from the belos of the thermoments, It is of interest to point our that the watts command in the oppoint increased by 4 units after this beauting was produced in the corniers. As the time taken for the final temperature and the pressure to become stoody was appreciable, it was not assolit to mad the first personal 1400 voltes.

before the perforation of the inner electrode.

Discussion or Rimutzs

The investigations on the nature of the corone pressure carried out by the unities weekers to fix, refer to discharges produced in a would of the wice-in-cylinder type. The value of the the coron creamer, as observed usually in these or,

paraments is of the order of a few costs of water. In the present investigation, the use of a Sienters' ozonisers has enabled contrastions with much greater values for the cocoupressure (cf. results in Tables 1-3). This may be ascribed parely to a much greater dissipation of the electrical energy

is a Simuse' consiser than in the vanid of the type mentioned above, for a given value of the applied potential and of the mass of the gas.

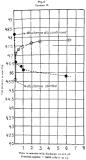
Moreover, no information coists in the literature on the subject requesting the influence on do- of aftering the rate of

host confunction sways from the systems (figs. 1-7). It is to be articipated that if dip is meristly a simple heat effect like dip is would be affected to an appreciable extent by the factor mensioned above. This is further confirmed by the observation that unlike dip, the geometre rise due to hear, dip, is conquestively slow to develop during the initial state (cf. n. 1 and fine. 2-1).

stage (cf. p. 1 and figs. 2-1). It is however almost improbable that Kunz' first theory of the phenomene can be appreciably true. It is that dp, refers to an increase in the number of particles in the disduced to the phenomene.

return to an increase in the number of particles in the discharge space in a regult of the localisation of the gan. Now it would appear to be well recognised among physicism that the precentage inclusion of a gas in an ordinary discharge it such that the corrected interpreture in its increaseast.





CORONA PRESSURE PRENCEETNON #159
gibbt. It is now proposed to show that the intensity of
ionisation in any of the superiments in Tables 1-3 is such
that the corresponding value fee day, in insensible. The fellowing assumptions are mode:—(i) walue of U' the elecount valueiny is of the order of 10' erra per second. The

James of the validity of this assumption in relation to the final results will be considered later. (6) The correct special exists can be expected to a first approximation by in-N. E. U where it the destrouts charge in c.m. using (1.59)(10⁻³) and in the number of ion pairs per c. of the gas spone.

As an example the Engr. No. 1, in Table 2 made with a 22-M O, mixture at 1.7 condit and at 11,460 what (c.m. s.), may be considered. The corresponding without the testing control of the control of th

sp. cm. The current i per unit area in therefore $c^{(0)} c^{(-1)} c^{(-1)$

parameter VPC, with, LA NOVE. It will be some disconting that the fraction of the presented in General Collection of the terresponding parameter in its exceedingly small than the accurage order that the control control with the control control with the control control of the value of U in generar than the summed in (I), it is to accurate the calculation, exceed with the calculation of the video for the summed in (I), which is the calculation of the distriction of the calculation of the distriction of the summed in the calculation of the distriction of the summed in the calculation of the distriction of the calculation of the calcul

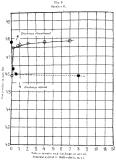
120 insied is about 15th. The conclusion drawn above regulaing the possible officer of this invosant of intuition on the greaters is however undifficult. He control that the control Executive Control of the control of the control of the Executive Control of the Control of the Control of the time (glasted by market under the spirited fields) to the quacificate declarge that his control of the Control procession of the control of the Control of the Control of the Control processionally, where it is control or control to the prifer of the Control of the

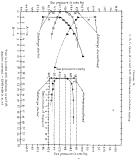
has received some support from the recent experiments of Fazel' on the correst pressure phenomenes. It has been also charved by Kaza' that the value of v deduced from the

above expension for a given gas agrees approximately with that calculated from independent data. It is well known that ineisation by collision with electrons does not see in unless the effectional value its is well above 10° cms, mer accord-The mean velocity of thermal scitation in the N. O. mixton at ordinary temperatures is of the order of 10° cms. per second. The possibility of a transfer of the ionic momentum to the est malecules as sourced by Kurry is the years not unikely. . It is not certain however as to what extent the above process will affect the temperature of the gas. It is evident that if the cocons pressure is entirely non-thermal, the actual pressure exerted by a gas subjected to the discharge should exceed that gives by the gas temperature T2 (Table 4). The experiments described in Part II were carried out with this object. For a decisive information on this point large values of the corona pressure nee obviously advantageous. Unfortunately for reason explained already, this was not possible without endangering the life of the discharge tube of which quite a member were tried. The results

powented in the last columns of Table 4 however show that even when a correction is made for the pressure rise due to the increase of the gas temperature as shown by two assistive









CORONA PRESSURE PHEN thermometres immersed in the gas subjected to the discharge, a small residual pressure rise is noticed. It may be stated therefore that the balance of the evidence collected in this namer suggests that nonhably the corona pressure is not entirely due to the heat effect of the discharge in the gas. In view of the great interest of this phenomenon it would be desirable to carry out observations similar to those referred to in Table 4, in a discharge tube capable of producing larger corona pressures. From the results in Expt. No. 8 in Table 4 referred to already where an appreciable value of dps was observed, as the invalating envelope of the inner electrode was perforated under the discharge, it may be suggested that an arrangement with metallic electrodes would be more serviceable. A thermometer made from a thin capillary and reading over a limited temperature range would also be an advantage. S. S. Torra 1. Teshi, Trans. Fanal, Soc., 1927, 28, 227-218. 2 Farmil, Phys. Rev., 1916, 4, 1717. 5 Keep, 666, 1916, 8, 21 4 Warner shid 1977 10 495 5 Arnald, slid, 1917, 9, 93. Armaic, and Jerrie, Phil. Mar., 1918, 35, 261. 8 Anderegg, Trees. Amer, Electrochem. Soc., 1921, 44, 283. 9 Kasz, Phys. Rev. 1922, 19, 141



RADIATION OF LIGHT UNDER EXCITATION
WITH POSITIVE-RAYS
When positive-rays traverse a space filled with gas
molecules, the rays as well as the gas molecules may be excited
to emission of light. The excitation and the subsequence
radiation in the former case for Balmer lines of hydroems

radiation in the former case for Balmer lines of hydrogen have been the subject matter of previous communication.¹ For most of the details and experimental rechnique those very papers have to be referred to. The latter will form the nulice-transter of the present paper. For Balmer lines of hydrogen (H.G., H.B., H.y. etc.) the linkt entitled in the two cases are distinuouslined by the oresence

of Deppter-displacemence of these lines in the spectrum in the former cose, and by the absence of the sums in the latter case. An inclination of about 15° to 20° to the direction of the positive-ray is available angle to observe the displacement, particularly in view of in fine structures. Further, that the hand spectra (also called the smary-lined spectra) of hydrogen is given out only by the molecules incombanded by the passive-ray, and that the molecules in the positive by the passive-ray, and that the molecules in the positive hand spectra has been shown by Rae¹ by his ingention method of standitive master Despert-Stift by set featured in

the light through a glass rod. "The continuous spectra is to be attributed to the molecules that have been hosbidd with the positive-ary particles. Measurements on the intensity of the molecular spectra both band and continuous spectra would also be reported here.

Expressurerial. Results

In table below, "is a measure of the intensity of

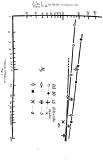
a line and is equal to the area enclosed between the intensity

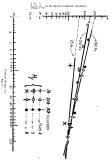
'B. Dunmacharya, Ann. d. Phys. 77, 197, 1921; Ann. d. Phys. 1,

⁷B. Dummacharya, Ann. d. Phys. **77**, 197, 1921; Ann. 1929. ⁷H. Rau, ann. d. Phys., **75**, 266, 1924. 123

	100 Table	1	1		1		1	
i	33 33 3 145 (33)	Ng cyn en eil Gallide	1.39 3-04 8-55	175 17	100	5.19 2.66 1.65 1.85	4,01	194
9		00 000 0 000 0 000	1 mg 14 3 m	145	7.44 [24]	1.00	4.67	95









9 ADMATTON OF LIGHT UNDER EXCITATION 121 distribution curve and the level of the general continuous spectra-intensity on either side of the line. It may be called "Integrated Intensity". It may be mentioned here that the intentity curve was obtained by converting the blackness curve according to the method of Wien. For the contimuous spectra J' is simply the intensity level over and above the general level of fogging. For the band spectral line J' F is the energy of the nositive-ray beam as measured

has the same significance as for a Balmer line.

in a specially constructed high sensitivity thermolunction. I'lE for a particular line, though under identical conditimas of the ray, time of exposure and pressure p in the chamber in which the molecules of hydrogen get hit by the positive ray particles, would be different from plate to plate depending on the development of the photographic plate. So so make results strictly comparable one standard positiveray spectra was photographed common to all the plates and I'll for this normal was given the arbitrary value 7. The

values under other conditions referred to this value is indicaned as F.E. Thus IIE is independent of the plete. The normal was a positive ray line (really a Doppler displaced strip) one at Hg and another at Hy produced at a voltage of 21500 and a pressure of 10.5114 mm. Hg. The small correction to p for the presence of small

quantities of vapour exuded from Picasin joints as applied to measurements of the intensity of the displaced hydrogen lines as reported in previous communications is not applicable in the present series of measurements. This is so because now we are concerned only with the partial pressure of

hydrogen in the observation chamber (one might sho call collings chamber). This partial pressure is correctly read off through the MucLeod gauge.

Figs. 1 and 2 show the values of $\frac{L}{R_0}$ as ordinate against p as abscissae on double logarithmic paper. The points lie on a straight line for any one value of V. This straight line engine an ample with the log p axis, the tangent of which is

—k, a regative quantity. The relation may, therefore, be expressed as follows, V bring regarded as constant.

of p are tabulated in table 2. The measured values of k are also given in the same table in column three. From column 9 is a clear that k varies directly as the values in the discharge tube. This is a very significant and interested result, obtained from direct measurement.

The values of $\frac{A_{t-1}}{A_t}$ an different voltages used in the present series of experiments differ but little from a mean value. This is because the lines can each other between shorts 0.14° and 0.15° mm. Fig. So can is up to conclude that the variation with voltage is one originable. That such a conclusion would not be within its orbital in obvious from figures 1 and conclusion would not be within its orbital in obvious from figures 1 and 0.21 mm. He will be sugge of transcentance from 0.0501° and 0.21 mm. He will be sugge of transcentance from 0.0501° and 0.21 mm. He will be sugged of transcentance from 0.0501° and 0.21 mm. He will be sugged of transcentance from 0.0501° and 0.21 mm. He will be sugged of transcentance from 0.0501° and 0.21 mm. He will be sugged of transcentance from 0.0501° and 0.21 mm. He will be sugged to transcentance from 0.0501° and 0.21 mm. He will be sugged to the suggestion of the original origin

Further at m=0.1 i.e., 10^{-1} mm. Hg.) the value of $\frac{J_{\infty}}{J_{\infty}} \rightarrow V$ is constant, we column 14, table 2; compare also column 11, 12 and 15. Denocing this constant as $A_{\rm co}$ we may wrise (1) as follows:—

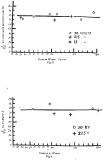
The value of A_{n1} would depend on the arbitrary unit chosen for experiming the intensity J₁ and also on the wave-length, how would be independent of V and p. In the particular arbitrary unit used in the present series of experiments the value is for H₂ 1.164.0°, and for H₂~ 1.67.10°. The value of B (Table 2 on 4) is a value of the 1.67.10°. The value of B (Table 2 on 4) is a value of the

Hx and 7.5.10" for Ha



Confession Speciment Per RY	~:	222	28282	202
	-(11	\$25	95599	153
	Internation	200	38282	999
mercs car By	니슈	222	322	
)10	0.457 1.16 1.16	250	
	has	100	344	
	Integrated Integrated	220	4422	**
	Sourge E	252	1250 1250 1250 1250 1250 1250	286
	Present is forty.	223	3.5 3.2.0 164.0 162.0 264.0	188
	Daffeemen in Voles, 16"	2	2	





RADIATION OF LIGHT UNDER EXCITATION CONTINUOUS AND MANY LINED SPECTRA The measurement for a line 4847.9A° near Hv and

for the continuous spectra also near Hy are given in table 3, and illustrated in figures 3 and 4. Since the num-

ber of points for any one voltage is not large no attempt

has been made to trace dependence of intensity on voltage.

There is no doubt that to a first aproximation at least,

J is constant and independant of voltage and pressure.

B. DASANNACHARYA



SOME CHEMICAL PROPERTIES OF DI-ISOBUTYLENE

Introduction

This work married with a view to mady various the mind properties of dishusteplant and to decrear, if gonitude, some industrial application of in compromate. Testinghall, about low very only evaluble can, to word be onpered, two subscides of it can be confined into dis-induspation, and the confined of the confined of the conperior, two subscides of it can be confined to the observation of the confined of the confined of the confined to a state of the confined of the confined of the confined state of the confined of the confined of the confined state of the confined of the confined of the confined state of the confined of the confined of the confined state of the confined of the confined of the confined state of the confined of the confined of the confined state of the confined of the confine

Contrary to expectation, no chlorhydrin of di-indusplens was obtained when she latter was treated wich hypechinous sich. On the other hand, as manuteared chloride of the empirical formula Gall-ICI and a mixture of most probably seen higher chlorics econopausity was obtained. The mechanism of formation of the unsaturated chloride, in seasonable thice.

(CM₂)₂C CM::C(CM₂)₂+MOCI == (CM₂)₂C CM:-C(CM₂)₂+ d-inductions

(CH,),C.C...C.(CH,), er (CH,), C.-CH.-C...CH,

The chlor-hydria (II) formed according to the follow-

T. C. S. A., 121-126, (1879). A. Badeoul, R. S. 1817 (1876), of J. C. S. A. 196, 1812; J. C. S.

5, 24, (1800), Zec., 21, 1218-1249; Poliscand, J. Rasc. C. S., 58, 1987 ing mechanism cannot splie off water to form unnaturated chlorids:

(CH₀), C-CH₁₀C(CH₁); + HCCl = (CH₀), C-CH-C(CH₁), OH Cl.

The other isomer of di-isobutylens may form an un-

saturated chloride by the fell-swing mechanisms— $(CH_{1}/CCH_{1}C) \stackrel{CH_{1}}{=} + 80CI = (CH_{1}/CCH_{1}C) \stackrel{CH_{2}}{=} CH_{2}$ $(CH_{1}/CCH_{1}C) \stackrel{CH_{2}}{=} CH_{2}$

The summand oblicable are designated by (α) , (b, b) and (a, b) and (a, b) are all ages from the four forming of (b, b) and (a, b). The sum of (a, b) is a sum of (a, b) and (a, b) are a sum of (a, b) and (a, b) are copied of giving our are due so once likely framed bases the savened of deltechelpine designated by for each (a, b) if (a, b) in the sum of (a, b)

of their chlorine.

The mixture of unnetwated chlorides was further treated with hypochlorous acid. The reaction want on

Chlorine monoxide reacts very vigorously with various hydrocarbons, and gives complicated products. In case of di-isobutylene also, chlorine manoxide gave a mixture of various products, which were found very difficult, to be When disinfunctions was treated with concentrated

sulfuric acid in varied proportions, a mixture of high boiling compounds was obtained. No compound could be isolated. About a third of the solution which went in solution in sulfuric acid was turned dark and eave on steam distillation and further extraction with benzene a very viscous carry material. From when the steem distillate, was distilled seein with caustic soda, no better results were visible. It is evident from these results that sulfuric acid charred a part of the hydrocarbon which went into solution and polymerized the other portion of it giving a mixture of unknown hydrocar-

(1) Experimental Preparation of Di-isobutylene 1000 cc. (781 grams) of tertiary butyl alcohol and two liters of 1:1 by volume sulfuric acid were first cooled separately, and then mixed slowly with constant stirring until the alcohol was dissolved. The whole mixture was refluxed on a water bath for one hour, the upper layer was separated by a separatory funnel, washed thoroughly with water, and dried over anhydrous notestium earbonate. The oils have you fractionated at atmospheric pressure using a fractionating column. 438 grams of di-isobutylene boiling at 101-101 °C were obtained. The two isomers of this dimer have the following formulau(2) Effect of Hypothlerous sold on di-isobutylene

I mad (112 gans) off-intertylme and 790 c. or 100.00 me generate under hypochietic solution (1 not) were placed in a 100 like fluids which was interested in its water, and 6 gans of placial located interest and interest and interest of the unimates, the solution of c. or, at eiter at interests of the unimates, the solutions being streeting enough all the image places of all and been added, which took about 100 me of the solution of the soluti

The volume of the dines as the mart was 130 cc. and the volume of the crade parkets rider driving we found to be 331 cc. which weightd 131-8 gm. Boiling narred at room part of the form, and the valualle compared could not be collected even when the two necessions are approached as the collected even when the two necessions were intermed in a foreign inframer of is on and hydrochronic and. Two furnishms were collected one being from 45°C or 50°C and 45°C one 45°C. Two volumes of the erms, builting between 45°C to 10°C one 37°C, or while the high the collection of the contraction of the contractio

con. The stirring was stopped, upper layer separated and theroughly washed with water, dried over anhydrous copper sulfan, and distilled at a pressure of 15.6 mm.

cc. The low boiling fraction was repassedly distilled used a constant belling compound was obtained. This boiled at 34-33°C at a pressure of 5 term. This boiled at aemospheric pressure at 14-115°C with hight decomposition.

(3) Some Physical and Chemical Tests on the

Chlorine compound
The chlorine compound taken for those tests was refractionated by usine a Widmer column.

M. L. SHIKOFF with with a crimmon red color and on diluting it with water. an apparently polymerized product separated at the top. 4. The compound decolorised very quickly a carbon nerachloride solution of bromine. Boso the show chemical and physical tests, it becomes

quite evident that the compound is not a chlor-hydrin and shar the sklaring in it is very firmly bound. Also the comnound is unsutcouted is evident by tents (1) and (4).

The chloring analysis and molecular weight determinations check very closely with the formula CiPtoCl. Also the firmous of the chloring attached to it as well as the unsaturated character of the commound confirm that the comnound has an empirical formula C.H., Cl and may be a

mirrors of the following four isomers as explained above in (CIL), C-C-C (CIL),

DROUGHD-O-4/RD) DRO-04/RO-04/RD To definitely prove the structure of the compound,

(4) Study of the High Boiling fraction in the reaction of dimer with Hypochlorous acid: (a) It was suspected that some chlorhydeins may be por-

sent in this high boiling mixture and also that some oxides may also be present. The high boiling fraction was refluxed for 12 hours with dev sodium hydroxide slightly maintened with was no success. There was some decomposition during the distillation of the mirrore

water, but practically no change was noticed in the beiling point and other properties of the fraction. Several attempts were made to separate some compound from the mixture

(b) The chlorine determination by Carius method was found to be 21.21 per cent. The percent of chlorine in PROPERTIES OF DE-ISORUTYLENE #17

chlor-lawline should be 21,54 per cent whereas in the obloride

it is 24.21 per cent.

From the above it is clear that the whole fraction is a mixture of some monohalogen derivatives or chlorhydrins of di-industrylane or some non-halogen derivatives of the dimer mixed with higher chlories compounds. The fractionation

and the halogen determination give no clue as to its possible nature. But it is possible that some of the chilelybelium may have been formed which are very unstable and give of hydrochatic said on distillation as very reduced possures. Said by aids some polyhalogen derivatives are also formed raising, the bulling pairs of a very multi masses of the cost designthe compound almost impossible.

(2) Polymeritaristic and cis-localistic production of the

sulfuric acid Sulfucic acid is known to polymerise unsaturated hydrooarbom. Tetramer of isobatylens contains 16 carbon atoms

and it was thought that it might be interesting to study its formation and behaviour toward hypochlorous acid and other substances.

(a) If not, of disinductions was drawly added to 200 cc.

(d) 1% cd dis-acception to the other by the distribution of the distribution of the acceptance with content taking. There was one evaluation of hisse and the soil tunnel deep red in color. The two thresholds the upper layer was informable per changing the volume relation between distribution to the control activation of the 11st and near and all the vising the volume relation between distribution of the 11st and near and all the vising suffering and of concentral variation and the by using suffering the volume relation to the 11st and 11

man.

(b) Since a large amount of dimer went into solution, it was thought interesting to see what happened to it and bence the following study was made.

The sulfuric said layer was diluted with a large amount of water and allowed to stand over night. Two layers were distinctly visible, the usper layer was vary stanny but singlled very tarry and was black. The lower layer was red. Without separation, the whole solution was distilled until almost all the upper layer had come over in the receiver. The upper layer this time was vellowish and oily and the lower layer was evidently water. The upper layer was lower layer was endoutly water. The Upper Dayer was extracted with a small arreasted of beaters and distilled. Before all the beaters had time to distill over, the whole mass torsed very fairk and smalled something like burne organic matter. Person this experiment it become videous that the turry matter probably contained some sulfonic acids or same very mutable compound. Hence the procedure was modified and the lower layer was several times speed distilled in an alkaline solution. The vellowish oily layer was extracted with beazene, dried, and buszene ovaporated off on a strain hath. The residue was a very sticky thick reddish black mass. The residue from benzene separation gave a test for saffar by simple fusion with sodiem in a hot supper tube, and then tested with sodiem nitro-prusside solution. For want of time no more work was done with chis.

(6) Effect of Chlorine manazide on dimer

Chlorine gas was passed through four flat and U-shaped glass tubes in which a thin layer of red oxide of mercury was stown. These tubes were immented in cold water to prevent their over-heating due to the action of the chlorine gas on the coide. The issuing gas was passed through a U-tube containing about 10 cc. of dimer. This last tube was immersed in a freezing mixture of ice and hydrochloric soid. The outlet of this rubs was immersed in a beaker containing some cold water. The water of the heaker gave

no test for chlorine for several hours, indicating that no free chlorine had passed through the tube. The product obtained from the action of dimer and chlorine monoxide after a run of 26 hours was removed and studied.

(2) Chemical and Physical Properties (a) An aqueous solution of silver nitrate gave no turbi-

diry in cold. When the solution was bailed, a surhidity was

- (b) The compound when treated with an aqueous solution of norassium indide, save no reaction. When a few cubic continueters of hydrochloric acid were added to the solution of potanium iodide in water and the compound, no
 - (c) The compound gave Beilstein tost for chlorine.

reaction was noticeable.

(al) Specific Gravity of Dimer-0.777 at D 15.1

Specific Gravity of the new compound:::0.824 at Diff (e) Refractive index of the dimerun1.430

Refractive index of the Comp'd=1.437 No further study of the compound was made due to lack of time.

Summers

1. The dimer of isobutylene adds hypochlorous acid readily; but enlits off water and forms an unsaturated chloride of the empirical formula CoHarCL

2. Concentrated Sulfurio acid polymerizes the dimer forming sulfanic acids and high boiling unsaturated hydrocarbons.

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taken up by bodies offering a large surface such as charcoal, freshly prepared precipitates like allica and alumina and colloidal particles as in aresenious sulphide sol, is known since a pretty long time. In the beginning the two allied phenomena of absorption and adsorption were not differentiated. Gibbst was the first to point out that adsorption, as distinguished from absorption, is essentially a surface phenomenon. According to him only those substances are adsorbed, which lower the surface tension of the adsorbing medium. This

ON THE STATISTICAL ASDECT OF ADSORPTION The fact that cases as well as solutes from a solution are

 $\Gamma = -\frac{\delta}{uv}\frac{do}{dz}$ Where Γ is the amount adsorbed, c the concentration. e the surface tension, R and T denote the gas constant and the temperature. This subject has been studied both theoretically and experimentally by several authors. The importance of adsorption in colloid chemistry was first indicated

is expressed by the following equation.

by Freundlich*. This phenomenon plays an important role in several industrial operations, involving catalysed reactions e.g. in the manufacture of sulphuric scid, synthesis of ammonia, hydrogenation of oils and in sugar refining. During recent years, the adsorption phenomenon has been studied

with reference to some biochemical problems and this may throw some light on the mechanism of several obviological operations. Now the Gibbs-Thomson equation is difficult to apply

quantitatively to experimental result, so a more convenient empirical form was proposed by Freundlich-

omasi.

Where a is the amount adsorbed, e and n are cons-

tants and c is the concentration. Recently Bancroft⁸ has

shown that this can be derived from Gibbs original postulate. to was left to Langmuir' to study the kinetics of adsorption. He considers a checker-board arrangement of the surface of the adsorbest which is purtly covered and partly free. The adjurbate is held by the free surface by the residual valencies of the surface orientated atoms or molecules. Thus, accordine to him, adsorption is a chemical phenomenon and the advorted layer is only one molecule thick. The following is the fundamental equation of Langmair.

$$a = \frac{N_2}{N} \frac{\omega}{1 + \omega} = \frac{K^* \Gamma}{1 + K^* p}$$
 (6)
where a is the amount affectbod, $\frac{\omega}{r}$ is a constant $F = 0$ the same

of evaporation or condensation, he is another constant and 6 the resource of the gas. If each of the adsorbed molecule personies solv one admiration centre on the surface of the crystal, the above formula may be reduced to the following familiar form due to Reichenstein e = Ke

where c is the concentration,
$$\forall$$
 is the amount adsorbed per
unit surface, so constant, that corresponds to vari. dee Waiss
mafare correction and is equal to double the molecular area
and K is the Langmusic constant. Several other surfaces e.g.,
Euckney, Pelanyi, Volumer, Taylor, and Partick*, have pro-
posed different formulae from time to time, but amounts

these Langmuir's formula appears to be the most satisfactory. It may be pointed out that equation (1) was derived by Gibbs, on thermodynamical around, which is however defective, since it throws no light on the arreal reclusion. of the process. Langemetr, on the other hand, used kinetic methods. Besides these two, there is a still more instructive method, viz., that of statistical mechanism which takes into account the behaviour of individual melecules. The applications of this method to obveice chemical phenomena are however too well known to be enumerated here". This ON STATESTICAL ASPECT OF ADSOLPTION 465

method was first applied to adoutprise for Frenkells* who obtained an expression for the sense, using Maxwell's equation. The same method was applied by Hibdall's red alond the Specific who colorised Languaries represents in terms of widerines, fraquency of the realised in the crystal Institute CVV processely, S.C. Carn's used Planck's coll architecture.

with the help of the thermodynature functions deduced equation (4) and obtained the following value for for K: $K = \frac{(1/\pi n k)^{-2}}{k} s^{-2k} \qquad \cdots \qquad 0$

where m is the most of the adoctore, b Planck's constant of action, b is the Boxamana constant and e the adsorption potential.

A survey of the various statistical methods, shows, that besides the classical forms of Maxwell and Boltzmann and the

A movey of the virious statistical methods, shows, that beides the closical forms of Maxwell and Boltzmann and the phase integral entried of Gibbs, we have streetal other methods developed, during morest years, amongst which a few may be membered, e.g., the probability method of Ehrenfort

may be membered, e.g., the probability method of librembers and Triball¹¹, the method due to Sterm¹¹ the partition method of Fowler¹¹. Again the introduction of b in classical methods led to the new Bose-Eissocian¹¹ statistics for light quanta and Parmi-Draze¹² sanctions for electrons. Attemptes have

and Permi-Dirac²⁰ somition for electrons. Attempts have been reads by several suchers²⁰ to reconsile the old classical statistics with the new one. Now, since Gibbs method ill much simple: than the other methods, we shall apply the

generalised Gibbs statistics of Kac Maturedar

system, a the carry of the system, and 4 (=Nh) the total phase relume.

During recent years the present writer has been engaged in studying afforcision and several order physical problems from the point of view of advorption by applying matrintal methods. In the following, the undulying originite of the methods employed will be mentioned and the importance of adsorption in connection with some well known physicachemical phenomena will be discussed. Chemical Advertisms. The senseal method developed in the following may be briefly stated thes. In every case

we consider an equilibrium between two phases one of which is guesses or free and the other adsorbed or bound and the number of molecules in each phase is calculated by Gibbs' method from the total number of molecules and the free every of the system. Thus the molecules in the free state $g_1 = \frac{N}{2} \left[\dots \right] e^{-\frac{\Phi_2 + \Phi - \mu}{2T}} \Delta T_F \Delta T_Q \dots$

where
$$\triangle$$
 T _{γ} \triangle T _{γ} is the total phase volume being the product of the differentials of positional co-ordinates and the corresponding moments. Since for material particles,

we have to adopt the generalised Gibb's method in the forest form, we have $\mathbf{x}_t = \frac{N}{\psi} \int \dots \int \frac{1}{1 - |\psi - \psi|} \triangle T_p, T_0$

$$\frac{N}{N} = \frac{N}{N} \cdot \frac{1}{N} = \frac{N}{N} \cdot \frac{1}$$

N 12+) (2m)⁴ v I

where I stands for the integral

In the case of adsorption of gases at ordinary temperature, equation (8) reduces to the classic form

n, = N (2 on kT) | 0 VT ...

of a solid, one of the degree of freedom in the direction per-

For the gas present in the adsorbed state on the surface

ON SYATISTICAL ASSECT OF ADSORPTION pendicular to the surface, is lost, i.e., we may regard dz. dpxas a constant r. having the dimension of action, r -th. Thus we have the number of molecules in the adsorbed

 $n_i = \frac{N}{\phi^i} s \int ... \int \frac{1}{1 \cdot \frac{N+4}{2^{\alpha_i}+1}} dx dy dp_i dp_j$ $= \frac{N}{4} \, \rho \, (\alpha - \alpha) \, (2 \, \tau \, m \, b \, T) \, \sigma^{\frac{2}{MT}} \, \sigma^{-\frac{2}{MT}}$ here the available area is 4-11.0 being the wander Wast correction, which is large compared to the corresponding volumes correction, and hence it is to be taken into account although the latter may be negligible. . is the adsorption

potential. By combining equations (10) and (11) we e= (K1

... (12)

where on \$1, and \$1 and Han Olem ATT

which reduces to equation (5) if such for unimitecular adsorption layer. The adsorption potential may be identified on the one hand with the heat of adsorption, and, on the

other, with Polanyi's maximum adsertaion potential (which is the value for unimolecular adsorption layer). In some cases, this potential is found to correspond to the heat of sublima-

tion and the values of K as calculated from equation (12) using gram-molecular quantities, agree with those computed from experiments of well known authors for the adsorption of several gases e.g., CO₅, CO, N₂, CH₃ and C₄H₄ by charcoal. Since adsorption potential in some cases, correspond to the heat of sublimation, it is postulated that the adsorbed gas is present as a solid lover on the surface of the adorbest. resembling sensewhat solid solutions, but much more comeles is nature. Incidentially it may be pointed out that introducing, the familiar Gibbs equation becomes slightly medified since the amount adsorbed is no longer proportional

1 , but to 1 . Thus

 $\Gamma = \frac{1}{1-a} = -\frac{c}{177} \cdot \frac{dc}{dc}$ This knowner does not an arginat the rathers of \$10 experi-

mentally determined. It has also been shown, that the formula of Seul" as well as those of Frenkel and Huckel" prferred to before, on be reduced to the form (4) leading to the value of K as given by (12) when they are transformed with the assumption ho mKT, where v as before resecuents the average witeration imposting and in the recinencial of the period, and KT is the energy of the molecule in the passous state. This assemption is valid for ordinary temperature, since it leads to the value of vot the order of 1911 in agreement with experimental value. It may be further pointed out that Freundlich's equation (2) can also be statistically deduced 25(a) on the assumption that a milecule is held by N advancion centres on the surface of the crystal

Bectrical Adsorption⁴⁶. Besides schroption of neutral malecules, there is another photogramon very common in colleid chemistry, known as issue or polar adsorption. When an electrolyte is brought in contact with a precipitate or a supprassid, then one kind of the one is adoubted in preference to that of the other, a phenomenon experimentally descentrated by Michael's and Rates. This is respectable for the change of the colorid survision, which become discharged and congulated by the adjoint on a property ion. Amongs the various theories put forward to explain this polar adsorption that due to Mukerjot appears to be most satisfactory. He asstenes an electrostatic force between the charged particles, and calculates the adsorption of a particular inn from the probability of collisions. Thus he points our the effect of valency, mobility and complexity of the ion and replain the mechanism of charge erreant by the adsception of a polyvalent oppositely charged ion. The extends his ideas to hydrolytic adsceptions which explains the liberation of soil by percipitates in constract with neutral sides. Recordly Stern, from considerations of Cour's diffuse double layer, has diduced the following foremula.

$$_{qm}$$
 $_{V,e,e}$ $\left(\frac{P_{V}}{e^{2}P_{c}} - e^{-\frac{P_{V}}{e^{2}}}\right)$. (18)
where e is the amount adoubted, e the perencial of the
double layer, F the charge associated with a gram ion, e the
ralency and e the concentration.
Instead of assumine with Mokerier the adsocration of

ions in two different sugar (chemical and electrical) we asnum that both the positive and regardive loss are simultantously adsorbed, partly chancically and partly electrically. Thus beside the chemical adsreption potential, in electromatic work performed by the iron stuck the potential of the double layer, must be taken into consideration. Thus we obtain by suppling methods indicated in the previous section.

$$v_i = \frac{e}{K_i} m_i \cdot e^{-\frac{i \cdot k_i + F}{K_i}}$$
 and $v_i = \frac{e}{K_i} m_i \cdot e^{-\frac{i \cdot k_i + F}{K_i}}$. (54)

where n_s and n_θ are the videncies, N_s , and N_s the Langmuir constant which includes mass and mebility (c), F is the potential of the double layer (In this case c is identified with the initial concentration and ϕ is neglected). From equations (140) we finally have

$$Z = q_1 - q_2 \equiv \frac{q_1 - q_2}{R^2} \left(g^{\frac{q_1 - q_2}{R^2}} - g^{-\frac{q_2 - q_2}{R^2}} \right)$$
 (18)

where K is the Langmuir constant for any ion. The above equation which is similar to equation (13) can explain in a stemi-quantizative manner, the order of relevability, the orign and reversal of charge of colloids exactly in a similar manner as Mularijee's theory. It may be further posited out that exaction (15) resembles an outstimen derived by

brane equilibria. Electronic Advarption¹⁶. According to the madern electronic theory of matter, the iscussion of a material particle is due to the capeuro or removal of electrons. Emis-sion of electrons may take place either by passing silent electric discharge (cathode rays), or by light (photoelectric

obenomena), callisian with a particles. (distoterration of steers) or by hear (thermal and redlar innisation). Saha regards institution of Stallar olements as a chemical execution. and has investigated this thermodynamically by using Nerse's reaction isochore, and considering electron as a monatornic gas. Thus substituting the Section-Tetrode value for the chemical constant of the electron, in the Norms equation, he obtains the famous equation, known after

 $\log \frac{d^2}{1-d^2}$, $P = -\frac{U}{|E|^{2}} + \frac{5}{2} \log V - 0.5$... (10) where x is the degree of legislation, P the total recourse, and

U the heat of instaction. Equations similar to (16) were subsequently obtained by Fowler, Becker and Saha and Sur. In the prepare case, we shall consider an equalibrium perween the free and the adsorbed (or bound) electrons. We shall however distinguished this from elemical advers-

tion, in assuming that in the case of electron of electronic adsorption all the degrees of freedom are lost. Thus the number of free electrons is given as before by equation (8)

where " well and a in the adsorption potential identified in this case with the ionisation potential or the heat of dissociation. For non-degenerate case we have as before from

 $n_i = \frac{N}{e} \otimes h^i e^{\frac{\Phi + i \pi}{\Phi T}}$... ((8) where Been? Now the ionisation is represented by the following scheme a, represented to the number of ions [A+] and note the neutral molecule [A]. If a gram male of electron is present, ... represents the concentration of decrees (E). $X_{\mu} = \frac{(A^{+}(1B^{+}))}{(A)} = \frac{(2\mu MBT)^{\frac{1}{2}}}{(B)^{\frac{1}{2}}(A^{+})} = \frac{8}{16}$. (95)

... (15)

 $n_0 \approx \frac{N}{4} \times (2 \epsilon mkT)^{\frac{1}{2}} \sigma^{\frac{1}{2}(MT)}$

 $\lambda_n = BT, \lambda_n$ which is identical with the Fowler-Milne equation. If we take into consideration the equilibrium constant with respect to pressure Ko-RTKe, then taking logarithm and substituting values of M, N, and R we obtain the Saha equation with a constant B(T), which corresponds to the statistical weight factor.

For degenerate case I in equation (8) is to be integrated according to Summerfield's method. There $\mathbf{x}_1 = \frac{N}{4} \cdot \nabla (2\pi) (2\pi)^{\frac{3}{2}} \frac{4}{N+2} \cdot \mathbf{y}^{\frac{3}{2}} \dots$

and $K_{\alpha} = \frac{8\sqrt{a}(2m)^{\frac{3}{2}}\Phi^{\frac{3}{2}}}{194k^2}\left(e^{-\frac{\Phi+\alpha}{kT}}+1\right)...$. . (22)

If $e^{-\frac{Q+q}{RT}} < <1$, we have $K_{c} = \frac{8\sqrt{\pi} (2m)^{\frac{2}{3}} \Psi^{\frac{2}{3}}}{277.5}$... (220)

Thus we see that ionisation is independent of temperature and agrees with the assumptions of Fowler, Stoner and others in the theory of Dwarf Stars".

Now Stellar ignitation is only a special case of Richardson's thermionic phenomena. According to Richardson, the ourrent generated on the application of an external field to a system from which electrons are emitted is connected with temperature by either of the following expressions

of which the latter is theoretically more sound. Dushman, and later on, Roy derived equation (248) by thermodynamical and statistical methods respectively in the following forez

$$i = \frac{2\pi \operatorname{st} h^{2}}{\alpha h^{2}} + T^{s} \rho^{-\frac{\alpha}{2q^{s}}}$$

The statistical weight factor occurs in Ray's formula only, The same has been deduced by Powler and Nordheim, both by statistical and wave Mechanical methods. Very recently

Sammerfold has obtained Righardson's T 1 Secretals for nondecentrate and T^o formula for the degenerate case by nonly-Now since here we are considering a hotamormous equilibrium the couldrium constant Ke is determined by

the number of electrons finally present per unit volume. Thus for non-dependence case we have from (20)

$$a = \frac{42 + m h}{50^{1/2}} \sum_{i=1}^{N/2} a_i^{-1} a_i^{-1}$$
 (26)

From classical theory it follows that the number of electrom crossing unit surface per sec- $\kappa_1 = \kappa \left(\frac{kT}{2\pi m}\right)^{\frac{1}{2}}$

$$i = n_1 \epsilon \equiv \frac{2 \cdot \sigma \cdot m \cdot k^2}{H \cdot k^2} \cdot c \cdot \Upsilon^1, \sigma \cdot \frac{\kappa}{kT}$$
 (23)

For degenerate cute, we have a as given by (22). Now in order to find the number of electrons crossing unit surface per sec., we are to modify the closical method in the

light of the Foresi statistics. Thus we have

$$x_1 = a \int f dt dt ds ds$$

(Non-Degenerate)

(1) $i = \frac{3 \cdot \mathbf{v} \cdot \mathbf{u} \cdot \mathbf{k}^*}{8 \cdot \mathbf{k}^*}, s, \frac{\mathbf{v}^*}{6}$ $j_{(2)} \cdot \mathbf{s} \cdot \frac{s \cdot \mathbf{u}_2}{67} = 1$ (m Total a (d-m.)) for a file >>1 (Degreesta) Here us is the inner austritturboic of Sommerfeld. Thus we have the T1 formula for the non-degenerate case, which is in agreement with the results of Dushman and Roy. Again, the last equation is identical with that of Houston for electron emission from cold metals, a phenomenon first

investigated by Schottky and later on developed by Millikan Our point may be mentioned in this connection. In the case of chemical adsorption we introduced Van der Waai's correction in the adsorbed state. If we introduce a similar correction in the phase source due to the adsorbed molecules already present a factor (I-a 7) where > is the correction for a single electron, is introduced in equation

(17), and we obtain a modification of Saha and Richardson equation. Thus instead of equations (20) and (23) we

 $X_{\mu} = \frac{(2 + m \cdot k \cdot T)^{2/2}}{(2 \cdot k \cdot T)^{2}} e^{-\frac{k}{2T}} + \frac{(2 + m \cdot k \cdot T)^{2}}{(2 \cdot k \cdot T)^{2}} e^{-\frac{2\pi i}{2T}} e^{-\frac{2\pi i}{2T}}$

(Non-Deparements) (20)

 $\chi_{c} = -\frac{8 \sqrt{\pi}}{600 \chi^{2}} \cdot (2m)^{3/3} \phi^{3/2} + \frac{81}{3} \phi \cdot (2m)^{3} \phi^{4} \cdot \gamma \cdot (Degenerate) (26)$

leading to corresponding equations for the thermionic current. The correction factor is however too small to affect the results, and hence the modified equations are not of much

Mecaetonic Adsorption". From the modern electron theory of matter, it is a well established fact that the marnotic properties of elements are to be ascribed to the electrons. Then diagraphetism is due to the change of cebital motion of

aractical importance.

the electrons in a magnetic field, accounted by Langevin from "Larmor's procession" and paramagnetism is due to the orientation of "unbalanced" electrons in the magnetic field. It has been rightly pointed out by Van Vleck that the parareservetic empercibility is really the sum of the above two factors just as Dielectric polarisation is the sum of the Pularisation factor due to dissortion and to orientation. Recently Proli, developed a theory of purumagnetism from the electron theory of matter and obtained expressions for the paramagnetic susceptibility for degenerate and non-degenerate cases by applying Fermi-statistics according to him, the

paramagnetic macepibility is independent of temperature for degenerate case. This result has been extended by Blocis. In the case of thermionic emission, we have seen that the electrons are, so to say, pulled from within the metal: by thermal energy. Here we shall postulate that the magnetic respecties are mainly due to those electrons which , are beneaths to the surface of the atom from the various orbits with an quantum number when the magnetic field is introduced. Thus the adsorption potential is to be associated with the magnetic energy Em. which however may have all possible values depending upon the vale as from-j to + j. Hence we have for non-decements cose

 $\mathbf{e} = \frac{(2\pi\pi kT)}{6kT}^{\frac{2}{2}} e^{-\frac{\mathbf{E}_{00}}{kT}} = \frac{(2\pi\pi kT)^{\frac{2}{2}}}{6kT} \left(-1 - \frac{\mathbf{E}_{00}}{kT} \right) ... (30)$ The number of electrons initially present (Emont)

N= (2+N2T)² (# N=1)

Thus the increase of electrons due to the application of the field is given by the second term on the right hand side of

IN STATISTICAL ASSECT OF ADSORPTION (30). Since $\chi_{a_1} = \Sigma_a \Sigma_a$ if the intensity of the field is unity we have from (50) and (51) $\chi_{0} = \frac{N \times H_{\text{tot}}^{2}}{N \times H_{\text{tot}}^{2}} = N \cdot J \cdot \frac{A^{2}}{1 + 2} \times \frac{N g^{2} \cdot J \cdot (J+1) \times A^{2}}{1 + 2}$ Since XB2 .- 0, in' H' ***gv/j (j+1) re Uo being the Bohr magneton, j the inner quantum number and 'g' the Lande splitting factor. Hence the total paramagnitic suspeptibility No -No+ No - 115+13ac For degenerate case we proceed in a similar manner from equation and finally obtain a similar extension as (15). thereby indicatine that Curie's Law holds good for low temperature as well, which is bourne out by experimental facts This is also found by Howells. Again our expression (33) also agrees with Van Vlack's expression. Oxentaic Adsorptions. In the case of equilibrium between radiation and matter we have to apply the generalised Gibbs statistics in the Bost Einstein form. Since free energy for quanta # ==0 and the momentum of a quantum is by we have the number of kuanta having frequencies between . and ++th- in equilibrium between the free and the adsorbed state as follows by a method similar to that used in comtion (26). $\theta \approx \frac{\theta \pi e^2 d_{\sigma}}{e^2 (a \hbar e / \hbar T_{-1})} = \frac{a}{(a} \cdot \frac{a}{\hbar T} + 0$ 0840 Taking the average energy of quantum and identifying · with-b the energy density of quanta having frequencies between a send at the $\rho ds = \eta \widetilde{E} = \frac{\theta \pi \lambda \pi^{s}}{e^{\lambda}} \cdot \frac{1}{e^{\frac{1}{\lambda \nu}(\lambda T_{s-1})}} \cdot ds \qquad . \label{eq:resolvent}$ Now introducing a correction factor due to the effect

of the already adsorbed quanta (as in previous section) on

the phase space, we have

which is unifur to that estimated by Stram and others. Since between the exercision term contain (a. *) it is may be neglected for all prescricial purposes. Unlosslowlar Restroins**. Considered from the point of view of adoptoins according on the radication hypochesis of view of adoptoins according on the radication hypochesis that the adoption of inflation-of statistics, and the timepercares effect is emisty due to this. Theoretical values for the subscipe confidence and outdoor of an inhypochesis in a traviance with the agreemental values. Second other theoretical and which agreemental values. Second other theoretical and

 $\frac{8\pi A r^2 dr}{r^2 + 3\pi A r^2 dr} = \frac{(8\pi)^2 A^2 r^2 r^4}{(Archive 1)} \frac{A f_F}{r^2}$

Christianen, S. C. Roy, and Polanyi and Wigner may be menicond. We shall first of all eagerd the molecules as activated by absorption of infar and frequency and subsequentity under going decomposition according to the following scheme $\|\Delta B\|_{\infty} \rightarrow (\Delta B\|_{\infty} \rightarrow (\Delta I + |\Omega|)$

Now since the absorbed frequency is very large, the number of activisted molecules

 $[N_{AB}]_{A} = [N_{AB}]_{a} e^{-\frac{A_{AB}}{A_{B}^{*}}} (87)$ In these cases when molecular admorb all frameworks.

 $\label{eq:section} \{S_{AB}\}_{c} = \int_{0}^{\infty} [S_{AB}]_{c} \ e^{-\frac{AB}{AB}} = -\frac{AB}{8} [S_{AB}]_{c} e^{-\frac{AB}{AB}}... \ (ST_{0})$ We shall now treat the problem in two different ways.

We shall now treat the problem in two different ways. First of all we may consider unimolecular reactions as similar to thermal ionisation. Hence we may postulate that only those (activated) molecules which leavy the crystalline surface, undergo decomposition and the zero of machine in where $\approx -TS_{\infty} \times_{Ab}$ is a virtual frequency being the sum of the infra red frequency + and where NA+=Q- the beat of dissociation, the total heat of reaction O., No., . . The

combining with (57)

above expression is similar to that of S. C. Roy. & may

be extrapolated from experimental data. Equation (38) is valid for several unimolecular reactions and the calculated value of k., sorres with the experimental value in more case. Again since von is a virtual frequency it will be futile to look for the absorption band in this region. Only in those

cases when Oo, the critical increment is entirely derived from the radiant energy. The rate of reaction in that case will be directly proportional to the number of active molecules, honce we have for the case when all radiations are absorbed h ... 17, 10 ... 10

where . is the vibrational frequency of the reacting moleculm such that KT=h. Thus vs will corromond to the infra red frequencie as found by McLewis for the inversion of case sugar from absorption bands. Instead of regarding the reaction to be analogous to thermal ionisation if we assume that the activated molecules which are present initially in the chemically adsorbed state in the crystal, leave the surface, and the rate of escans will correspond to the reaction velocity. From equations

 $k_1 = \frac{7 \cdot p \hat{u}^2}{L^2}, \quad \frac{g_2}{u}, \quad 7, \quad e^{-\frac{2 \cdot a \cdot 2}{L^2}}$

... (805

(a), (2) and (37) we have $\frac{-(1+s^2)^2}{s} = \frac{\frac{1}{s^2}}{s},$ and we save of execution $\frac{1}{s}$, and the same of execution $\frac{1}{s}$, and $\frac{1}{s^2} = \frac{1}{s^2} = \frac{1}{s^2} = \frac{1}{s^2}$. (65) $\frac{1}{s^2} = \frac{1}{s^2} = \frac$

with Polanyi we have $b_{\mu} = \frac{60}{V_F} \cdot \frac{9}{2V}$ (46) which becomes identical with Dushman's formula if s=2hand with Polanyi and Wigner's if s=b. Remsur Erbott—According to Prof. Rarrans¹⁶ when

radiation of single frequency passes through matter, assumcediation of single frequency passes through matter, assuming our acturing take place and besides the spectral line cocoupating to the simil frequency, model and summedied line are obtained. The difference between the original frequency— and the actured frequency is always equal to the Chesconsistic infar red frequency. We have soon in the pervisor section their in a trainstellent raterios, the reastern and other three contracts of the contraction, the same frequency and theorems of the contraction. Research effects and theorems waters passes present passes are supported as the most of the contract of the contract of the contract of the contraction of the contract of the contract of the contract of the actual three contracts.

pervisors excite that in a unimalicative reaction, the measure an above pervisor section that in a unimalicative reaction, the reaction molecule become activated by abording infar sof frequency and theorems, variety of the considered from this agent. The mental molecule abords into red frequency and hence the frequency and the size of the frequency and the size of a firefunery. The reverse is true for already activated or excited molecules, which give up frequency which is the sum of the infar and all the applial frequency.

red frequency. The reverse process is $|A|a_i \stackrel{de}{\longrightarrow} |A|a_i + ia' \quad \text{Here $a' = a \in L$ inter-od frequency}$ It follows from the previous section

This can be expressed thus [As] - Br [Ala - Ala + Ar

ON STATISTICAL ASSECT OF ADSORPTION

The velocity of decomposition AT STIAL The velocity of the opposite reaction

 $=\frac{\lambda T}{L} \ e^{-\frac{\lambda r'}{2LT}} [\lambda \lambda n.$

Hence

 $[A]_{\underline{h}} = e^{-\frac{h(x-y')}{hT}}$. (45) from which intensity may be obtained.

The energy distribution law follows from section of quantaic adsorption, the number of free quanta as before is expressed by the following equation and the number of

adsorbed quanta $\mathbf{n}_{t} = \frac{N}{N} \cdot \mathbf{S}_{T} \cdot \mathbf{k}^{t} \mathbf{r}^{t} \mathbf{d}_{t} (\mathbf{r}^{-2n/kT} - 1)$

 $n_1 \approx \frac{N}{d} - \frac{h^2}{-N e T r^2 h^2}$ Number of quarte in equilibrium-

- kis walk? __ we have the energy density $\mu ds = \frac{8\pi h g^*}{\sigma^2} \cdot \frac{(g + g)}{(g h \eta K V_{con}) h}$... (43) Wave Statistics and Adsorption:- In a previous section, we had occurrion to refer to the electronic theory of matter.

During recent years our ideas of the atom has been revolutionized by the work of L. De Brogiss, Schrodinger and others. The material particle is no more regarded as isolated. diameta bodies but as waves. By tracing the analogy with reconstricted optics on the one hand and physical optics on the other L. De Broedie's postulates that, although for macrosuchanics, marrier may be regarded as corpuscles, for micro

mechanics we must take into account the wave nature of the stem. The endersee of material waves, has been verified by the beatiful work of G. P. Thomson on the scattering of electrons in passing through thin metallic films. The ideas of De broglie were extended by Schrodinger who obtained several interesting results, which the quantum theory had previously failed to explin. According to Schrodinger matter is recarded as an energy market (errors of season) having a probable maximum density at a particular point, with which matter is identified in classical mechanics. Very

recently K. C. Ker and K. K. Makerjoe have extended the generalised Globs statistics, already referred to before, by setting saids the validity of Linuville's theory in micro mechanics and taking into consideration the fluctuation of density in phase space. Thus they obtained the following modified form of (4)

 $D = \frac{N}{4} \cdot \frac{q_x + \phi - q}{kT} \times e^{\frac{k \cdot 2\pi \cdot kd}{kT}}$... (48) where a descree the change of density with time t and a is the frequency. From the above equation they derived a wave equation, which yields results identical with those obtaked by Schrodinger. Later on K. C. Karin further extended corresponding to radiation whereas the x, waves being the mirrorimace of x, waves in the q-space is nothing else but light. An entirely new line of work is thus thrown open and this promises interesting results. The phenomenon of adsorption can be explained according to the wave statistics in the following manner. Since matter is a wave, it may be reflected and refracted just like light waves. In a homogeneous medium, waves travel in strainght line, until it meets the boundary wall, from which it is reflected. If the wave meets a boundary surface of a second phase volume, then both reflection and refraction may take place. In the case of chemical, electrical, electronic and magnetonic adsorption we have the case of refraction of x, waves. The refractive index is $\frac{K}{K-V}$ where v is the adsorption potential. For

large values of v. the velocity of v. wave in the advorbed

this idea, and postulated three different kinds of waves x, x, x, the first being the waves due to the fluctuation of density in the q-(positional) space, identified with matter, the second due to fluctuation in the p-(momenta) space,

state is small. It may be mentioned, that if the X, wave falls almost perpendicularly it escapes from the free space of the adsorbed state. The interaction between radiation and matter i.e., between x and x waves leads to the Raman and Compton effects. The quantaic adsorption is due to the re-

A. Gameette

fraction of as worms.

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A PLEA FOR AN ASTRONOMICAL OBSERVA-TORY AT BENARES

In India, at the present time, we are having a closely of civilianists. The Wolfell East, having regularly find his in proceedined Deutstry, has been assuled by a Fauntius Warnsong believe in Fow Will, and striving for the Indianation of the Company of the Indiana, which is the Indiana that is the Indiana Mahar M

The story firmment above us with it initial stars and their mystorious motion has always extract the profounders charm and influence on the human mind. The solution of Autonomy owns for origin to this influence. In the words of the pare Beine it may be described as the fast, the earlyings: Wienerschiff—the old, was young science. Let us begin with a little highest determined: We

Let us begin with a little historical retrospect. We know that even in the down of civilisation on this globe of ours, astronomy had a peculiar fuscination for the thinking section of mankind and

In Babylon, in Babylon
They baked their tablets of the clay
And year by year, wrote thereon
The dark eclipses of their day.
They now the moving fagure write,
In More More on their Stre.

A mightier shadow cloaks their light And clay is clay in Babylon.

A. Noyes—The Torobbeners

A. N. N. SAMA
A radimentary knowledge of astronomy is found
amongst primitive people, particularly normals, shepkend,
and sallow, but the need for a more systematic knowledge.

become more imperative when the communities settle down to so organised life. The sun and the moon, the two somently bisser luminaries are our eternal Time-keeperthe sun determining the period of the day and the moon the period called the month. The length of the year was at first derived from the recurrence of seasons, but it was very early found more correct to determine the length of the war from the apparent motion of the sun amongst the fixed stars. Time-keeping is a very important function amongst all settled communities, and both in Egypt as well as in Babylonia, the two countries where past has been expliced with some amount of completoness, astronomy in the barisnine arose out of the accessity for exact time-reckoning. But it acquired event importance on account of its association with religion. In Balsalon, in york early times, the heavenly bodies became, in some mysterious way, associated with needs, who were supposed to guide the destinies of every human being, Thus Marduk, the presiding delty of the Babylonian Pantheon, was identified with the Planet Topiter: Shamush, the

the femile gal blare with Verne, and Nihu, he gold to Cordow with Marm.

For the trace, now the promise-incore of survivery. For the trace, now the promise-incore of survivery. The production of the observed to entire the properties of the survivery of the properties of the properties of the survivery of the properties of the survivery and was careful easi to Zegarezas which were add was careful easi to Zegarezas which were add "Las assentance became in the principal control of the tracking of the Greek, the Puriose, the Hindes and the tracking of the Greek, the Puriose, the Hindes and the control table control tab

god of law and justice with the Sun: Sin with the Moon



The Ziggurab was an astronomical observatory and temple combined.

In later times, the ruise of the Ziggurab dedicated to Marduk in Babylou became known as the termin of Babel.



PLEA FOR AN ASTRONOMICAL OBSERVATORY 165 they came into contact with the Babylanians. It was a

Bolynkini mursil Borons she started as attentional abbation mursil Borons she started as attentional absertance at the life of Co., of unasorited the Bubble has been approximately as a formation of the started for a source of the started of Milena, the first arranges the dealporticularly Thiles of Milena, the first arranges the Bubblesians, when the started of the started are started as a started as a started of the started are started as a started as a started as a Table used to attention this failure concurrences by forecast, the time of scar and human edipses, the knowledge of which be must have derived from his Bubblesian teachers.

In loads we can desinguish between sevend cagas of mediogenous. The howeverlogs of autrecony resided in the Value and the cident Schäftstar the Fakishnah) is very resiliences; and classocieties of what premises sections. The next traps in that of the new advanced Schäftstar, positi-Ta mean traps in the cident of the control of the cite of the Language of the cident of the cite of the cident of the learner, possibly through the Pinsia Mags. The Province of Aryan color, gains adjurant power in the middle Ban during the felt century B.C. and Susans class successor and the adjustment on the heavest of colorisons. Datus, the

arrough the diministry, and Ballybulian earliers may be a greated shrough the Perlain winners in tolis. This is clear from the fact that in Irolis indict, the clear profining attenmancy is known, a Molgo or Saladylli Brilanius, and are required to dictate from cardoon Bullminis. Both in Great well as in Irolis, automosay developed on different lines. It did not between encirely diministral from stortinger scheduly. But in both places there was derivate culture reports which afterwards gas arrophiled in a summercond circlestice case. The except of this Great

on diffuser lines. It did not between entirely dissociated from stretdegs or beforego. But is tooly place there was a decisive cushwere entirely extracted by a recopiled in a decisive cushwere could which alterwards got attophist in a streamont was all proportion who between premarized successive has been premarized to a streamont with the proportion of the proposition of

name Al Magne and became the standard externomical transite up to the time of Copernicion. The Bullydesian conception of the world mainly centred gound man in the griftnessy object of interest. Their attraction was absorbed in the countries about themselves and the stars were of interest because they were supposed, as proceeded about the production of man. The Const-

164

remarked electedy, to rate the detention of man. The Greeks after the time of Secretis make a barrier of first to free themselve from the dual weight of tradition. They across the laces of the time and the secretist contract of the secretist of the secretist contract of the secretist contract of the secretist contract of the secretist of the secreti

fiften harded year later by Copenicas.

In finit, the fixt step in the criticare of attractions of introduction of the fixth of the fixth of the fixth of the fixth of the critical and the attraction of the critical polynome. The Greek survey, with characteristic belowes and freadom of thought, help produced by the critical below and freadom of thought, help produced by the critical below. On the critical below, the production of the critical below and freadom of thought, help produced by the production of the critical below and the freadom of the critical below. On the critical below and the first production of the critical below and the critical be

plication to attenuency. In these, he made very creditudes and lateing contributions including bed famous decimal notation. Many Indian trenties were translated sites Arabic particularly Peckinogeparts's Brobessidhlehitet (98 A.D.) under the same Stad-Hind. But they were never courageous cought to prosee a holder theory of the universe in opposition to certeni ideas. Aryshbary of Kusumpur (Parilla 1948) (See ni 46 A.D.), thought that the earth, by turnposts) (See ni 46 A.D.), though that the earth, by turnposts) (See ni 46 A.D.), though that the earth, by turning root of a mic eased day and slight, but his necessor daily not seen to be impressed with a feet. It. He proveney, other that they were knowly also to the remodelity of public better, that they were knowly also to the remodelity of public better, that they were knowly also to the remodelity of public better, that the contract of the feet of the seen of the contract of the market, which when it fresh toward gives a shake and cause quest, it is the the terrelate; but this also must have someretapeate. Well, the least seen the two worthing to cert open, it is to the terrelate; but this also must have sometypes, it is to the terrelate; but this also must have sometices, the contract of the source of the seen of the contract of the seen of the seen of the seen of the seen of the terrelation would be that the earth has no empoyer, it, is supposed to appear. On the mice because of the terrelation of the seen of the seen of the seen of the terrelation of the seen of the se

after by the Archie. The weather were morely factors for the Pene-Chaldane and Helmin group who found is better to put their index in the these world-longuage, via., Archie for the Archiese and Archiese and Archiese and Archiese and foundation of the Archiese and Archiese and Archiese and tensiones and valuable observations of pinetray mains, connected Michaey with Astensoray, and in payments ways, connected Michaey with Astensoray, and large inless the thready their electrical course in Span and large in the thready their electrical course in Span and Expert their large thready their electrical course in Span and the Span Longue the such search of the Archiese and the Span Longue the control of the Archiese and the Span and the Span Longue the Control of the Span and the Span and the Span Longue thready their electrical world in the Span and the Span Longue thready their archiese and the Span and the Span Longue thready their archiese and the Span and the Span Longue thready their archiese and the Span and the Span Longue thready thready

Raja Sawai Jai Simon—The Arrannounz,—Pance Bhiokateltya seems to have been the last great luminary amongst the Indian accountees. After him, the Indian pendest showed little originality, and were content, with a few exceptions, to east horscopes and frame almanus asM. N. SAHA

"A now one in Indian Autonomous begins with the prince wave jul bright II shall been four 160 to 170 and ferrinced record jul bright II shall be four 160 to 170 to 170 to 170 to Parkman's a Arabic (the Almanya) to be transland in known in the Siddhinan Smortly). We commod the submilances in the Siddhinan Smortly). We commod the submlances in the Siddhinan Smortly). We promote the tends to be submitted to the Siddhinan Smortly in the Sidhinan Smortly in Dally, Bearnet, Uljean and Martiner. The Intrinded and englished of the Objectivation wave demands (this last complied of the Objectivation wave demands (this last Smortle, An Japan an acconomic most Dan Feder & Smortle, A. Japan an acconomic most Dan Feder & Sprin, wave in submitted. Here the lad once to Enurgean

Second. As Juper in secondary desired this before a way in as whole secondary to have been as we are a whole secondary to Article.

As first be made a bean Actually secondary to Article Article for the made a bean Actually secondary to Article for the actual to be beginned as and heaves the actual to the actu

more were added by Madlon Singh, his son. The Delki Observationy was built in 1726, and observations were taken in 1728. Jai Singh published a table of planetary and wellar positions, and showed that the tables of La Flire, which were then regarded as the more accurate in Europe, were wrong as regards the position of the most by 8°, and the calculated time of odlipses was wreen by 6° mirates. The tubles were

declerated to the emperor Mahammad Shah". Sawaii Raiji, Jie Sinjih died in 1277, and astronomical science died with aim in India; in spite of our admiration of the astronomer-king, we are forced to remark that he was the last representative of an engoling age. He had upparently either not hered of obscopes which had already mentared in Eurono or fished an astronomica their users use.

THE CULTURAL INTLUENCE OF EUROPEAN

Modern. Enropean autronary begins from the time of Copenius, a bolish mean kow probled his helicocentric theory of the universe. He showed that the monitors of the planters could be better explained if the Sam were placed at the center of the universe instead of the earth, and the places along with the earth were regulated at moving round the Sam in circles. This single theory not early gave a better explantation of the motions of the planters, but it created a revolution in human thought. For the idea present on its logical limits, meant the door on Science Paxes.

is creeied a fewiretesis in humain thought. It we the tole present to in logical limits, meant to door, on Science Parce, of Code-men, and of all classes enjoying provideged positions for half and the measurement of the creek, and all all and an expenditudes that the all ages on regard himself is a reproduction of the creeker, to engod the first of creek countries of the three is specified to engod the first of creeker and the specific countries and consistent of the contract of the We can therefore understand the rape of the Print and the the Ponentage, the men, who have a Gorden Berner of the 665 M. N. SAHA reaching the brossist of Copernicus, and imprisoned the areas

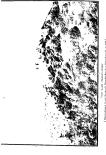
Gallon—sho by his inversion of the theoryee mulded manticle up seament familier into space beyond the decision of posts and sure, and by his discovery of dynamics placed as vanderful interment of throught for substyling the arers of Manton—to Méding implicationes and preseners. But the Mood of the marrys is the such of the Chrisch, and the new Chrisch which gives, the Chrisch of Science and Ramon, he have a new powerful force in welding the destrois of maked three religions to politics. In the other contracts of the contract of the contract of the Science of the Chrisch of the Chrisch of the Chrisch Science and Ramon, he have a new powerful force in welling the destrois of maked three religions to politics. In the

Soft greating for the stratum.

andiam sizes or of the except preprint the achievements of such mandam sizes of the except preprint of Antonomy. My object has been in show that Antonomy has a great real rada, and in supplicit our infinite, life it then the contract of the except of the subverse which we have been supplied to the subverse which has been except from the subverse from the

which, superstaff four in prosets, the new, millimed of years recorded by the control of Nermes of thick of the gent Str., thirtees million time begger, than the serial and contributes hope one of coverg confident in paper with the accordance as possible of the control of the control with the emerous velocity of 50 km; per ser. Thirties one of the far that the sen is here second the annealment of the control of the far the sense of the control of the c





Hild NOR. AN ASTRONOMICAL OBSERVATORY sor bour, we can study the chemical composition of these stars with as much facility as that of a piece of stone on the earth. The cultural value of astronomy has been recognised by

all the advanced nations of the present day. Kings, and potentates, and business magnates in the West have vied in the past with each other in founding and endowing the modern Temple of Marduk, the interpreter of the Cosmic Will to mankind. In the new Atlantia (America) there are hundreds of observatories with 2,500 professional astronomers, and many amatture; and the present of them, the Mount Wilson Solar Observatory erocted at a height of 7,600 ft, amidst the blue sky, and provided with a hundred inch calescope, ower its inception to the munificance of the late Mr. Andrew Carnerie. Wonderful results have come out of this observatory: the diameters of stars have been measured, yast distances have been explored, the physical constitution of hundreds of stars has been observed, and the discovery hus been made that besides our Milky way, there are hundreds of other Galaxies moving past us with enormous velocities. The exploration of the universe has just rendered the maxim of Einstein possible that the universe though without boundary, is not infinite. Not content with this observatory, the Americans are building a second one for housing a two hundred inch telescope; when this new Observatory comes into existence many new revelations are expected. Lacs: OBSTRUCTORY MODIST HAMILTON The story of the erection of these observatories is

The story of the serction of these observances as sometime way understaning. The List observance which comes next to the Montz Wilson, was founded on the ni-downcoss left by Mr. Lisk who seamed a huge fortune on the Pecific coast during the early days of migration to the West. Having no children, the dist nick town what to do width his fertune. The story goes that he wanted no overe a huge brone restore of himself and his wife, supposing the transact Colossos of Rodes in size, and wanted to place these reasons on the Sin. Permisso Barborico evolubilizes the

170 M. N. SAHA.

Pacific Ocean. Same educationist came in time to know of this project, and was able to persuade him to the belief that an attractorical observatory would be a more fitting received in his manifecture then a modern broase Colorage.

It is a gree pivy that in spite of the fact that in the past, Itofia produced a number of great interconnect like Anybidan, Berlinguptus nod Bilakiteitrys, at the present time, the passens no attreamtical observatory worthy of the creations, excepting a Start Robertway or Modeland in Madens, and one at Physrebold-Decean founded by the manifectors of H. E. H. the Nixum. These two observators have done quite creditable work in spite of their limited resources. But composed to the great Rospose

and Austrian admiration from the are morely below. The Autoconcovinking [Kin jik Singh] has yet found no successor amongs the Indian princes. Yet though bealing in a fine class observancy, some very morths contributions on theoretical autonomy have been made in India in second years. The importance of the insuisation theory has been recognised in Europe and America, and ladf the paper in Autocytystes are now and the application of the Insuisation Theory to practice are row on the application of the Insuisation Theory to practice affortion automators of America services— "The possibilities of the power neghod (Insuisation

Theory) appear to be very great. To utilize it fully, years of work will be required to study the behaviour of the dismust mentioned above and of others, in the stars, in laberatory spectra, and by the direct measurement of lexisistics but the prospect of increase of our knowledge, both of anoma and of stars, as a result of such researches, makes it ungustly destribe that they should be examined our?

I have renarked chowhere that the great scientific activities of the West European nations means a virtual return from the worship of the rigid God, of coddied scriptures to the worship of the Nature Gods, as was the practice in early times and amongst early actions. But worship now munitimes and amongst early actions. But worship now muni-

PLEA FOR AN ASTRONOMICAL OBSERVATORY the act of knowing Nature, and the laboratories and observatories have rightly taken the place of Temples. So long the different Nature-phenomena have been investigated on distinct lines, but now Einstein comes forward with the bold

idea that all Nature-phenomena, Electricity, Gravitation and Light-are due to the metrical properties of space. If we may use the figurative language of the Vedic poet, this reduces to the oldest Vedic conception that all Nature-gods are the children of Dyaus Pitar-the God of limitless space. The Hindu University has not yet constructed a Temple for the investigation of space according to the Einsteinian conception, and this is a very great omission.

We would therefore appeal to the Indian princes, merchants and other rich men that in the great city of Benares. where Buddha, two thousand five hundred years see preached the gospel of Love and Amity, and where in the present times, the foundations of a great temple of Learning have been laid, they should erect a Temple dedicated to the service of Dyaus Pitar-the great God of limitless Space, the father of all Gods-who guided the unsophisticated Arvan nomads in their primitive wanderings, and endowed them with the yearning after the Infinite, the Beautiful, and the Truth which is the beritage, and charac-

teristic of the great Aryan race!

Mucer Nan Saura



LIGHT IN HEALTH AND DISEASE Fines may be looked upon as the father of modern

light thurspy. He began his pioneering work in 1893 and achieved great success in the treatment of lupus, a tubercular skin disease very difficult to cure. Over 1100, out of about 1200 cases were greatly improved as a result of light treatment. The next important step in light therapy was taken in 1903, when Rollier, who has been described as the "High Priest" of modern sun worshippers, established a sanatorium at Leysin, in Switzerland, for the treatment of tuberculosis by sunshine. Great success was obtained, specially with surgical subsecutors and since then light therapy has become an important frature of medical prac-tice. Both Finsen and Rollier attributed their success in the treatment of diseases to the ultraviolet portion of the solar spectrum. Light therapy has been more successful in the high Alra than elsewhere, not only because of the large amount of ultraviolet radiation available, but also because the snow absorbs heat rays and reflects ultraviolet rays. On a clear day the amount of radiation at 6000 feet is roughly one and a half times that reaching the earth at sea-level. It is not always necessary to expose a nations to direct nunlight, as there is a sufficient amount of indirect ultraviolet radiation in the diffused light from the blue sky. The quarty mercury vapour lamp is very convenient in studying the influence of ultraviolet rays on the human body in general treatment and it stems to have been established that ultraviolet light plays the preponderant rôle in light therapy and its application is constantly increasing. Recent years have witnessed oreat expansion in light therapy and at present the provision of lamps and accessories has become quite an industry. Two types of lamp are in use air cooled lamp name to be adapted to yield a radiation containing larger proportion of rays of wavelength exceeding 1000 A°; while the water-cooled lamp is designed to give

containing larger proportion of rays of wavefungth according 1000 A², whilst the water-could lamp in designed on give our an intense radiation, much of the energy of which is in the form of rays of wavelangth less than 1400 A². To secure room effective action, optical semicines are sometimes asplied to the nurface to be irradiated. These remainings may be dilute substitute of easie to score other dye or calcium

Regerding the comparative influence of light on different individuals, Pacini (Outlines of Ultravolott Thrace). Chicago 1921) wither "Spaking generally light people respect more promptly than dark, fernales than make, the yeang secont than the ald; and the region would processed from the light and of high nervous sensibility."

If reveal intradiation is intended it is devisable to begin intradiation in intended it is devisable to begin

by fractional exposure. A firsh part is exposed at each sitting and the previously treated portions are exposed for longer periods.

Illia ad Vedi Clemed Article of Ultraviole Ray, 207 (1971) mm. 7 m. sentiation develop the page of the

treatment; immediately after the treatment and for days

LIGHT IN HEALTH AND DESEASE thereafter, there was a feeling of freshness and increased energy. This effect perhaps may be expressed to a case of In actual practice the ultraviolet radiation is used either as the principal remedial agreet or as an adjuvant to other therapeutic measures. Arconding to L. Hill (Proc. Roy. Sec. B. 102 119 (1922)) sunlight focused on the skin through a solution of 1% quining sulphate, which absorbs rays of the moreary

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vapour lamp shorter than 4200 A*, does not produce erythems, if the skin is kept cool by running water. The rays, effective in producing crythems, seem to lie in the ul-traviole. From rough experiments, Hill concludes that erythems-producing rays of the sun lie mainly between 1508-5000 A1. There also appears to be a correspondence between the accusing methodore blue fading and the crythems producing power of the sun's rays. The experiments of Manuser and Vable (Strahler therapie Vol. 13, p. 59 (1922).

seem to be more precise. Using the mercury vapour lamp radiation of ornal intensities as measured by a thermorale. they have found the maximum erythems production to be at 2967 A". At 3131 A", the erythema production was only 4.5% of that at 2967A". While the crythema producing power of rays of wavelength 3151 At is relatively weak, the intensity of sunlight in this region is sufficient to be effective. The case of the sun which care an untirachinic influence and which can unthesise vitamin D from recostered lie between

What an important place light therapy occupies in medera medicine can be seen from the following quetation from an "Interim Report on Artificial light and X'ray Thought' by Craickshook and Wate (published by the Scottish Board of Health, 1925).

"Higherto where growth has been deficient or function defective we have had recourse to material remedies. In ultraviolet radiation a new form of treatment is at command. The extent of its therapeutic uses is as yet unknown

N. S. DELAR but experimental investigation. has shown that its therapositic properties are in the main limited to conditions of growth or of function that are below normal. For example, it has been found to increase body weight, to increase the cars of growth, to improve the mineral content of the blood, to increase the functional activity of the endocrine wherein to increase the buttericidal power of the blood, etc. where they are below normal but to have no corresponding

effect on normal individuals. We found in the course of our enquiry that without exception every patient undergoing light treatment experienced an improvement in his or ber general feeling of well being, space altogether from imacovernment or otherwise in the disease for which the treatment was being given". Cruickshank and Wort report that wishle light leads to a dilatation of the cutameous vessels, stimulating the awart

plands and siding the mirel of deep sested congestion. The rave of shorter wavelength are absorbed by the shienest laws of the enidermis. On the other hand, rays of

longer wavelength can penetrate to appreciable depubs. The following results of Glascher and Hasselbach (Brit. L. Actinotherapy 1, September, 1926) illustrate this point of

view.

From their researches on the photo-oxidation of food

materials by air in sunlishs as the policery terroresture. Palit and Dhar have concluded that the light absorbed by the enidennia, and by absorption of lithe the body cells are activated and hence increased oxidation of carbohydrates, fare and ometric take piece. It ments to be accepted on all hands that several diseases are caused by defective motabelies and as such suchlight should prove efficacions in the treatment of their diseases. PHOTO-OXEDATION OF CARROHYDRATES, PATS AND NITRO-

It has been shown by Dhar and Sanyal (I. Phys. Chem.

29, 926 (1921) that methyl alcohol, ethyl alcohol and abrorrol are oxidized by naming air at the ordinary ten-

perature in the presence of sanlight. Palit and Diver (I. Phys. Chem. 32, 1261, (1928); 34, 593, (1930)] have made a systematic investigation of the oxidation of various substances by air in sunlight at the

ordinary temperature. They have shown that different carbohydrates, glycogen, uzez, glycine, hippuric acid √-shnise, solium urate, potanium palmitate, staurate, oleste, soften formers restress evalute legithin chelestorel

butter, milk, egg-white, egg-yellow, etc., can be oxidized photochemically by passing six. Some of the experimental results are recorded below:—							
Sebstance used the sage.	la'	Weight States	of rub takes	Апония	oxidired	Percentage sentence antificial	
Ambianee		6.2890	gree-	0.9073	E170	7.5	
Galactore		0.0061		0.0047		7.8	
Checuse							

Execute and 0.0481 3.0069 . Sodier seate 0.0425 - Olesce Policina

Sodiana turtrata 0.2015 Sodium facesta 6,9737 Direction on her Moreover, it has been shown that in the presence of view oxide, feerly and uranium pitrates, which act as above,

presitives, the amount of oxidation of the foresting substunces is greatly seedersted. It will be inseresting to note that Einstein's law of obstochemical equivalence is applicable to the photo-oxide.

tion of elucose, luctore and alarine. In the case of elucionhowever, seven molecules are oxidized per quantum of light absorbed. All the above substances are completely oxidised to curbon dioxide and water, without the formation of intermediate products. Hence light accelerates the oxidation reactions on which unimal life denends. Palir and Dhan have also carried on comparative experiments on the oxidation of eee-white, egg-yellow, starch, batter, glucose, canesugar and glycogen in sunlight and the following are the resilie-Exe-vellow Ecc-white

Batter Glucose Cane mean Gircogen

It appears, therefore, that one-vellow is the most early

oxidisable substance in prouses of light: then comes butter.

which is osidised with greater east than sugars, which are the least oxidized. These experiments are close imitations of the biological exidations; a similar order resurding page of oxidation in the animal body was observed by Carl von Voir, the great physiologist from feeding experiments 217, 213, 217, (1203); 13, 200 (1206) has emphasical the improvance of unified in the reasonate of deficiency dissues, and it seem blody that rickets, outcombinists, bortlers, politices, disherts, permissions amenia, cancer, etc., would have been more prevalent in pose tropical constrain like float and China. And not the compensating agent, multiple, been present.

Pincensor (Birccham, Z. 150, 34 (1924) in his investigation on the officer of solar stallards on epiblism motived grant and the solar contraction of the officer of solar stallards on epiblism motived crosses of the officer of solar stallards on epiblism motived crosses in the officer of solar stallards on epiblism of the officer of solar stallards on epiblism of the solar stallards.

cross is notrogenous excretion. Sensitores like the various dynestiffs and personium indied will further increase the oltrogen excretion.

Mescover, Dhar has obtained marked beneficial effect of mellight in the treatment of dibrose, which is counted by the defective metabelism of abuses, whose is counted by the defective metabelism of abuses, although Samuson.

or menoger in the resiment of allowers, which is coursed by the defective metabolism of glucose, although Sampson (Phriotoburgy Technic, St. Louis (1923)) consider that dibette is not stemable to otherwisels light therapy, but he admiss that this hos nor been the experience of ether. Bach (oltravioles light, New York (1926)) has recognifully und ultraviolet light in the tresument of disheric gan-

traity und uttraviolet light in the treatment of disbetic gargate. Be and Wells (Chemical Action of Ultraviolet Rays, 1992 270 (1923)) make the following interesting measurem regarding the comparative position of light theory of the properties of the properties of the theory of the properties age a from the measure to relieve pairs and to personne the properties of th

burn.

Much of the practice in ultraviolet radiation is empirical. This is, however, true of most important advances in

N. R. DHAR therapeutics. Ouinine in malaria, mercury in syphilis, iron in chlorosis, ipicac in dysentery and the majority of our most

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valuable remedies entered in the pharmacopia, not through the portals of the pharmacologist's laboratory but in consequence of accidental discoveries of lucky guesses, and not in-

frequently with credentials endorsed by alchemists, astrolopers, magicians and the medicine men of savage races".

N. R. DHAR

ON THE DEVELOPMENT OF ELECTRO-CHEMICAL INDUSTRIES IN INDIA

Than of an who have had the privilege of centing in close teach with Pantic Molbying, how full well the cost of the subjects in which he is desply interested it this inducted development of Isells. His work as a number of the Industrial Commission, the ance thus he has uppended to the Respect of that Commission, the salese that he has uppended to the Engistering College, and the spectrage of the Departments of Golege, Mining and Mertilagery and of Industrial Comitaty in the Teature Hards University, all these ample tectionary to his baseing thomses in the industrial developing the contraction of the contractio

When, therefore, I was aded to concribate an article or far consentances relating to the promiser and particle. I felt that I could not do better than to write something in connection with the subject that is no that to blue. I propose to write, therefore, on the possibilities of marriag electro-chemical industries in India.

A link deveats will consent a find that at the basis

A limb stought will convent say due that it his team chemical. Whates it is the measurement of paper, gain, chemical. Whates it is supp., nature, insider, measures or of year, or whates it is supp., nature, insider, measures with the high of the chemicals that the manufactures of the nature measurement of the chemical that the manufactures of the nature measurement of the chemical that the manufactures of the nature measurement of the chemical that the chemical that the space them are tailed. If the region chemical house to the bright iron the fact the inclinate which depend appear to the single first the chemical term of the chemical house to accurate with the ferriga neutralexener is glass, soon and the compact with the ferriga neutralexener is glass, soon and dying me, before the chamicals required in their industriater manufactured he hand, in our put to care before the hans. If therefore, Jodis is no bosoms an industrial country, it has first to take up the manufacture of chomicals required in the mese important industrial.

To come to converte instances, the chemical which is required, diesely or industriely, on by far the largus quantry, for the manufacture of a large number of robustages is sulphum acid. It is used in the manufacture of sole, in the preparation of almost all importance sole, in the manu-

factors of dyes, perfumes, mature, artificial elle, alums and other sulphates, super-phasphates in the refining of edis, etc. There is much truth, therefore, in the following remarks, "If the demand for sulphuric acid is taken as the chemical basemeter of industrial conditions, industrial activity in India is in in infancy." (C. S. Fox). Without cheap local canalist of sulphyric acid, this country will never attain the easition which the wealth of her mineral products warrants'. If India is no rise commercially it will have to face the probless of the manufacture of sulphuric acid in the land. At present very little of sulphuric acid is manufactured, and even for doing that, it has to import its sulphur from abroad. There is no doubt that at present there is not much demand for sulphuric acid but with the development of hig industries, huge quantities of sulphuric sold would be needed. It may be said in passing that the manufacture of sulphuric acid is at present not an electro-chemical industry.

The chemical next in importance is solution carbonase, commonly known as seds. This is largely used in the manufacture of glass, dyes, etc. Smilarly caustic seds, calcium carbide and eldarina are important chemicals, the last being used for the manufacture of bisociting powder, chloroform.

How are these and similar other chemicals manufacfactured? Can we manufacture them in India, are questions which we should like to answer. The acops of the present article will not allow us to go into the method by which

SUPCTRO-CHEMICAL INDUSTRIES IN INOVA #13 these chemicals are manufactured, but one thing is clear, that in modern times, in the manufacture of bulk of these substances an electric current is used. Before the beginning of the zintenth century practically all the chemicals were manufactured by using heat as the source of energy, the hear being generated by the burning of coal or oil in furnices. The attention of the chemists and majneter was shiefy directed at that time towards perfecting the furnaces used to produce the heat, and the question of fuel therefore came in great prominence. When, however, Sir Humphrey Davy in the year 1807 split up caustic soda and caustic potash by the use of an electric current and obtained from them the metals sodium and potassium, a new epoch was introduced in the manufacture of chemicals, and instead of heat, electricity curse analyselly to be used at the source of energy. The method of obtaining chemicals by the use of electricity was, however, at that time rather clumsy and costly, and it was only when Sir Michael Faraday introduced the principle of electro-magnetic induction, resulting in the modern dynamo, that electricity as a powerful source of energy came to be used more and more in the manufacture of chemicals. In fact, in modern times the older chemical methods are gradually being replaced by the newer electrochemical methods, and sodium carbonace, caustic soda, chlorine, bleaching powder, potassium chlorate, calcium carbide, phosphorus, aluminium and several other chemicals are now manufactured by the use of an electric current, and it is quite possible, that at no distant date the most import-ant chemical, viz., sulphunic acid may be so manufactured. The attention of the chemists and engineers is therefore now the attention or me common and engineer. It concerns a chiefly directed towards obtaining chesp electric current. The advantages which the newer electro-chemical methods possess over the older chemical processes are manifold. In the first place, the plant and the apparatus required for the actual preparation are considerably simpler in character and therefore less contly. There is no maisance of smoke and poisonous eases and the danger to the worker

554

in the factory is consequently less, and white is most important is, that the process in very next and clean, and the final product obtained is much purer and changer than the one obtained by the elder methods. There is no death, therefore, that ultimately the energy required to deterpt substances and build up new ones, as in

chamical manufacture, will chiefly be electric energy. To instructures described in India's, electro-chamically two things are required, (1) the raw materials rad (2) a class searce of an electric current. In the industrial world or today classy electric power is an essential factor. This power way be used for (a) during materials with a first results until of Benthay or (b) for paradicine y as in the results until of Benthay or (b) for paradicing calcium exchibe, as the fination of internet of the described paradicine.

for accounty temping about chemical decompositions are in the case of producing stakes, industriant, chlorine, ere. Regarding raw material, India hus plemy of them also has, however, unfortunately been an experient of ramaterials. If only our rulers had during the last I Fe year of their dominion instead of experiting these raw materials about, had introduced the method of converting them into finited goods, there-fourths of the minery and discontent

arouse, man autonomous memorator to converting them, and finished goods, three-feoraths of the minery and discontent that we now see in India would not love been them. It is a nature of shates the at size a rate of 150 yars, India doubt not be able to bose of one big chemical industry excepting prhaps the from and Seed works of Jandosbayan, and this notwikheatding the fact that nature has molecule and with a bountfull supply of rew autorials for all sucre of which a bountfull supply of rew autorials for all sucre of

with a bountful supply of raw auturnist for all some of manufactures.

Mart with the deposits of coal and other minerals it Bhas, Crims and Bengal, with the mineral oil, tangates lead, rities and silver ones in Burma, with the pure sanded of plane and the fold city deposits opened over many part of the silver of the city deposits opened over many part the abundant supply of an and no the countil lines of the country, with the bargins, spread over the restners position ERCTRO-CHEMICAL INDUSTRIES IN INDEA 507
of India, with the linestones in the Central Provinces, the
rich oil seeds of Bihar and Madras, the sugarcane in the
United Provinces, Bihar and Bemboy, the cotton of Klussdesh, Broach and other parts of India, there is field for the
manufacture of all sorts of themisals and other substrance.

manufacture of all sorts of chemicals and other spontanear. The palicy which the Government inver, however, adopted was to allow those rich mineral products to be explicted and expected for the good of the foreigners and the result is, the ladia of the present day; miserable, discontented, half-inversed and first-fourther and. India sell their raw matterials cheep and purchaser all the finished perdocts from about 10 miles of the product for the state the second of a nece

country. To sum up, India has plenty of new materials equivaled for the mannfarture of improvant chamicals. This is quise clear freon Tuble I given on the following pages. Next conses the question of obtaining chape electric power, if India is to manufacture the chemicals electrometric. He was quite Providence and been very kind to India, and there are esternoss possibilities of obtaining lung amounce of chape jiededevicie power from numerous water amounce of the production of the providence of the production of the production of the providence of the production of the production of the production of the providence of the production o

great give that so far only a few of these sources are tapped. This howe is ready, it has only give to be harmssed to get work out of it. This horse does not require feeling, and the maximum amount of work on the taken out of it without first of inficting tray creatly to the similar. These horse (water fails and rivers) are ever running and than spending their energies utelendy. They are required to be immensed so that their energy, electricies water, might be humseled to that their energy, electricies water, might

urilland for some fruitful purpose. Oh, what a gift of Naturel Is is design an engrouss amount of work for Naturel Is is design an engrouss amount of work for man in raiking the water of the east, the rivers and the lakes, up in the air in the form of vapour and decides which the distinately come down in the form of rain and a large quantity of water collects inself on the tops of romantains. Second in this water is the large someons of energy which Nature has partnered together for us, and when this water fills down

TABLET Table showing the Occurrence, the Output and the Value of the more important minerals in India The occour and the value are average for the dis, nightenhed of Xxxi, Order, Special.

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Gra. Raymond Chorn COST DESCRIPTION AND DESCRIPTI

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197 Studdiese, Marydon, San. 25,510 age. There is a wide sense for IPUROL E. Copper reductry in Ends. Educ (Meser), Hank 186,000 c Suplem. Sudano Sana LTIXID

Е	LECTRO-CHEMICAL	INDUSTRU	ES IN INDIA 167
Minnel	Max of Occurrent	Chapter and Value	Benedu
Conguessos cert	Geogge, Esrobas, Sing- binn, Jihar and Golial, Edglist, Mindwer, Chadara, Nigyan, etc., Chou Ulapa, Edgris, Noch-Med Geobyl, Sarker San, Vangentan Golden, Children, Elmen, Tambar (Green)	DENSON E	on sudding courty of the world. This need mangazes is largely until in making and.
	dishucher of Yarencer	3,648, E	Valued for the thorium and ording slop search. The Index memories deposits are understood the largest leaves in the week while as regards quality the Tra- vaccost missed only upon first. Barre.
	Chieries Hanning, Gaye Chieris N v I I o r s (Sinter), Respectes Trevenues		For many years. India. For home the oblid producer of ming in the world, with an output of data-office of the world's next.
Petroleone	Ause, Sores and Punjsh	191,727,014 403. 6246,237.6.	
	the our Benkey, Malies and Sutra, Souther (Represent), sile resp of Edward Made, Ebreva sile resp (Pocale)	1,510,012 210,412 E.	"In Kalar, the salt recovers set sold to be precisely instantable". Bown, leak his still imported on at average per stress (1004-0021). Tile, 941 bors of salt from should.
lalquesa	Plain of Bine. Unand Provinces and the Ponjob	120,316, now 129,316 %	It we then fails present placebody for managery of the world's regely if shreen, and as largely, it the manufactory of restriction and research
	Saleshal Mile (Sengels, Leghts and Sangerle over Nami (U. P.), Earoth Sam, Saleson.		There is a bet of some for glass industry with the good made then one wail- the, provided sole is manufactured at helm.
Det.	Bredeis (Serve) Edar (Myssee)	1,740,866, (066.) 216,866 K	
in and Tax ex	Buma	3,610, 130c. 112,665, E.	
Tungane our	Tree, Dane, Asher ad Sepo decire of Suma Is make question at Inglism (Blor), Equ- pos (CF.), Dane (Stever Represso) Jews (Rejusted), Revi- vis, Biotel Steches	нан, е	The metal transpace detained from welfteen has a second to flamous, for producing high-speed made on.
V 180	Shie State (Burns)	AND L	

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from the mountain tops, this large amount of energy is let below. We are however for larensing the horse, he was worthing the energy being wanted, when we see the coming down one more to the plains and faully pushing aims the same. Oil what a want of energy! Explain your ing human over the quantum of the wanter of when the could want out undergo complete confusion in the asse, here here in faulls, we are wanteding with frield hand the large wanter of energy, million store greater than the history stange of energy, million store greater than the

this hope warrage of energy, million times greener than the wastige of the narray of the cost. What we have got to do it to use the energy of the remaining water to turn a water turbies and use the turbies for driving a dynama, so as to convect the energy of the follow gaven into dectrical energy. It must be confused, however, that the problem is no clumbe as it midst recent at first tight, for, one of the most

stronged at a linear section of a characteristic of a hydro-electric school, intended for electro-character amandature, is that the current realistic must be very chara. A small hydroelectric station, invested for pumping water or for supplying light, fina so off so other observation uses or even for reaning multi railli, cards be a success, in the stations at Sinal, Massonic, Diplically, Goldak and other places show. The

exeruse in such case can be unpilied at 2 or 3 mous per value and the consumer would from mind paring the same or even none. But no electro-chemical or electro-metalloragical process can work perfuitably if the charges are so heavy process can work perfuitably if the charges are so heavy in the consumer consumer consumer consumer contraint not core usee chan 0.1 zons per units, and that for administrative 2.2 zons per unit. In America and Sazedharsto charge consumer in the world on the all before-

the water power of from 0.1 to 0.05 amm per unit. The principle reason why India has been side to develop water power only to a binized assent', says the Report of the Industrial Coernimien, 'in that the seasonal character of the rainful makes receipe works in most cases a necessity and the outly involved in their constraiging is likely to nite the can of the power, etc. In most causes where there is a possibility of executing hydro-describe stations it is found in has there is an excess of water during the mossions and a great substrage during the hot season. This means that cidner hage dans must be boilt, as at Loravit, in order to retain the water during the raisy season, and absoquately use the secess of water in the day season or the factories which depend of directive them no seamer can be obtained. The first

alternative mones are economous initial expenditure while the second means the behing up of the capital for several months. The exher difficulty is clear water power does not usually cate where it is awared, which means that we have no transmit the power to the place where the factory is becard to covery the factory and the care means that we have no power seation. The latter alternative entails a los of transcer difficulties while the former, but it is, transmission of

power over long distances, presenced perion difficulties till update recent timer. Thanks to recent researche, from update recent timer. Thanks to recent researche, from a stage where it is possible to have the factories 250 met over reached more from the power station. There is of course stone ion or energy in the remember of energy in the remember of energy in the remember of the present the power station. There is of course stone ion of energy in termsemistics, but with an efficient system of energy in termsemistics, but with an efficient system of the present of the

There is no doubt therefore that a large initial expenditure is needed on the hydro-electric development and on the long transmission line, and the cost of construction is therefore invariably higher than that of a seesan driven plans,

fore invariably higher than that of a steam driven plans, but in the long run this loss may be counter-balanced by the fact that the running cost is relatively very low, because no fuel is needed. It is possible to supply power at 0.1 anna

nor is necess. It is posture to impayly power it 0.1 sinis per unit including all charges, provided the condition of the hydro-electric plane is such that the construction on a large scale in reasonably cheap, the locality is such that there are enough facilities for tramport of the plane and material, and the distance to which the power is transmitted is reasonable.



Table II shows the existing hydro-electric schemes at present in India and some information regarding the same.

The talk given shows shown the work that has been dare, but much mere moints to be done, and it is for the frame expert syden-detection of oppose to explore and in for more resource of water prover. The following two questions, lower, which was the state of the contract of the contract of the contract of the state o

to be found in the arrestors and rivers of testing the Himslayes, but no portfuld application of it has rev box discovered accepting for electric lightning at Darselsing and Simil (Report of the Inductiol Commission).

The range joint about shows the chief water power areas and location of some of the important minerals, od India (Phyto-Elleris, Sarrey of India. Testinani Report 1919-1921).

Given cleany electric power, the following electro-

chemical industries can be developed in India.

(1) The abbil industry. Common salt is planeiful in India, both as rock salt and as set salt, and from it crustee tooks and soldinim carbonate can be marnfactured. The chlorine obtained in the process as a by-product can be under

chlarine obtained in the process as a by-product can be used for preparing bleaching powder, potassium chlorate, obloraform, erc. Caustic odd and bleaching powder are very important obsessed used in arts and manufacture. (2) Friedmon of Nitropeas. This means conventing the

nitrogen and oxygen of the strongberic air into nitrie acid and its sales. During the last great war Germany was blockeded by the silied powers, and the pupply from outside of silisti nitrate, required for the growing of the wheat



cop and for preparing numbrion, we thus tropped, and it was expected that Germany would have to settered with own of protection was expected that Germany would have to settered with power or set excustion and also for want of mutations. Germany however sees to the occusion and award the critical intensity by preparing has even nitrate by the process of fittation of the atmospheric intensity. It is quite possible to musculost entire and and entire to by dispersion in Inflat, in the Western. Glasts or in the narrhem precision of the Himstalves.

(5) Colcines carbide industry. Since there is pleary of calcium carbonase spread over several parts of India, in can be easily converted into calcium carbide and calcium customids. The former is used for preducing acetylene required for oxy-acetylane blow pipe while the latter is used as a nitrogen matter.

(4) Electro-matallargical processes. The electric

neutrons of the ions seed of Morris, Ges and Ratagach, the magazane on of the Smade Hills the busine over of the Westers Ghiss, Central Porvisces and Cates Naspure (for alminism), the selfation of Torry (for tungsten), the classification of the self-tungsten) of the compact to the classification of the self-tungsten of the compact to the self-tungsten of the compact tungsten of the continuous supply provided the confidency of seveness get a continuous supply of an decisic centre from fay or day, thoughout they pare, at a six stiffeding transport facilities both as regards the amathings of two meanings and the compact facilities both as regards the astage of the self-tungsten of the fluidsed

Thus we seeke them is a gene possibility of industrial development in falls, and selection transfer down, provided, there is a popule co-ordination of aftern on the part of the Conventual transferral and the United States of the part of the Conventual transferral and the Conventual transferral conventual transferral and the properties which the transferral and the properties work not to determine with the belog of expert employers, work not to determine with the belog of expert employers, work and to determine with the belog of expert employers, recorded to the conventual transferral and the conventual transferral described determine by enthalbulary Technological Institutous at conventual transferral and the conventual transferral and the work in the conventual transferral and the conventual transferral and expert and the conventual transferral and the conventual transferral and expert and the conventual transferral and the conventual transferral and expert and the conventual transferral and the conventual transferral and expert and the conventual transferral and the conventual transferral and transferral and transferral and the conventual transferral and transfer

commiss. I saw come the Universities which have also to contribute their share to the solution of the problem. We are now in the labit of iterating and reisenating the platitudinous statement that the function of a University is

not merely to teach aid stantise its students but to carry or advanced remarches in various subjects, with the object of adding to the stock of human knowledge, and without any regard to the intending utility of each researches. In RECTIO-CHEMICAL INDOSTRES IN 1810A 659
a country like ours, with its long established tradition of diinterested love of learning, it is not necessary to over-empty asiar the ideal of lexessibles for its now sake. But a nine

is nechans come when it is necessary to emphasise the need of directing University researches, particularly in the science subjects, more in the direction of the application of science to industry, than to solving problems of theoretical importance only. There is a producty to criticise even Edison, one of the world's greatest inventors, and why, "because he was not a disinterested socker after truth, was not concerned with pure scientific research, was not content 'to score delights and live laborious days,' for the sake, primarily, of adding to the sum total of sciencific knowledge", and yet, he was "the leader in the development and application of inventions that have revolutionized civilization in the last century", and one "who has added more to the material elements of civilization by his own inventions and by what they have succested to others, than any other one man in the history of the world," Edson himself is cruite clear on the subject. Talking to an interviewer he said, "I always keep within a few feet of the earth's surface all the time. At least I

a fow feet of the curch's method all the time. At Isaar I save I served to my beighted men up higher than the Himalayare. The delit problems of India solve, is the problems of Isadia and our printary they to to try and mixe two Isadia of gran whate one is gravitag, in other words, to Itadia the problem of the appaling power whose pressi in our contrary, and which is unprint for mushboot. The Universities are min-tural part of the seatto and they have their own part to play in exclining that problems. Peet of the problem of Indias powersy to date to the pacing of industrial development.

which is approxy to makhood. The Universities are in insurand part of the aution and they have their own part to plary in scaling that gooblow. Best of the problem of Indian potency is due to the packey of industrial development and the activated mode of agricultural Bio. If it is the droy of the Convertamen with the cooperation of the object of the industrial and agricultural potentialities of the country, it is also the dany of the Universities to give a decided utilization tone to the country. M. B. RANE
dustrial problems of the country. Says, Dr. Sudborough in
his Presidential address at the Indian Science Congress, 19
it presumptuous to suggest to the organic chemists of India,
that they should study intensively the unique wealth of
material which lies at their door, and devote less time to the
study of problems of theoretical importance only? Needless to say that his remark applies equally well to scientific

we need researches in pure science, we need, researches in the direction of the application of science to the solution of industrial problems of our country, still more.

Let us hope then that the scientific departments of the Universities of India will co-ordinate their work and try to bestow more attention on the aspect of research men-

researches in general in India at the present time. Much as

tioned above, so as to contribute their share to the revival of the prosperity of this ancient land of ours.

M. B. RANE

THE INTRODUCTION OF APPLIED CHEMISTRY

A real index to the growth and expansion of higher education in a country is the increase and extent of the number of its Universities. A University rightly understood has to cater for all the intellectual and vocational needs of a country. A civilsed state of today has to further see to it that the education imported in a University is made accessible even to a lay-man and is not confined morely to the academically trained and certified men. This is how in Germany and James, relucation of all kinds is made available and accessible to every needy citizen. Judged at from this standard. Indian Universities are lauring hibited—both in quality and quantity.

To all appearances, the number of Universities in India is increasing. But is it really sel Is there any correspondine increase in the number and variety of the teaching institutions? Hardly any, Small institutions due were grouped together under the name of a large University are merciy being split up and are made to fourth under new merciy being split up and are made to fourth under new merci. Further, the conservative nature of these Univerties does not even enable them to move out of their old groover. Although the consciousness is there, that education is being too much one-sided, no serious effort is being made to give a vocational turn to education. It is high time, sharefore, that Indian Universities turned their

strious attention to this important aspect and diversed their time, overcy and money, for introducing an efficient system of vocational and industrial training. In this article it is proposed to make a survey of how far

our Universities and other scadenic bodies have introduced

perly done.

The mother of all industrial training today, as it has been at all times, is the Stience of Chemistry in all its branches

655 In a sense, almost every other branch of natural science coordan with this to some extent or other. There is, then, the theoretical and practical side of chemistry both of which must be taken care of equally. The contribution of India to the growth of theoretical chemistry has not been needeible. The amount of original work done in pure chemistry in places like Calcutts, Benarm, Labore, Allahabad, Banvalues and others has been quite satisfactory both from the maint of view of quality and quantity. The deployable part of it has been that in the line of applied chemistry, so little is being done and so little initiative is being taken by leading Heisvericies in India, even at this lass hour. It must be burne in mind that while introducing Applied Chemistry, theaperical chemistry cannot be divorced but on the contrary a very close co-constation between the two beauches is an abwhite promier. Although it is recessor that our Universities have not to carry on their research work in ours chemistry to keep our legitimate place in the scale of nations. it is still more necessary that the applied side of it should be taken up with greater vigour and greater exceedess, at

less in the national interest of reducing the unemployment and the ownerry in the country. Let us now look into the working of the different instimpions and exercise them one by one, so far as the applied side of chemistry is concerned. Perhaps the oldest institution of this kind in India is the Indian Institute of Science at Bangalore. It was the object of the great Tata of Bombay that we should have an institution in India where Indian youths could get all very troublesome but it is also very expensive to go out of India for such practical training and the great Tata wished that such an institution should be established at home. It

was with this idea that a substantial donation was made and the Bangalore institute came into existence. The institution is provided with everything that it needs, viz., wellplanned buildings, a sanitary site, an enviable climate, plenty of feath and a subsective behavior despityment. The site instance for some of research principle in street principle in street principle in the section for some of the site of the street principle. The site is the sectionary in tipe of its being estimates or of the public for whom it is supposed to be constructed or of the public for whom it is supposed to be constructed or section in the section of the sect

nesded in a peartical num to be given to the training is clumiency.

The next institution to chirm our attention in the Sir Harcourt Butler Technological Institute as Currupces. This Institution has been in extinence for some rune and may be and to be self in the process of verbalant. Other resembly, and to be self in the process of verbalant. Other resembly, permanent quarters. The Government of United Provious, of all one provioual Government, only yet verbace, full one provioual Government, only yet and he effects in the line of excouraging technical.

is enough money available by way of arkolardsins. What is

defeated of the two the technological functions of effects for the Technological Institute has proceduly ill that it is the Technological Institute has proceduly ill that in each and it is looped that the autherizate will see fail to fulfill the high hope that are expected of the institute. This situation has done up there main industries sport from other general work and with the eighteering facilities abroady by the Darkson's School of Engionering. It is kepted attack it will train out mass who will justify the investment much for their practical training.

for their practical training.

Coming now to Universities proper, the Universities
of the Punjah, Calegora and Benares claim our attention.

Three more Universities, viz., those of Bernhay, Nagpur

here also.

The theories of the Position is perhaps the entities the beam of a splinning in spiral classister in the contribution to be found a splinning in spiral classister in the contribution of the contribution of

in object active to inspect we notions any tyr day.

The University of Calcura has its instituted a special
course in Applied Chemistry but ill at the M.S. Standardpostil course in old on dies, frementation and eastmedline, the control of the course of the course

either to extend the duration in the M.Sc. stage or to introduce it at the R.Sc. standard. As it stands, today, the courses need more time than is being given at present. Another important draw back is that at present the courses

are more cheoretical than they are practical. A new work shop is being attached to the applied chemistry section and very soon gractical work is expected to be carried on, so as to make the theoretical training truly practical. The Benaces Hindu University has corned its department of Applied Chemistry in the year 1921, thanks to the fursightedness of its great Vice-Chancellor Pandix Madan Melan Mulaviya. The sem which this department has related before it differs from that of all others of its kind, not

only in India but even outside. The department proposes to teach and also manufacture and sell if possible all that it manufactures. The manufacture is to be carried on, on what is called a "semi-large scale" not with the object of making maney but with the definite object of creating the necessary confidence in the minds of those when it teaches and trains and in equipping them with the necessary data to start their own concerns. During the few years of its existence a number of the students trained in the department have been able to stand on their less. It must be remembered, however, that a decade is not enough for any institution to show tangible results. The preliminary difficulties are very great. The nature and extent of the cur-

riculum of studies, the type of the training to be given, the peculiar conditions of the market and its competitive, the want of expert advice are all factors which require time and consideration. It is, however gratifying to note that the outlook is both promising and hopeful. In this connection, there is one aspect of the quartion which needs special elucidation and that is, how far can ec should an academic body be also a minurfacturine budge

In fact, many serious minded visious who have visited this department have passed and discussed this question. More than the reachinery and the technical equipment, this aca982 N. N. GODEGLE

dende aspect has been discussed with special interest. The
central question is, can an academic institution successfully
asks us manufacture even on a sensitivities self-day not

the rest faculties and their surrounding atmosphere difference The evolute this counting is, in Indian conditions, this case and should be done and an industrial atmosphere durald be central record the morely academical. Not metely that hus wherever possible, my in industrial cities like Bombov. Allahabad, Calcatta, Cawapere and others, not only doubt Universities create the industrial atmosphere but they should also give up their conservative and aristocracic ways and seek the co-operation of the existing factories. By doing so, they will be doing good to themselves and to the factories. For in countries like Germany, Japan and America, educa-tional institutions are either surrounded by or pleased in the arriblish the foreign conditions under their own roof. Nor manabir there the research work done in these factories under experts, whom the Universities are pleased to designate as Extraordinary (outside the ordinary) Professors, is recognised by the Universities for the Doctorate degree! Our Indian Universities have failed to make the right use of each factory areas and the facilities they offer for musual benefit. -Would our Indian Universities condespend to liberalise their industrial education in this manner wherever possible? Even in an advanced country like England, this aspect has Even in an available to the property of the England, this aspect not received the full attention it deserves. For, it is reported that one of the important problems discussed at the Edinburgh airtings of the coorn Empire Conference of Universities was this very question of Universities on operating with trade and industry. Several speakers urged that the factory owners should come forward and co-operate with the research workers in the Universities and vice-verse because in the world-competition today. Enolish conds cannot compete successfully with those of the rival countries

because the English methods are anti-dated and need a controlete over-hauling which could only be done by an assimistably trained yeard, who is well trained in indexery to find our recovery of improving measurements. He that is the teas of a finite of Expland, former than the first indexes of the fir

their own admerial world, although on a small scale.

Let us now turns our attractive to an accusion of a few frontamental and entroisis regarding the incodences of applied chemister;

Let us some displied chemister; presupposes color extent chemister of pupiled chemister; presupposes color extent chemister, and (e) Engineering. Pure chemister, (e)
supplied chemistery, and (e) Engineering. Pure chemister, (e)
supplied chemistery and (e) Engineering. Pure chemister, (e)
chemister is built up. There was a time whose pure
chemistery in its suspec of infector, was religiated by a school
chemistery in its suspec of infector, was religiated by a school

chamistry in its rangue of infancy was riditabled by a school of empirical workers who had measured in serving a few successful recipies by a mechanical process of experimentation. There were guarded closely a total societies, the however, the knowledge decisined through reasonable more para demainty begins an accumulation, accurate bearms ordering para demainty begins an accumulation, accurate bearms ordering which the purely empirical worker worker www. expalse of praying most of the models industries have explored in praying; most of the models industries have explored in any other workers. The mechanical expert is an agree to other in a limited store of the street. So, much

to show the inclusion relation between chemistry ones and

chemistry applied.

Applied chemistry, by itself, presupposes a general knowledge of many industries. There is such a thing as interderensions of industries and the knowledge of one

knowledge of many industries. 1966 at 1967 is a burg as a next-dependence of industries and the hardweldge of one industries industry. It is not always by inspiration that it, autries develope. It is very effort on measurements evolution from soap to step or fation industry to industry that using up the tallast in mean and this coupled wide the fund of general knowledge leads to greater and larger ideas. In German Dairenties, it has three-born made compulsory

agarni krowiege dash to glender bei tright inder. In this gradum wis either to spilled demany, the oscillad bits gradum wis either to spilled demany, the oscillad "Chamiche Technologie", am affected find facilities to vice a narug different inderent as greenly, a menter when gapic ef ourses, he gets spical facilities but during his vicin, a certain a smith administration that rich to he mind due to earnies a much administration that with the loss mind due does not full lank upon. In our proof; perioded being conditions his, in it all the more measure in include this aspect of losteral training, in a course of upded cleaning. Dispatching—the mechanical and discretize—in a

occurs without to the saily of spilled chamiter, As adjusted chamiter, as expected to be in singular by the same he side to understand the lengange of the engineer and the lengange of the engineer and the sail of the sail

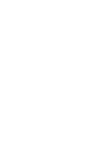
DABLAN UNIVERSITIES AND APPLIED CHEMISTRY 931
purchase of raw materials, the purchase, erection and working of the machinery right up to the manufacture and sale
and auditing of account! Otherwise, he is reed an expert!
Such a rate of affairs would be unchinicable counies this error.

fortunate country. It is a herculeus task to train youth so fitted in life! Our best efforts should be threefore concentrated in producing as good a substitute as possible for such an article! This Benaries Hinds: University has been fortunate in having in one work all the three seneralist of applied chemitery. It has not a seed liborators for some chamselver, a well-

coupped laboratory for applied chemistry with an up-todate collection of appearant feet all operations in claimful Engineering almost equal to that of one of the host laboracoronis in London, and a firer grade majoristic college when both mechanical and electrical engineering are traphs. Students studying the subject of applied chemistry developes have no such facilities in one place and very feet can appearant what a knaling that in feet a thorough terming, precisive what a knaling that in feet a thorough terming, the traders also, the Benave Hilled University has childed out its own like of your which its would be coupled be received.

of this survey to discuss. Under the fostering care of its Vine-Chanceller, the University aspires and hopes to solve this problem in an efficient manner.

N. N. Gosson.



PORCELAIN: ITS HISTORY AND MANUFACTURE

The word Porcelain originated from the Italian word "Porcellane" originally applied to rare pieces of seniory in curved shell or mother of years. Later the same word was

curved shell or mother of pearl. Later the auree word was also used by the Italians to distinguish the whitest and beightest of their Majolica wares. In the year 1298 the famous Venetian traveller Marco Polo used this same word, in his account of China, to mention the articles now known of the pearly of the pearly of the pearly of the pearly of the China warming Conduction that does not be articles.

in his securant of China, no mention the article now known as Chinase porolais. Gradually in later days, as the specinoses of Chinase porolais were introduced more and more in Europe, the cure was entries to denote a certain class of pottery, having a fairly hard white body redshitting reanlementy when one on sharp edge and covered with a translected on the contract of the contract of the contraction of the contract of the contract of the confected on the contract of the contract of the concept of the contract of the contract of the contract of the con-

According to Chinese writings peccelain was free made in that eccentry chiring the Han dynastry, prefensly under Warnett (BG, 175 to 111). Some European writers are excursor to give this auxiliarity to the Chinese un the ground because the contract of the Chinese and the ground label this chirin. This we think is no pool argument in face of the theories more being contilisted as India on recent eccavations of Harappa and Manings-dome in the Indian Willey. Who could imagine only ten years

in face of the theories now being exabilised in India on recent excessions of Harspan and Makinga-discuin the India valley. Who could imagine only run years back date glaw warmed in India as sort year 400-1010 E.C., Ye in the accounting of Harspan in the Pumph has been unsurable a pair of bangle of ecosposion electibenes and incount which appears to be arming the eldox known specimens of glaw yet fround in India, gaing has to the circum of the Phases and Egypt. Whatever many be the date of origin of parcolain, the

Whatever may be the date of origin of percelain, the Chinese took several centuries to reach the high mark of excellence of their product for which Chinese necessarin is so

HIRENDRANATH BOOK

times. It was under the recentric beings of Cling dyrange under the Art of Cling was not being for this and His Clinway that the high water and was modeled and passed. During this price Clines precision in large quarties are accompanions to the new particular of tan, questly, since the discover of the Caper mosts and large quarties are accompanions to the experience of tan, questly, since the discover of the Caper mosts and the Tan East by different formerpease randers (programs. The articles of the foreign procedies and the high enterose which it was never and the companion of the control of control of the contro

their porculain from two substances called Kao-lin and Pesun-up. The former is a white clay substance containing fine particles of shincing mice and the material from which this clay could be obtained was generally found on the high ridges of mountains whence the name Kao-ling (high gidges). The method of obtaining the clay as practised by the Chinese was as follows:--Lump of the rock was put ince a large vessel containing water and the mixture was then thoroughly stirred with a wooden rake. The milky liquid was then possed through a sirve several tisses, the coarser matter being rejected. The creamy liquid was then strained through silk sacks and the water was removed from the paste by a kind of fifter pees. The apparatus comissed of a large wooden trough on the bettern of which were ulaced freight burnt bricks placed on edge. On them a fine cloth was sereal and covered with the clay which was again covered with another cloth; the clothe were tightened and then presed by several layers of bricks laid flat. When the class was sufficiently dried in this way it was raben out and made into small blocks for use. The term Kaolin is now-andress applied to a definite mineral for which a formula as Al₂0₂2Si0₂2H₂0. has been given, but this pure substance is always found in nature mixed with other alumino sticates. The other substance Petun-tie, which literary means "Fittle brick" was made by nowdering felepathic and siliceour rocks of divergent composition, in stamp mills actuated usually by streams of water. This powdered rock was washed and dried in the same manner as described for Kaolin and made up into small bricks These two substance were then mixed in proper proportions and then carefully kneeded with water into plastic mass which was then chaned into different articles either on the potters wheel or in moulds made of burnt clay. Large and complicated articles were made in different parts which were afterwards joined together with the clay and dried in the sun. The dried nicces were then elazed and fired in special forms of ovens. If it was desired to decorate the porcelsin it was painted on the ware which was fired again for the second time. An analysis of a fragment of a Chinese Vase made during the reign of the Emperor Rank Hsi (1662-1722) is given below:-Slice 23,04 Photphoric Acid 99.69 The earliest record of Chinese percelain finding its way to the West was from Cairo in Egypt when the famous Saladin sent a present of forty pieces of this meterial to the Sultan of Damacus in the year 1171. The Arabs were then the most enterprising traders and a regular trade between the ports of the Red Sea and those on the shores of the Medeter211

The next step on this line, was taken by the French people and we see rold that in 1673, Louis Forcess, a frience maker of St. Seven near Rosen succeeded in multing portulation. When these of China" and shortly afterwards we find a strictler wave making in appearance at the falence works of St. Clorad, marr Paris.

as he cloud tear Permission is now here then the lemma private greater agreed by Lonis XVV (1782) in Obser's Continue, which we flower Collectionson, and their dislikents for the St. Confer former remains demirschy that the manufactury as manufactury as the conference of conceilent. The promotions that were greated to our of excention. The promotions that the new factor of the conference of the conference

PORCELAIN	711
manfactured regardless of all costs with a manufactured of this difficult materials was upon the Royal Exchaper implied of all it. If we examine the nature of the both of presch noft purcelain it would be quite really a glass hasted no insufficient temperature of the both of the preschip of the second of the preschip of the preschip of the preschip of the preschip of a list of glass called Fredering the Royal Post and challenge proportion of a kind of glass called Fredering the Royal Post and challenge.	a constant drain s triumphs. ly of this early evident that it is store to malt in ty transparency, any by mixing a
Bod's Composition.	
Frit or molten glass	75
White chalk	17
Calcureous marl	8
Frit Composition.	
Sand	. 60
Salt patro	22

Grey Sta Salt Rock Alum

Alicante Soda The plan or frit was booken iron small pieces and care-

fully sorted, only the vitrified parts being used; these were ground and added to the chalk and mark, then ground again with water to an impalpable state. This product was so devoid of any plasticity that soft soap had to be mixed with

it to enable the necters to shape it into different forms. This moulding was done by putting a thick layer of the body into a plaster mould which had the outer form of the

object and compressing it with a plumper, also of planer, which roughly represented the inside form of the object. The dried piece was then finished by bond and then sent for the first firing which vitrified the body. The glare was then applied on the fixed body either by immersing the object in an emulsion of the glaze composition or by pouring the

ligaid on the objects and a second firing at a lower rem.

persture fixed the glaze on the body.

The plaze was composed of:-Lithange Calcined flint Potsob

During the period 1800 to 1847 this factory was directed by Alexander Brongniars, a man whose great natural pares were polished by his scientific studies and under his influonce this manufactory turned into a school of research and a centre of reactical accomplishments. Brongniare finding the difficulties of expensive and outcertain soft-posts posterlain and the superior whiteness and durability of the German percelain made at that time in different parts of Germany, diverted all his energies and scientific mind to find out the composition of "true" percelain of the "Chinese" type and recorded in establishing the manufacture of Person bandparte parcelain. This body was composed of white burning kupin together with other felouthic moles, the communities corresponding to

Ouertx A body mixture of this kind needs to be heated to about 1480. C. to being out the proper translucency, the charac-teristic property of porcelains. This body and the glaze on it was exceedingly hard, durable and capable of withsteaming rapid changes of temperature but it was the least beautiful

66.17

and the worse suited to colour decorations.

Brongniset died in 1847 but his influence continued to animate his successors with their scientific ourseit, and we

Clay substance

Floor

above was gradually replaced by the mo	ce fusil	ble body com-
posed of		
Clay substance		38
Felspar		38
Quarte		. 24
For the salze a mixture was made	of:-	
Burnt fragments of the above body		24

This new potentian of Serves could be fixed at about 13/19°C, and very nately approached the best Chinese pieces in their tender translacency and in the range of colour decorations of which they were susceptible.

In Germany it were the Alchomics and use the potters who sought for the composition of precedules and it was in the year 170°s that plant Frederic Boxchen, a son of an alche-

mist, found out a body which was analogous to Chinese porcelain. When the news of this discovery reached Frederic Augustus I, Elector of Saxony, Bottcher was abut up in the fortres of Albrechtsburg near Meison together with other workmen who were sworn "to keep till the tomb" the secrets they might be able to discover, Bottcher died in 1719 at an, early age of thirty-five only. In course of time the products of this new fectrons manufactory under different able managements became so famous in whole of Europe that impite of the severe strictness, various workmen granaged to escape and with their help new factories were built up at several places in Germany. In 1759 and again in 1761, Frederick the Great, of Pressia, loosed the Albrechtburg and temporarily put an end to the manufactory. He had also carried eway to Berlin, the models, the working moulds and many of the principal workmen regarder with the records of works

of the principal workmen regorder with the records of works of Bottcher and his successors.

The royal parcelain factory of Berlin owes its origin to laber Ernest Gottshorischi, a banker who set up a manufactory in 1761, and here Frederick the Great sent all the materials as well as the workmen who were brought from the Meissan factory and two years later in 1763 he himself acquired the factory which became a Royal manufactory. This Berlin factory like other Royal manufactories was not a peofitable business and we find that many ingenious ways were adopted to push on the sale of this Berlin porcelain. No lew could procure a wedding certificate unless be had five nurchased a service of the Royal porcelain, and the Barlie. larreries had to distribute every year about 50,000 Marks warsh of these porculains. In later stage more attention was paid on the technical and scientific problems of percalain manufacture so that this Berlin Factory has been of greatest aid in the development of the chemical and electrical industries of Germany by its contribution of chemical and electrical porcelains of high standard. Dr. Hermann A. Seger was appointed as the head of

the Chrosical-Technical Experimental station at the Royal porodain factory in the year 1878. He was the man who looked upon the study and the furtherence of the ceramic industry as the work of his life and to him we owe many scientific improvements and inventions which have placed the occumic industry on its present position. One of the greatest creations of Seger was the soft paste poccelain named after him. This percelain body was made from the analysis of two Taranese bodies which were given to Segar for investigation. The peculiarity of this body was the strikingly small proportion of clay substance which it contained as compared with other European percelains. The rational analysis of this body shows the composition:-

Clay substance Ousetz Respur

The glaze used on this body was made

Marble Fleepar This glaze matures between temperatures 1280."-1500."C. In the middle of the 18th Century the English porters were also busy in the search for white materials to make acticles similar to that of China. The first successful attempt to make true preceisin in England was that of William Cookworthy when he discovered China clay and China stone in Cornwall about 1755. Although the methods and materials for making glassy porcelain of the French type were known to these people during this period, the native potters never caused from their independent experiments until at last the Bone porcelain of the present day was evolved in Stock-on-Trent just before the end of the 18th Century. This bone-poccelain offers ereat advantages to the potters over the other types as the clay pasts is much more plastic

than the glassy-porcelain mass of the early French type and quite as plastic as the later French type or the German poecelain mass. The articles are first fired to a temperature of about 1210. C. when they become beautifully white and translucent. The glaze is then applied on this hard fired body in the usual way of dipping and fired again at the comparatively lower temperature of about 1100.7C. This method of first firing at higher temperature and glazing afterwards at lower temperature removes many difficulties that are met with in

the supporting and placing large and complicated pieces, also this bone norrelain affers the same range of colour decreation as are possible with the finest glassy porcelain of the 18th Century. Although the mixture used for this body vary in every factory, the average boss percelain may be represented so made from:-

China clay .. 35

Bone Ash

Cornish Stone . 25 An analysis of a Davenport China of the early 18th Century represent the following percentage composition:-

| Posphorit Acid | 13.78 | 13.78 | 13.78 | 13.78 | 13.78 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.72 | 13.

The different types of portential maintained above baseds to one of the following groups although there may be some sub-divisions which are of more or less technical interest.

1. The followable or natural stormfolius. This type

was first made in China and then in Germany, Feance and other European contensis. The body is very fand and when shettered, it exhibits a thinier concluded in furturer resembling that of a dist public. 2. The above or erificial speculosis. This was first

 The glazy or artificial perceleirs. This was first made necessitily in Italy and France and then copied in other European countries. The heavy is not and distinctly glasy which easily fritter and the fractores show granular appearance.

appearance.

J. The phisphalic or invitation percelains. This was first invested in England and then carried to other countries. The body contains been set and occupies an intermediate position between the other two groups in their hardness and

pation between the other two groups in drief hardness and fineaues.

Thus we find that the procedum instant, and us be meaning and patronages in almost every country, before it could stud on its own legs. In India not so say of any patronage, every new venues have in face the loss foreign competition with the routh that this infant industry does not before it could past the experimental stage, as we the case of the original patron which was started in 1864, and according to the 5th off overhead with all 1864.

dustry on the modern scientific lines, HIRENDRANATH BOSE



GERM THEORY AND ITS PLACE IN
Germs are micro-organism invitable to the naked eye
which belong to the vergitable and issual highque and are
known generally by the mass of laceteria and procuraes
respectively. The call knowledge regording them may be
said to have begun long after the invention of the microscope,
while their count infeationality with discover war only reservawhile their count infeationality with discover war only reservation of the contractive of

found out in germ and from analogy came to the conclision that human dissess allow were coused by germs. After this the retayl of germs received an inspersu and the school deading with them increased with strateling appliedy. Desing that has felly years it has developed to constraously and attack that the school of the sch

This being in short the bistery of gram theory it would be interesting to four the arbitromers of the ancient folium in this branch of medical seizues, which occupies medical and in the branch of medical seizues, which occupies medical and in the medical or the present day. I propose to disease in this stricle whether, and if so how far, the another Indian had knowledge showt the gerns, their elationship with disease and what place the germ throny occupient in the Indian medical science.

The existence of invisible organisms was very well known to the ancient Indian thousands of your before. In

To is corally incomable to live without killing other lives, for as a rule the stronger live at the expense of the weaker. The world is full of minute organisms and even if one does not intend, hundreds of lives are killed even in the ordinary rences of winking without one's knowledge, because they are so small that their existence could only be inferred'. These presentings of course belong to the animal and presentile kine-Arm, because Indians never make any difference between an animal and a vecerable so far as life" is concerned. Vecatables are very properly called dumb animals. Cakradatta in his commenstary on Caraka says 'Here by the word organic one has to understand both the animal and the vegotable kiledom. Tentrahare is of opinion that vegetables are dunb minsha.

The cannel relationship of some of these organisms with number of diseases was also closely observed and noted down. Carelas, Sarrates, Vashiblates and other authors are man-

> refe spelle thost old felferitiers : min mer fr etwick rüftengen : प्रकृत बहुत, प्राप्ता, प्रक्रिया व प्रतेत व ।

पूर्व बोरोनि कुशनि तथे कसारि भारत । वहामोर्डा विकास देश कराइ करे। वर्तवः milya, no 1400-00

ं थल विद्विपतंत्र कुशहीमानि नेकारणं सोहण्यः।''''''''''''''''''' वास्तावल् कुष्टम् प्राणिनो वासन्ति । नेवास्त्र संसीताचा कुम्मा नेवाल कुछः। । स्वत्यूच नावस्त्र क्रिया, सूत्र ११००

ंचोर्वत राज्यं तु कन्न कुदै। समानं सञ्चानस्य । तांस्थानं, अस्यो प्रचासा पाहारका मुख्यात्राक्षके भावन्त दक्षाः । पत्तक, विद्याग तकाल, अध्याप का १ १ * buckenserin erner fefermen i menne edeni der elfenderi unse

रणारिकाणाम् प्रानीविकासम् कल्लानि से ६३६॥ क्षेत्रारामात्राराक्ष्मे प्रदेश सुपूर, प्रथम स्थान, अस्थान ५४

'emaffineren enne doetser: व्यवस्थानका विकास क्षेत्र स्थान अन्य

पहले कुर्यक कार्रेण: । अञ्चल इत्या, विकास स्थान कार्याच १४ "वर व्यक्तियो कुत्रामः स्वेदनान्यनोजिनस्त्युर्थनः । सुन्ह

GERM THEORY IN AYURVEDA nimous in declaring that some of the germs are minute like atoms, circular in shape, invisible to the saked eye and are responsible for a number of diseases like leprosy. All these micro-organisms have been very significantly referred to as living atoms and invisible to the naked eye. In the opinion of the Avurvedic Physicians' the following diseases are due to the germs. Infectious fevers like small-pox, influenza, consumption, nasal and broachial catarrh, erwineles, leorosy, diseases of the skin, hairs, nails and hones, carbuncle and hole conjunctivitis blenburitis etc. It is very interesting to know that modern science has clearly shown that nearly all thesse diseases are due to germs directly or indirectly. Surread of infection in these diseases takes place in a variety of wave-investion, inhalation and insculation, These ways were closely observed and described in such way that ordinary men may understand them yery easily. Infections disease like legrosy, etc., spread from one person to another by co-habitation, receased hodily contact, inhalation of sir, eating and sleeping together and by the use of clothes, earlands and meter of other persons who are suffering from an infectious disease. Dalhand was that infection in the coar ं प्रधानं, केशकाकुरमान्त्रेमस्वातारमान्त्रो प्रत्यकाता च इत्तीवस्थारे प्रधानिक early social markets personal manuflexions in was from as also बार्च अवस्थानोष्ट्रपरिवर्गत रात य । श्रीवर्मातवर्गनास्थ ॥ वर्गति स्वार्ति व्यक्ति वर्गाति वरित्रति वर्गावाति सर्वस्यति स स्वर्गति ।। वर्षे संबाधिको नेप धानिकसार विशेषकः । सुरुतः, विदान तक प्रदेश water sero, firste, we away ं शांसक्ताकांश्वांक्रिकासम् क्रुकोत्रस्य । सहक्रायसम्बद्धारि क्रु मारपारकेररात् ॥ कीव्यक्तिंच रामात्र्य संस्थानिय नरावस्त् ॥ goes, Seere, warry 4123,24 सरात् । अर्थे अंकारिका प्र serie and fixed at a votes श कामकाम प्रतिकृतातः ''क्रिकेट्ट, व्यक्तिपुक DESCRIPTION OF PERSONS AND STREET

of brenchial and nasal catarrh spreads through air and enters the human body through zose, while in the case of favor like small-pox it enters through skin. Taking into consideration show earles of infection. Dharm notice? have definitely taid down rules not to infect water by throwing urine, faces, spectrum and other toxic substances in it and not to make use of others clother, etc.

The question here naturally arises 'if the germs are in-visible and the microscope was not then known, how was their existence established'. The answer is that ancient Indians used to establish the existence of Atindriya" (Supersentonal) things by Assessess or logical inference. But they were careful not to base their inference on functful ideas but on experience and effects which to to prove their existence. Aronadutte¹¹ in his communitary on Varbhara save-

The existence of steep of these parms can be indirectly astablished from the effects which are visible, though the perms themselves can not be directly seen on account of

The foregoing observations based mostly on material obtainable from Ayurvedic works, give in a nut shell the idea of the Indian physicians regarding the germ theory of distant, and in a befitting way give an answer to a sweeping remark sometimes made in scientific circles that Avurveda is not a science and that Avarredists lack in the mental grip

" भारत कर कुछ वाचे वा क्षेत्रको वा स्वकृत्यक । व्यक्तवपूर्वित्यं वा प्रोतितं वा विद्यक्तिकः १५६ रक्तातीय क्रमाच्य प्रत्याचीर्गकाकेर । restructors not assistant

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weren, webegin day, from no 15055 "threate waves have no fefering a expense official and

and measure required for strictly scientific thinking. There is nothing unscientific in this method of logical inference, on the contenty it shows a sense of propriety and attentifi-sacturacy. Several theories in the waters, science also are mattern of such inference. The western scientist still believes matters of such interested. The western scienciar that somewarm in the garms of small-poor, meakle, smanps, rabies and others, although the most powerful microscopes and the most up-toclast laboratory technique. have failed to reveal their enigence. The Averweller initiality believed and rightly believed also in the existence of invisible series and their bolliered also in the existence of invisible genors and there cumulve reliarisation to a number of diseases. Yet as a clore study of Ayravedic works would show that there is a would of difference in looking at the genera so examitive factors of diseases. In Ayraveda genus hald a very vaqquisitease punishin as compared to women medicine. In my operation purishing the compared to women medicine, have a set on their set two reasons. The first and less important of the two in that as mirroroop was use etche knowing, genus and two is that as microscope was not then known, germs and the science dealing with them was not at all developed and there-fore their full significance in the causation of diseases was not bore into 10th liquidates and the street prominence as it is done at the person day. The second and the more import-anc of the two reasons from the Apurvedic point of view, it that Apurveditie never think of germs as the only cause is that Ayurevdists never trink of germs as the only cause of diseases, though they ze confeided as cost arong the many external fictores. From their point of view, the production of disease though the damma body depend once on the internal derangement than on external agency. Their theory of disease production therefore, depends on a different footing altogether and the crysless why germs held meh an integrational position in the schology of disease in Ayureria.

I shall now ducum how far the Avarredic view is correct. An infection is really the product of two forces, invading corm and the invaded subject, each influenced by a number of modifying circumstances and unless the two production of a distant is impossible. Ments' says "A seed which fell in a field unsuitable for its growth is degreered and similarly a field without a seed remains barren," Similar is the case with the human body. The western scientist lacks at this question from the point of view of seed only, while the Avarredist looks at it from the point of view of oil only. For all ceditary purposes, both views appear to be extreme, but if one thinks over the problem rather decelehe will be convinced that the Ayurvedic view is more practical and rational than the western view. If for example, one intends to keep the quadrangle of his house free from are kind of secretarion, he must try his utmost not to allow any said from outside to enter into it or to make the ground unesitable for plant life by tiling and committing it so that even if seeds enter they cannot take root into it. As seeds of grass are all pervading and come through air and the ground itself is never free from them, every body can very well imagine the impracticability of the first way and the practicabi-lity of the other. The sant is the case with the serms and the human body. Germs are objectious and are to be found in the air we breathe, in the water we drink, in the soil we live on and on the surface of the bodies of men and animals. it is therefore practically impossible to cut of their connec-tion with our bodies. On the other hand it is much easier and within the much of exercipely to keep the body onguitable for the growth of corns by observing how of business as laid dogen in the Settest and he free from the danger of disease. Then even if the arrest enter into the body they remain there without producing any harmful effect or dis a natural death. In a hig city like Bombay or Calcutta, tubertle bucile are present in the atmosphere in numbers and enter the body of every person who stays there but every one does not contract the disease. It is only those whose health is undermined by various reasons or by non-observance

[ा] महोते क्षेत्रपुरस्थानीय विन्तानि । वर्णान्य प्रति क्षेत्र क्षेत्रणे स्वर्णान्यनीय । सहस् २०,०३

of the low of native and hypine and therefore untable for their growth, har fill yeey to it. If greats above were to describe the small it would be practically impossible for us of the conject from their clother and human near would be entired in a very short time. But the faces of the body sail cross there and saves the human now. Six William Other rightly says in this connection 'Only the national immunity layer the near allow.' Ferm what has been mid shows it would become clear that general tending faces may fee the production of a clear that general tending faces may fee the production of a

particular disease can not be the only factor to determine the attack. It is the other factor of the soil which determins the production or the non-production of a disease. The western scientists who were uptil now attributing alimpotant role to the germs are charging their views and have begun to think that germs are not the last word in the production of a disease. Sir William Oder, an authority on western medicine, says 'So widely spread is the seed that the soil, the conditions, ruitable for its growth are practically of equal moment. The Ayurvedin goes a stop further and asserts that soil is of more moment than the garms and is the determining factor in the causation of a distant. From the Avarvedic point of view therefore the principal etiological factors are those which make the body will suitable for the growth of garms. The human body, as nature has made it, is not a good soil for the germination of germs and if it is kept perfectly healthy by the observance of the laws of nature and hygiens there is practically very little chance of its falling proy to germs. It is certainly impossible to eliminate germs from the world, but it is certainly possible and within the reach of everybody to behave in such a way that oven if sorms enter they will have no effect.

This being the fundamental difference in looking at the rubject, Ayurwedists have given a secondary position to germs and have not spent much of their time and energy in describing and developing the science dealing with them. They have learly maximum of the simple form which, as of some important from the pixel of the of previously of some important from the pixel of the of previously and custative melitims. On the other hand, Asyrvacia, works custain durabled discreptions of the time which keep his holy healthy. These leves are devided into these main deviation. Discrepts, i.e., a special conduct during the system and Risk Carya, i.e., he pixels confused under the "special conduction that the pixel of the special conduction of

"A man who always resorts to wholesome food, exercise, and other activities of the body, who does a thing after full consideration, who is not additional to pusione, who spends a part of his income in chairty, who always keeps his temper equable, who always speaks truth, and who serves the elderly people, always enjoys sound health."

constitutes the key to healthy life

[े] को दिवसर्वादाकोचे कार्यकृतको विकासका एसा वस समस्य कार्यास्त्रोकोचीचनक रोग

श्राहार

कारम का प्रयोशन । २५ वर्ष को कारका एक स्वरूप के सुरोर की हाँब दोशो है। उसके परचान करोर को हबि बाया समात हो जाती है। शक्षर की पृथ्वि के साथ साथ कीर सारे जीवन में शरीर की सरश कार्यों बदने को बाहरणकरा। रहतो है । इसप को पश्चम सदा होती रहती है । बाव चेकडे में कोश करती बीर इसके साव-साथ चारिसवन नासक रील प्रवेश करतो है जिसके दिया महत्त्व का जोतिक रहता सन्त्र्य करते । मार बीपर जान के नाता जातिर की दर्फित बाद्य सदा विकासती रशती है। बासकाव में सोवन किये हुए कार्य परिषद होते और बहाँ से वर्तन के प्रत्येक माग में रक्त कर संबातन होता रक्ता है। इससे परीर की बद्धिः पति को पनि बीट आये करने में शक्ति पत्रम होता है । इस सारे कार्वी और शहर के बाववंत और इन्द्रियों के सञ्चालन से शहर का बराबर चन होता रहता नियाये सरीर के सर्वत्रव कीची की नीकींदार को बाकरवचना होतो है। बनः बाहार का संबोधिर वहेरव छरोर की क्षति कीन श्रीवृद्धित के विक सामग्री जनत करना है। सरीद के शाचात्रम के लिए शांक या बन की जानरपकता होती है। ब्याहार का इसरा प्रदेश्य इस शांक या वस की ग्रामीत के जिए सामान असूत करना है। ऐसी सांचि को तत्वचि में ताव भी उत्तव होता हैं जो शर्रार की बालपास को बादू से ब्राविक बच्च श्रवता है। बराहार के भीर भी बहेरव ही सकते हैं पर प्रवासतः उकावी ही हैं। इन होनों का तास्त्रों प्राय: एक हो, ओवन-शक्ति को सर्वे

गरोर के पिसीब, एमधी बुद्धि, चार मागों के जीवींदार, एसेर में कार्य करने को शक्ति भैर स्टल्क्स के क्षिप भार प्रकार आध्ययक हैं। बाहु, हुन्यां प्रकार, जब और आधुरः। इस चारों के साथ व्याचाल में एक्स भी भी बोब कर स्वकार है। इस विवस्त में क्षेत्र आधुर पर की विचार किया जावता।

orien de

कारदेवसकार वर्श 450 कराव के बारार में विश्व प्रशामी का रहना प्राथरपद है:--(१) होशेर (२) समित तरम्, (a) मेल वीर की (क्या). (४) क्रजॉहाइक ट. (v) ferrine i

श्रीतीन । प्रोटीय एक विशेष प्रकार के बार्वनिक प्रदार्श हैं। सं सामंत्र बढावों --प्रोद्रात सैरर जानक--में द्वी करते कीर जनमें साम क्षेत्रे हैं। जीवन के लिए में सामानस्थल हैं। इनमें नायुरीतन क्षत उद्योखन रहता है के शरीर के बसंस्थ कोशे के निर्माय में लगान है। गर्मा को बीड बीर कोची के प्रोसीदार में इमकी बार्र साम्यक्का केले हैं। सर्वर को कार्यशंकता के उत्तरिक करने के ब्राविटिक ग्रारंत की बनावर का यह एक प्रधान सावन है। सारे सजीव पहाली. प्राक्तियों चीन बनावरियों, में जिन्हें इस छोग. भेजन करते हैं ये अनुस and \$1 of strip offenered at matter and not to be. होतीक' जरते में जीन को करविनकों में उसने जरते 'बर्किट पार्टात में ये दे:तो प्रोडीन निम निम प्रकार के दोने हैं। समुख्य के शहीर का प्रारोज इस होने। प्रोडीने। से विकित्र शोता है। प्रथ प्रशासीता दक्ष श्रीदीनी का बोतन करते हैं तर थे वर्तर में प्रतिक होने पर करते। में विकाहिक होने बीर कर बाह ऐसे कर में परिवर्तित होते हैं जे राजीर के कोची के निर्माण में लग आते कीर ते। ऐसे गर्शी व्यव देशों में मा के मत के सबसा कुछ के रूप में अरीर से काहर निकल ताने क्षत्रवा सन्द व्हार्थी के साथ मिसकर शक्ति स्थान करते से ल्यम हो जाने हैं। इसारे क्षत्र मोला बहावीं के प्रारोज ऐसे कर में होते हैं जो सरक्रम कीर शीवता से गरीर के साथ मान्य-दिन हो। जाते भीर कुछ ऐसे नहीं है जे । जो बोटीन श्रीका से हमारे

सरीर से जिस आहे है सवाम-सरीर के दिए अधिक रूपका है। से बीप चन्त्र न्यून शर्मक या सन्दर्भक होते हैं । यह सावस्था है कि more के गरीर के इकि-काल में पर्यात मात्रा में अब्दुष्ट होतीन प्राप्त है। नहीं की सरीर की फायरवर प्रक्रि सहीं दोती।

्य, एटे, बहु। संबा, अंबा, सार्वा, पुरे पर्योगार व्यक्ति — वायक्त, मेंगा, तंद्वान — वीर कार्यमार्थ कीमा से गरू-पायक्षी में कार्युक संदोश रिक्टाव्य रहात हैं। होई से बाडे, कर से बाते, मुझा, दिवा देंग पायक्त, सार, कीर, राज, पात, बाराम, सार्वार, मास्त्र, पुरूपार, कीर कार्य्यमान कार्युक्ति में मुझा रहात कर करिया महार पुरुपार कीर कार्य्यमान कार्युक्ति में मुझा रहात कर करिया महार पुरुपार कीर कार्य्यमान कार्युक्ति मास्त्र मार्थ मार्थ कीर मार्थ में मार्थ में मार्युक्त मोर्थ कार्युक्ता रहात हैं। सहस्त्र भाग कार्य्य मार्थ

धीर चीनिया-बाहाम हमादि वे तास्त्राधिक हैती में ताहित किरकुत मादि होगा।
प्रमुख के, विशेषक वक्षी के, ब्याहर वे पर्वति होनीन राज्या चाहित्य
महि होगा।
प्रमुख के, विशेषक वक्षी के, ब्याहर वे पर्वति होनीन राज्या चाहित्य
महि हो।
पादि की सम्मादक कुछि महि होगी। जनके माहार में कुछर
माहा में पूर्व मेर दुश के पादाबक. बण्डे वा अर्थन धीर हुए पर्वाहार
स्वाहारी हो तो। स्वाहित।

pellen menn i mir fe femin if miten aucht un einer स्थान है। वे पूना, कानकेट, राज्यक सीत् सक्य सहस प्रतार हो हैं। सारे रहोर का २५ वो कम इन सनित क्यों से का है। कांसवें कीर वांसे में बनका विशोध कंटर है। बर्डम कैंटर बर्डम के सम्मतेत रक्त सीर शर्टन के सम्म इक् रही में मी ये प्रस्तत रहते हैं। ये वहे बराबरयन बहामें हैं। रफ वं कन्द्रवी बीर शरोर से रही की मान्तिक देते से ये वचले हैं। यदि रक्त मान्तिक है। जान के सबेब रोग सरीर की बाजान्य करते हैं । इनकी उपनिवर्तत से पेरियो को कारण कार्य करने में सुविधा होती है। की इतनी माधा सञ्जयित न देर ने। पायक इन्द्रियों का कार्य विक्रित है। जाता बीहर महत्त्व स्रोपक दिन एक प्रस्ता गर्दी रह संस्था । । ससेर में प्राप्त: बीम विश्वित तस्य विकास है। इसमें काश्रविका पेटाविका, सेर्शक्त लेखा, मैंगनोजियम, मैंगनोज, पराय, काम, विशेषक, वेरियम, फान्यरस, गनवक, क्क्षेत्रोतः काचेत्रतेत, विशिवत कीर पत्रीतित हुत्य हैं। इससे पहले रें काम चार-प्रसंक तथा हैं बीर होन ६ क्रमत-काल लग्न हैं। सार-काल तन्त्रों में कालस्थिय, योटाविषया, सोविषया और भीर सैगर्वाधिया स्विक बढ़ान में हैं मीरर शहीर में उनका संख सर्पनाकृत स्विक है। सन्त-राज्य तन्त्री में फारफरस, राज्यस और नशोर्तन प्रधान हैं। गश्रीपत

मादार में इन सब क्ली का अधित माता में रहना काशरक है। इस

होते हैं कि प्रात्मक का । हा वालों की गाँव के बित पर प्रात्मक दि किये के हमें क्षेत्री का विकास की अपने हों, पास्त्र, कारणी कारों ने मांने के गांव पास्त्रीयों में हैं का प्रात्मक की अपने के प्रात्म का कार्यों के प्राप्त कारणी कारणी की कारणी कारण कार्यों के अपने कारणी की प्राप्त की कारणी की प्राप्त की कारणी की प्राप्त की की अपने की प्राप्त की कारणी की प्राप्त की कारणी की प्राप्त की की कारणी की प्राप्त की कारणी की कारणी की प्राप्त कारणी की कारणी की कारणी की प्राप्त कारणी की कारणी की प्राप्त की की कारणी की प्राप्त की की कारणी की की कारणी की कारणी की की कारणी की की कारणी की की की कारणी की की कारणी की की की कारणी की कारणी की कारणी की कारणी की की कारणी की का

पुरुदेशपदाय पर्ना

ही एक देशा पहार्थ है किसमें में सार करन विधानन हैं। पूर के स्वितिक दूसरा कोई देशा एक पदार्थ मही है निममें में देशके शब तथ अधिक होता हो पदी पदीहर कप्यारित, करन बीद सूत्री में चार-अपक स्थार करोजाता स्वित्त हैं और सम्बानकर पास मा नाम, बात, कहान बीद पहन हालगढ़ी स्थानों में स्वान्तकर कप्त स्वीत

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होगी है। कांविकों भीर तांती में सामित्रक प्रमुख्य के रूप में प्राप्तरण कांविक रहता है। कहीर के प्राप्तक कार में प्राप्तरण रहता है। गर्वर को ब्रोड कीर कोरी के सामुख्येकस्थ के लिए प्राप्तरण स्वाप्तरण

Figure	488
है । रक्त का भी यह एक जानस्थानित संग्र है । पूर, महुर, क्षेत्राः,	दात,
बाराय, होते. जी. पाक्स सही, बकरो, पासर, फुल्लोजी, मांस	न्द्रीर :
कक्षती में परम्पत्स पर्याप्त मात्रा में रहता है। मारणरश मीर	4771
विकास के क्यान में लोगें कीन कविया है की पढ़ि एसे रूप में	रे यही
केलो : कार स्थारे श्रीकर में बजाविषय बीत आस्परम पर्योद	RIST
में रहका पादिय। रक्त में लोड़ा रहण है। रक्त के लाल डोर्न	ने का
कारण क्षेत्रा को है। राज के द्वारा तो क्राफिसका केवडे से	धरीर
के प्रत्येक भाग में ताका है। रक्त में लोडे का चेना न्यून ह	होने से
भाविषातम प्रयोग माना में शरीर के प्रत्येच भाग में नहीं	भागा
शिक्षके निर्वेत्रका, सम्राप्त्य, पांतुका इत्यादि से रोग होने हैं।	मोस,
क्षेत्रा, दात, समाज वे दण्ते, पातक, प्याप्त, मृत्री, सर्वार्ड,	तरवृत
बक्का तावाता इसादि में औद के बंदा विवधान हैं। समेख	करवी
के प्रिए सर्थर में प्रश्नक की सावस्थानत होती है। इससे रख	विषय
धनुष्यम का रहता, बन्हुकी में कह शिंबत कामा में रहता कीर	शरीर
के विकास क्षेत्र करना कार्य शतुर्थित हुए से करने हैं। नि	साम्ब
भेतान में नमक की साथा घरन होतो है। शांस में ननक	क्यांप्र
रहता है। सतः मांसाहारियों को शहरा से नमक साने की कावा	रवक्षा
नहीं देखों पर श्री निरामित्रकोणी हैं जनके बादार में जनक	क्षतस्य
रहना पादिए। सब सरित स्वयं जन में कुछ न इस पुरु	2 8 1
स्रतः तरकारियों की बकात्रकर गणका कल संक्रमा वही जून हैं अब की उरकारियों के साथ विजानर बकाना मीर सामा का	1 44
कत की उरकारियों से साथ अंतिकर प्रकास गर साना पा कतिक तस्त्रों के सकत में उपनता, सरिपयों की वृद्धि की र	1 935
कारत बच्या से बजाव में तुपवता, मास्त्रपा का वृद्ध कर क	re14c,
क्रमध्ये सङ्ख्या, सम्बाधिक (पायन-स्रोक का द्वारा), वेलिसा	CES 42
ध्याप्रसा इत्यादि होता है । समित्र तबयों की शर्यार के सन्तु	[m] &
साम पूर्वका से सम्मितित होते के जिए विशासित को साम	रमक्ता
देलो है।	
वसा। परणोबाले पदार्थे ग्रारंग में काप भीर शक्ति बतक	. 4601
हैं। बोरीज का कार्योदाहरू ने में जिल्ला वाप परका होना करा	स प्राप्ट
हुतुका तान चरलोवाले वरावों से करना होता है। मानी में	াসন ক
तिक्य औं सम्रोत में बतको संग्रहीश रहती हैं। यह चनड़े के नीचे	ব্দক্ষিক
होती जहाँ कम्बन्न के सहस्र काण्यतक पन सरीर से ताप की व	बद्ध प्राप्त
F. 117	

ते बनावी है। इससे तंत शहर देशों भीत सरीत के वांचे महते हैं। लोक्स कैयों क्षीर कम्य-परविशे देशी से ही साथ अस्तरन होता है। पर प्रशासक्तिका शोक्षा से पण जानी हैं। इसका कारत यह है कि प्रशास परांकों में विशासित होता है जो पहिला हैती में विश्वकृत नहीं होता । त्या, मक्कान चीप प्रदेशा भी में विद्यासित देखा है। सतः इन्हें सक्दर र्तेक्ट बरना पाहिए। जो मोश-ब्रच्य बरते ही कन्द्रें बीहा, site. शक्तको कीर अञ्चीवयों से तैती का न्यवदार सरवा चादिए। ते स्वीत a and की कीए थी। प्रकार कीए तथ न किस सकता की तो प्रकार प्राक्तक क्षेत्रों की सरका प्रशे वर्गीदार तरकारियों, देशकादेश, गायन की सरका रंशीत हते. सरकारियाँ वालो चाहिए। चरको से शरोर में शक्ति मात्रों भी र विद्यासित की प्राप्ति केली है। करत इससे अस्त्र होने भीर शरीर वा वाप सरकित रहता है। इससे शक्तर के द्वित नरसे दिवासे जारीरिक सीन्दर्भ को दृद्धि होती है। यह क्षांत्र कीर कामानव की चोर से बचाना है। सरीर की कालीसका के प्राप्तिकवित्त काले में सहायता की करता है । यदि साहार में १९६०० करत न देर शो हाय कीर पैरी में जल के इक्ट्रो होने से स्टान दोशी है जिसे तोच रेल करते हैं। सरीर की रेली के बीटाकारी से सरक्ति रक्षी में बी पर समावता करता है। शिवसभक्ता और वकरत में बसा की करिक माध्यक्ता हेली है। पीछे इसके अन्ते मध्य माध्यक्ता तही द्वेगी । बाहार में बाकस्पकता से कदिक होने से सन्दासित, एवं सम्रादरीय होता बीज सरकार स्वृहता काठी है। वसा के समुच्यि वहन के दिए विशासिक ए सीर को मीर कार्बोहाइक ट मीर प्रानंतर्शन की प्रावश्यकता केले है। ब्दावेर्राहाक्ष्टे । इससे भी शरोर का शार अध्वत होता है । स्टार्च बीद शर्वतः इतके क्रम्योतः चार्ता है। स्टापं पावतः, गेंहूँ, जी, सामुद्राना श्वादि से प्राप्त क्षेत्रत है। सर्बंदा चीत्रों, गढ़ सीर मच से प्राप्त क्षेत्री

है। बांत में बहुत कार कार्वेहाइक्ट्रेट रहता है। तुम में हुएत कर्करा के रूप में शास्त्र ४ क्षीत्रक इस कर्करा रहती है। अधिकारा सार्व वीर कर्करा बहिता बहुवार्ता से कारा होती है। अविशिक्त बहार्थी में सार्वी इसकृत विकास है। करा से मोने के सार्वी में हमको मात्रा करावा मनु

Rich wich ? :

क्षत्रदेशसङ्ख्या वर्गा



प्रवदेशसभाग वर्ग विरामित । यह निर्विधन निर्द्ध है। पुका है कि मनुष्य के ब्राह्मत से विद्यापित नामक पदार्थ का रहना आनावस्थक है। इसके समाव में बरोर की बाँद बक्र जाती, सन्तानीत्वति की गाँक नष्ट है। बादो, कार्रक रेल हेले कीर बन्त में वृद्धातस्था कीर युरपु सीम हेर जाती है । सब सक प्राय: ६ प्रकार के विद्यारित का निरित्तत रूप से पता क्षतर है। इसके क्रांतरिक है भीर विदासित की अपस्थिति के विषय में पोपका है। कुकी है पर विक्रिया कर से सभी उनके नियम में क्रांड नहीं कहा जा सकता

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ge feetfuell út feetfue 'e', feetfee 'elt', feetfun 'elt' faetfun 'श्री', विशासित 'ई', भीत विशासित 'सी' बाले हैं । बिहाबिक 'व'। यह कता में फिलेच होता है। इसके कविदिक्त हैंबर, बालबोरात बीर बाद कार पानी में घनना है । साधारकार प्रकार से यह विशेष तक नहीं होता पर विषे पत्ताना देश कर है। बीहर प्रस्तवे के समय सामग्री काद में सकी रहे हैं। विराजिन 'प' बहुत क्रम क्रम

है। जाता है। भारत में यदि इसकी मात्रा भावरपत्रता से प्रवित्व हो। तो यह अधिक के लिए गरियत रहता है। मनुष्य के तरीर में यह सार्थ प्रश्नम नहीं होता । चीचों को इसी वरिवर्ण पर सूच्य निकास के जारा क्षा राज्या होता है । गरीर को बांद्र मीर जीसेर्वेद्धार के क्षिप वह जिलामिन कापाक्क्यक दि। इससे रंख क्यास्थ दशा में रकता मीत रकत तथ्वमों मीत रहाों में

जब का सच्चय नहीं होता । संशासक रोगों से शहरिक स्थले के जिए इराको नियोप सायरवकता होती है। इस विशासित के सकाव से शहेर वी नहिंद कर लाती, स्रोती की सुत्रम, सम्बादम, राति-सम्बादम, श्रासी-भेक्ष्य की सूत्रम, चक्के, काँकों को सूत्रम-संप्रद्भवी, इसर-अस्तेवर,

प्रमान हत्यादि रोग देले हैं। कारतियर वैत, सदली के वैत, संबा, भगकान, यो, पूथ, हरी पत्तकारी वरकारियो---पालक, फागेश्री, शहतम प्रशिष्टां, जुबन्दर संविधां, सूत्री पविषयं इत्यादि-नीमी, गाजर, शक्तरकृत, टेब्यटी, वेंकुरे हुए दानी से इतका विशेष क्षेत्र रहतः है । कार्याहरूर जैस से एक खारीनक सीराक former out & fleerer age C: "H., (OH), € ; ऐसा समस्त

बाता है कि यही चौरिक विशासित 'e' से ।

विद्यापित 'श्री'। यह कल में बड़ी शीवना से पून जाता है। यह कुद क्षत्र करके इस में भी प्रत्या है। यह मोतीन के साथ संदर्भ वाका आजा है। नश्मी से यह मो सीम नद्द नहीं होता। क्रान्तिक विश्वयम में यह बाधिक स्थापी होता है। पकाने से यह भी शीत नह लाती होता पर गीन में भर कर रखने से भरत अच्छा नह हो जाता है। यदि भेशन पहासे का उपाता हुता अल फेंस दिया जान तो इसका पहुत कुछ बंस नक्ष् हो ताता है। यौथों में यह किही भीर बाद से बाता है। श्रवः लाकारकातः दश यीचे। के कही बीट वली में ही समित्र पाया काता है। क्रश पश्चिमी में भी यह उपस्थित सावा जाता है। शरीर के निर्माय कीर जीवेंद्वार कीर स्थानक को रखा के लिए क्षत्र कावश्यक्ष है। इसके क्षमात्र में मन्द्राणित होते. बारव-पणि के क्षम्य प्रकृत होते, बाहार के परिएक्त होते को क्षिपा मन्द्र पह शानी भीर वेटवेट नामक रोग के जनम प्रकट होते हैं। हैतर, फंबा, टेम्पाटेर, पालक, शक्तवन परिवर्ग सूत्री पविदर्श सामाज के पूरे दाने-मेड्ड, जी, बजर, सेम, नतर, चना, घरवरेट सीर बादाय, गालर, ज्याक, शक्तलम, दूध हजादि में इसकी मात्रा किरोप रहती

बाहार

है। बाबन के सरित में एक कार्रिक वीरिक प्राप्त क्या है। विकास साथ C. H. . ON . है । यही विद्याधित 'सी' समाना अका है विकारिक मेरी । यह रेश से सर्वध्य रक्षाने के तिए काचा-

नश्यक है । यह जल कीर माल्कीहात में तीत्र हो पुत्र लाता है । पत्राने से इसका प्राय: सारा भेगा गण्ड हो जाता है । सुखाने भैंगर तीन में राजने से भी यह बहुत कुछ नष्ट हो जाता है । जन की व्यक्तिन

में को काप से पार कीए भी शोध शब्द थे। जाता है। इस विशासिक की बारित के लिए करुपे, विना पकाये हुए फर्जी कीर तरफारियों

का नित्य सेवन सावश्यक है ।

शरीर के रक को इस्स तीर बसुचित सहुतन का रखने के क्रिए, क्रम्य विद्याधियों की सरीर के निर्माण में, रिशेष्टा देशि कीर क्रमियों के निर्माण में, लगावना प्रदान के जिए गरीर की कॉर्नो की शका हवा में स्थाने मीर शहर को रोग के कीराक्कमों से सुरचित ब्ह नामें रहे प्रविची में राज्ये भी में विशेषण में विश्वास्त्र में विश्वस्त्र में विश्वस्त्र में विश्वस्त्र में सार्थ्य हैं में हमा है पहुँच हुए जाती. बार प्रविचे हैं । ताले में हिंदू अर्थरी, जी मार्थी भी इसने दीं, उन्हें मार्थी भी इसने दीं, उन्हें भी प्रविचे में प्रवि

कर हुन्न प्रमान के गिल् सूर्य-जनारा में कई रहें तो इसको वर्षात गाना महोद में जनका हो जाती है। ऐसा बादका महारा है कि जाता है जोतिसीझें (ongousers)। मानक पत्र करावि है जो सूर्य-जनारा के इसर मिसाकिल 'दी' में परिवर्षिक हो जाता है। इसर कराविक में नहीं की हुईनों केशाह पीत देवी हो जाता है।

अवदेवसहाय वर्गा

rech if werten at fire per fertfen 'eft' at ungroune

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रोधी है।

में प्रतिकारकार्यात्वे हैं जाता है। यह की महाविकार विश्वे में मूल इर्फार के साम जाता है। यह मिद्रामक में मूल के क्षेत्र में मार्क के प्रतिक के मुक्त मुक्त के के मार्क मार्क के मूल के महाविकार का मार्क में में मार्क मार्क में मूल में मार्क है। है के दूर्ण मार्क मार्क है। है के दूर्ण मार्क मार्क है। के दूर्ण मार्क मार्क है। के मार्क मार्क है। के दूर्ण मार्क मार्क है। इर्ण मुक्त मार्क मार्क है। इर्ण मुक्त मार्क है। इर्ण मार्क मार्क है। इर्ण मार्क मार्क है। इर्ण मार्क मार्क है। इर्ण मार्क मार्क में मार्क मार्क है। इर्ण मार्क मार्क में मार्क मार्क में मार्क मार्

सन्तानेत्ति से लिए शासी मायाप मात्रा में अवस्थाना होती है।

480 माधारम तब मोज्य पनामी में यह उपध्यत रहता है। भरा इसकी प्राणि के किए किसी विशेष पशामें के साने की प्राथम्पकता नहीं। दिवामिन 'व्यो' । सरीर की वृद्धि कीर परिपुरित के लिए सभी व्यवस्था में इस विशासित की ब्राज्यवस्था होती है। इसकी न्यूनता से पायन-शक्ति का हाल होला, स्नायुक्तिविकता और बहुचा पर्नेरेण होते. संकारक रेड़ों से क्वले के लगि का हास होता. पहची की वृति एक कारों, प्रशासका शीख कर जानी और जनाय कामाय है। शारी हैं। इस शक्तें के मतातुवार इसके अवात से पैताया भावक रोग भी दोता है। यह विद्यापित तथ में विशेषकर से विश्वमान है। बान्य काय पदार्थी के सम्बन्ध में अधिक क्रम्बेश्त नहीं हर है पर इस किया में मेर कुछ कर है जबसे बना बगता है कि यह बीबा, मांस, हती मीर वीली करकारियों में भी पर्योग्त माला में विद्यागत है। उन के तथा-क्षे से यह नष्ट नहीं होता । सारांश । करर के कुछ कहा गया है जाको १म निम्ब-सिरिश शिद्धान्त पर पश्चिमे हैं। हमारे नित्य के बाहार में दूध का धूप के सामान का रहना कारवासम्बद्ध है। यदि तुत्र पर्याप्त साक्षा में रहे हो संख्या. शांस कीर सक्तो साते को विश्वकृत मानस्वकतः नहीं। माना या पासत सैतर बाज को साधारकतः इवारे आहार में रहता हो है बीर इसे रहता बाबाबक ने हैं हो का पत्थेंद्र कादा सीत होंदा हामा पासत का प्रदेश नहीं करना चाहिए । ऐसे बादे बीट चावत से बस्त उपयोगी चंद्र विद्वादित और स्तरिक संबद्ध कर है। जाने हैं । बेरकर के साम बाहा और बिना हुँडा क्रमा पावल सबसे बचन हैं। इससे साथ साथ कुछ लोगे कच्चे दिना प्रकार्य हुए प्याची का नित्य सेवन सामस्यक है। भोगू, भारंगी, टेम्पडेर, मुली, व्याप्त, बातर और हरे मिले भी इसमें के राज है। सब्दें उन्हें जिला संबंध बरना चाहिए । यदि ये नाई क्स प्राप्त न हों से सेंबुर हुए भने वा सबर का सेवन करना चाडिए। हुनसे बताबरवक विशासिक बाज होता है। तब हरे भने और सदर प्रात हो ते रक्षा सेवन स्वयत्त्वता से करना चाहिए । पद्मापे हुए भेजनी में इसे सरकारियाँ कामन रहनी चाहिए। वचीहार सरकारियाँ gomet erwifeit में भागती हैं। इसमें सानित स्था और विदायिन



LONGEVITY AND SENILITY With particular reference to Plants The incidence of birth and death is an ever recurrent phenomenon in the world of the living, and one that sharply demorates the assimate from the inanimate objects. The

cause which initiate the cycle of life, and as anethy bring it to its inscribal closus, have exercised the best brains of the to thinking men—biologists as well as philosophers—ever since the drawn of luman thought, but are little understood. We "The fact, therefore, can only be noted here as the most arresing feature of the living organisms, profound allies in its institute recurrence as well as in its eluvies empartery. Closely associated with this is the outstion of are.

Organisms come into existence, lead a more or less active life for a time, during which they also reproduce others of their kind, and finally, passing through a period characterised by constantly waning powers, they encounter death and disappear. In those with a sufficiently extended period of exist-

ence, there are also, on the analogy of human lives, fairly well demarcated stages of infamer, youth, adultanes and old age, each manifesting its own characteristic features.

For various reasons, mostly utilitarian, man have interested themselves in the question of age and aging, not only in connection with the lives of their fellow men, but also in secarcia. All the other obligions which will be no which also in secarcia.

terested themselves in the question of age and aging, not only in connection with the lives of their fellow men, but also in regard to all the other objects which make up their complex nevironmen. Mostly, however, and for very obvisors reasons, it is the common living things, plants and animals, that clientes die immediate attention. Gradually, sometimes out of their curiotity, sometimes purposely, their observations came to include in their scope other members too of the naimate world. As a result of this cody, and due to the innaise tendency of the bumman mind to antives. 940 N. E. TIWARY compare and correlate data, certain facts emerged into prominance and store generalisations came to be established.

This comparative study, restricted at first to objects of the same class, gradually became extended to those of different categories, until finally the members of the animal

different congotion, trust finally the treenbers of the animal and the regardisk highportus, a teal, years to be compared and concurrent. This contract and comparison has yielded correits results within an interesting not only bossays of the data that have been accumulated, but also because of the conclusions that have been force them, regarding the finally mustal nature of the difference that underlies the plants and amiratio. The first thing that became obvious in their not confdifference assessment how a 1 fin of a travial metals, but when

different classes of objects have a certain average ago, normally attainable by the individuals, if, that is to say, death from accidental causes is prevented. In general, it also came to be recognised that there is a rough correspondence between bulk and spin of life. The smaller kind of animals and plants have only a short spell of existence, while the more bulky ones are longer-lived. Mice, for example, are credited with an average life of 3 years, squitreds 6, dogs 15-24, horses 45 and elephants 90-100. In plants too, some fungi complete their life cycle in a few days, some herbs, like Stellaris swalis and Serecto sulganit, go through their whole life-history in a few weeks. There are a number of seasonal garden plants, like the Sun-flower, which require several mouths for the completion of their life-cycle before they die, while the bigger shrubs and trees continue to live and reproduce for a number of years.

When we, however, go very low down in the scale of life, we encounter extremely ephemeral forms. The extreme is reached in the simplest types of unicellular organisms. In these, the life-span of the individual may not exceed half an hour; sometimes it is even less. Such are, for example, Bacteria, popularly called the germs, which are responsible for the deadly optimics like pisque, obders, over. They are looked upon as the simplest types of organisms. An idde of their simplifyers may be gabrated from the fact that as many as 19,000 of them would be required in a new to make as inch, and eithry follion would weigh only 1 game, i.e., 13% ounced. In this connection it is interesting to nose that Emil Fischer, the recovered multiples on those organisms, has determined that a cholera germ by division produces two over yell full from or less. Further the has also estimated

sinker neuring. In order therefore to convey as idea to lite immerancy, it may be strend that the flogs or would be about towery for thousand threat the worker of consult incer the reaches of the conductive of the effects of Chemis 1 color a must of between the powder of a conductive men or single dept—multi by in siner resignition of the conductive men of the conductive

them quite hamiles. Their unbounded catastroptic activities, are, however, held in check by a very delicately controlled process of auto-regulation in nature, whereby at a certain stage, the hacteris are either killed on account of the exhaustion of food supply, or by an undue accumulation of their arm toric morta medium.

exhaustion of food supply, or by an under accumulation of their own toxic waste products.

Many other simplest forms of life among snimals and plants, are characterised by an almost equally short period of existence. In the strict sents, and in the accepted meaning of the word, however, there is no death in these originisms, as no coppe is left behind. After reaching a certain rise such individual, under fravorable conditions, divides into two. Each of the centiling products behaves initiately, and the process may be indefinitely repeated so long as external conditions remain fevorable. In this way Prof. Woodreaf has remain programmer. The way are a very contract as a second of a monthly second in maintaining, unimpaired in vigous, the products of 3 races of a single Slipper saimalcule (Persarectious) through many years. The experiments which were stated in 150° and were still in programs when last respected in 1921, had resulted in 12,000 penerations of the individuals Experiments carried out on similar lines on other organisms have visided similar results. Here then it is merely the individuals that appear and

disappear, but harring accidents, the same substance flows on through time without any evident loss, in a support of ground and fision. In reality, all the living animals and plants form the end links in the chain of life, which, streething far back through countless renerations of extremely varied types, becomes mursed in the first speck of living marrer. whose origin is lost in the sheer about of time.

The simplest forms are thus in a sons immortal. When however, we come to organisms higher in the scale of evolution, we endusily begin to an distinct evidences of bodily death. These organisms come to consist of a larger roomber of neotrologyic units or cells, with distinct but co-ordinated functions. Some are concerned exclusively with reproduction. Only these maintain the onward flow of the stream of life. Others are made remonsible for outrition and still others for properties. Deder these conditions of restricted liberty and circumscribed existence, most of the constituent cells loss heir power of division and rejurenation, and the organisms eventually pay the nuralty for their higher differentiation by the loss of their original potential immortality. In fact, they begin to experience smiling and death,

As we proceed higher and higher, differences between animals and plants become more and more evident and emphasised. Up to a certain extent the animals are still capable of producing new individuals by a process of "budding," as in Hydra, or by the capacity to regenerate lost parts, as in the Earth-worm. Budding, however, is soon relinquished as it would be too cumbrous and uneconomical a process. No

one can, for instance, imagine an elephant branching out another elephant, or even on earthqueen so behavior. This would obviously impose so many restrictions on the activity of the individuals, that they will not be able to survive long, even if for a time they could carry on their normal life functions. The power of regenerating lost parts is howover, still retained by some of them as securing highwired advantage. This is illustrated, for example, by the common house litard which can form a new tail on the old being lost through accident or injury. Soon this power too is lost. In

the higher animals, beyond the capacity of healing wounds, no other power of reneneration or repair exists. It is otherwise with the planes. They are, including the biggest of them, not only capable of healing up wounds, but are also endowed with unrestricted powers of growth and regeneration. In them if an orean is lost, it can be regenerated and replaced. A tree, for instance, cue down to

its very base, will regenerate all the lost parts. Production of new individuals by the receneration of the lost oreans. so characteristic of the rose cuttings, is shared by many other plants. Again, although rare, even parts of a dismembered leaf, e.r., of a Boyowis, and minute fragments of the root of "Capt Lilac" (Melia annierech) will readily reproduce the whole plant. This is a most fundamental difference, whose implications will be followed at a later stage, and the under-

lying cause of the differences, in the regenerating capacities of the members of the two kinedoms, enquired into-

will be confined here particularly to the higher members of the Plant Kingdom, as these, besides being extremely longfived, exhibit certain other interesting features and pecu-liarities. The herbs, as has already been said, live from a few weeks to several months. They then fruit, set seed and die. They correspond to proletarians in the human society, whose only business seems but to buget and die. They do not have available to them extra store of reserve They no not have a smaller than no norwise the shock of the heavy drain which their reproductive process impose. They licerally die exhausted. Next in order come the plants which they through two years. Their first year is devoted to growth and accumulation of food store. During the en-saint year they mediate a big crop of flowers and fruits. This makes such a heavy demand on their energy that they succumb under the strain. To the same category belong the multimoials, with this difference, that instead of devoting only one year for the preparation of the on-coming criss, they vegetate for a number of years—sometimes as many as 60 or more—in order to lay by enough foodstoos,

no most the expiriments of the extremely beety drain which the production of a large clause of thorus; involves. To this class belong the Taliput Palm (Coryphir) and the Barnhoux.

Lastly we have the presentain's represented by most of the rear and drubts. In take case the duration of life may be much profunged. They are very enactions of life. They continue to thorus our differ.

much prolonged. They are very enactions of life. They continue to Shawe and fruit for many years. Apparently their organization mukes possible the occumulation of mough food material, analying them to cope with the requirements of the yearly production of fruits and seeds, without thereby succumbing to exhausion. Seems of its trees are particularly fong-tired. Before

Some of the trees are particularly long-lived. Before them the life of the longest-lived animals pales into intignificance. No case of an animal having lived for as much as

LONGEVITY AND SENILITY 100 years is, with any certainty, recorded. Some doubtful cases of fishes and tortoises having attained a longer age have been mentioned. But generally about 160 years in the atmost limit that any animal is known to attain. Now this is in the alarm the sectionic as it were of most of the smaller fries. In the case of some of the bigger forms, this hardly represents their youth, while it may even be the infant stage of some of the "pigner!" The following account, gathered from various authenticated sources, will give some idea of the extremely long ages which some of the trees can reach. No attempt has have made to give an exhaustive regarment, since this is not possible within the limits prescribed. Only the most notable and well-known cases have, therefore, been cited. This will, however, he supplemented by a somewhat fuller account in a tabular form at the end. To begin with the compartively shorter-lived cases, it is to be noted that the Chestrum (Casterne coalvaris) reaches an are of from 505-1,010 years. The great Chestnut at Torworth (England) is believed to have been a flowering supling in the time of Egbert (\$02-\$19 A.D.). Some of the specimens are also very bulky. An idea of the dimensions can be authored from the fact that the famous Chestrus tree of Mount Etna, in Sicily, was found by Jean Houel to be 160 feet in circumference (diameter about 60 feet!). Its stem had, however, become hollow through see, Next come the Oaks (Quercus sp.). The species of this tree generally reach an age of 500-1,000 years. In extreme cases it may even so up higher. The Greendale Oak as Welleck (England), for example is believed to have weathered the storms of fifteen centuries. "About a hundeed and sixty years ago," strate an observer about the year 1900 "this tree was deprived of its heart by the eccentric desire of the then owner to make a tunnel through the trunk. This novel piece of engineering was effected with-

N. K. TIWARY out any apparent injury to the tree. An opening was made cut any apparent supery to the term. All optiming was made through which the Duke of Portland drove a carriage and

six horses, and three horsemen could ride abreast. The arch is ten feet three inches high and six feet three inches wide." The Cowthorpe Oak, in Yorkshire, was even renormal to be eighteen centuries old. It was seventy-right face in circumference at the bright of three feet from the ground Another tree at Martin, in Palestine, known as Abrahamb Oak, is composed to mark the place where the Portions, nitched his rent.

The Lime too (Tible) is another plant which is longlived (\$00-1.000 years). The celebrated tree of Neutralit in Wastershere (Germany) is nearly 700 years old. While another year Freihare is believed to be 1.250 years old

The famous Cedars of Lebanon are reported to reach ages varying from 1,250-1,100 years. The Mexican Cedar

re Water Camen (Taxodiana Mexiconum), redinarily touches the limit of 2,000 years. But the famous naturalist Humboldt also estimated that in extreme cases, some specimens may even be 6.100 yours old. Those trees also become were buse. The disperter may reach a length of more than 55 feet, although the height is not very great. Cypcess trees (Cutremas anutervirons and C. futivista) line from 2.000-3.000 years. While the odebcated Baobab tree (Adamonto digitate) of Western Africa, reaches an even higher age, viz., 5,150 years. Its girth is over thirty feet, The Wellingtonias or Red-wood trees (Sepasia) of Califormis are shout the same age as Ademonie (4.000-1.000 years). Besides, they are also the 'giants' of the vegetable kingdom. They may reach a beight of nearly 421 feet in some extreme cases, and a diameter of over 35 feet. The following extracts will be found interesting as giving an

idea of their size and sec. "Since they (Sequote trees) have become a centre of the

sourier industry in the United States, various methods have

LONGEVITY AND SENILITY been adopted to make their size more easily realised. Thus a coach with four horses and covered by passengers is (or used to be) driven through a gateway made in one of them. The trunk of another has been out off some feet from the ground, and a dancing-saleon has been made on the stump.

A correlete section of one of them was carried across the United States to make a disting-room table for an American millionaire". A vivid idra of the age of one of these named "General Shorman" has been given as follows:-- "This tree was about 1,200 years old when Christ was born. At the

time of the Troign Wars and the emplay of Hoheers from Egypt, under the leadership of Moses, the tree was a capling 20-30 feet high. It has been alive during all the mediarval and modern history" "and has been nescefully growing in a Callifornian Valley during all the time when Greece, Rome, Spain, France, Britain and, of course, the United States, developed their civilisations." And again, speaking of another Seguole, Professor J. A. Thomson writes "it was a

seedling in 221 R.C., suffered a burn 1 fr. wide when it was 516 years old, and spent 105 years in folding its living tissues over the wound. When it was killed, at the age of 2.171 years. a Methanish among tross, it was engaged in healing a third great wound 18 feet wide and about 10 feet high." The famous Dragon tree (Dracotess Desco) of Octours, Tenerific (Canary islands) was believed to be still older. The age has been variously estimated at between 6000-10,000 wars. But he many these are held to be very highly ex-

appearated estimates. Some biologists even hold that 185-200 years would be the extreme limit. Its circumference in

1868, when it was blown down by a street, was more than

to feet. Of greater interest than any of the above mantioned

cases, however, is the record of the Bodhi (Pipal) tree (Ficus religious) growing now in Amurathapoor (Ceylon). This is a branch of the famous tree, under which, in Budh-Gaya, Gautam attained his Buddhahood. It was taken by Mahinda.

and pranaported, "and the story of its viciositudes which has been recovered in a series of continuous chronicles, amones the most authentic that have been handed down by mankind" may be read in J. E. Tennent's exhaustive book on Coylon. As against the estimated accounts given above the age of the Bo-tree (2,182 years) is a "matter of record." It is also interesting to note that three saplings from this patriarch have recently been brought back to India after this use of centuries and planted at Sarnath (Benarm) where Lord Buddha preached his first sermon When one thinks of these ages one begins to wonder

what historical secrets may not be concealed in the boson; of these links with the houry past.

The following comparative table will show at a slaner some of the recorded cases of longerity in plants and animals. It includes only a few of the commoner examples.

BARTS		ADMINIS	
Name	Age in years	Norm	Age in year
Niki cirifes (Gage tita) Braile ofmoly (cases relative al Eleippess). Meltra John (By) She male: (Apple)	20-200. 124. 200.	I. Mice 2. Spalmel 3. Eulies 4. Fewl .	1. 6. 6.7. 18.20
Fracing confirm (Ed.) France confirm (Ed.) France confirm (For) France confirm (File) France confirm (File)	279. 208. 208.	6 Fing 5 Dig 5 Personal 1	12.06 33.06 33.06

13. Printer Phys. (Elect.) 22. Junior Phys. (Elect.)

Abor olde (Shor Be) Codema sulama Affarras Cartin Ziloni (Cana) or the (Band)

kingdom scores over else animal kingdom on this point. Before proceeding to examine the underlying cause of the observed differences, it appears necessary to give an ount of the various methods employed for determining the are of trees. For it is obvious that where centuries are invalued, embracing several encountries of human contrations: the meetion of correct, or even approximate, determination is framely with difficulties of an extremely grave nature.

The matter is, however, not so buffling as it might appear to the materialists of the charge of the paintals is received at class, known to the students of plant-life, are available, with the help of which the are of the entire tree, or of its individual branches, can be deciphered, with a very fair approximation, or sometimes even with socuracy.

Firstly, there is the method of comparative growth. In this, growth during a known period of time is measured.

— on many memora Thinks Address, but reported to me over years and in 1994, 1984, quite landing and active. A men, several Zane Agin was reported a year of PPP, both to be called regard at 160.

"A lidy, named Thesis Abdra, was reported to be 100 years ald in 1904, and

From this the time required for effecting the total growth can be calculated.

Secondly, age can also be determined by means of our tain land-marks generally left behind by plants during their growth and development form year to year. Thus are oroked in response to the rhythm induced in their functional activities by the pariodicity of environment. This is particularly expressed in the alternate cessation and resumntion of growth, and production of foliage and flowers, which is reported at resular intervals throughout the whole life. These alternating periods of activity and rest leave their inpress in the form of a succession of tracks, which constitute the land-marks referred to above. Externally, they are recoexisable as a series of sours whose number forms the basis for estimating the age. This is, however, of limited applica-tion. It can be only usefully employed in connection with , shore periods of time. Later the sears are obliterated. A more reliable method is afforded by an examination of the internal structure. Here a permanent enough is left in the stem in the form of, what are called, rings of growth, whose formation is induced by the same cylthinic nature of the stations at already mentioned. Their number can easily be counted, and forms the basis of most of the determinations

of the age of trees.

Both of the above-mentioned methods, however, yield only approximate results, although the discrepancy involved in regligible.

A more accurate and railable, dough at the same time only occasionally available, has it infleed by these insurance in which tree have been planted in consumeration of certain historical revers, as in the case of the Sacrello tree (Plear religion) mentioned above. Although rantes consumerated in the constraints of the constraints of these coarse are naturally of the unmore significant, when they device their chain to longoviny from the authority of definitely remodel facts, and are varieful in theselited

claims based on other grounds.

LONGEVITY AND SINILITY Now as to the reason of the fundamental difference in lengevity between azimals and plants. This is found to lie in their very different architecture. Trees are constructed on a pian fundamentally different from that underlying the organization of the highly complex united bodies. In fact it relates to their respective embryologies. In the higher animals a bony vertebral column appears early in the embryo. and limbs arise with definite number and in definite relation to it. The bodily organisation of such animals is deter-

mined and laid down once for all. Growth can take place only during a limited period and to a limited extent. Moreover, the empire points are interculery, and cannot give rite to new organs to replace those which become old and functicules. It is otherwise with the plants. The higher plants, unlike the higher animals, do not reach a stage at which the whole of their substance attains a condition of fixity and permanence. In them there is not only a continued growth

in length, but also in thickness. Besides, new organs and tissues, both in the root and the shoot, are being continuously developed. These lead to far-reaching consequences. The plant, in fact, is kept in a state of perpetual youth. As the old organs become senile and functionless, new ones are developed to take their place. There is thus a continuous rejuveration. Dead and effete parts are either got rid of.

or are rendered innocuous. To a large extent the tree consists so a whole of lifeless material. There is thus in the plants a curious commingling of the dead and the living-infact of a part that may be thousands of years old and dead.

and one that may be just coming into existence. This is one of the most remarkable exampler in nature of a link between the past and the present.

In this way is maintained the perennial youth of the

plants in all its vigour, and there is no limit petentially to us plant's life. And this is easily understood. Whatever may be the physico-chemical reasons, biologically it is the constant nair that exercisely assends the death-knell. Plants and

wear and tear of the organs, without the corresponding re-

animals are essentially like matchines, albeit of a more dialocate, type. If the ween-out spars of a machine can be could expect, it can be must to true indefinitely. The feture have found out this exert, the unimals have found out this exert, the unimals have between fairness and the could minish, some of which may have been games and the could minish, some of which may have been game in a that days of the Pharathi. But it is morely an analogy in a that days of the Pharathi. But it is morely an analogy

Even the place which dis do so not because of any inherent anonythingly to death, but because of ethiciating or acidants. For instance, it has been experimentally denominated that if diversing, which influently leads to the dash of many plans from colonistic arctificially pretent of many plans from colonistic arctificially pretent of any plans from colonistic arctificially pretent of an preserved, there is nothing, not even environnesseds, the cause with the first of the colonistic orwards or, it may prohips be delived for a while, was above, it may prohips be delived for a while.

to life both on account of self-complacency as well as for fear of death, it may be natural for them to want to live indefinitely, and the thought of death he both horrifying and saddening. In reality, however, there should be no occasion for sadness or fear. Correctly speaking, as individuals, all are merely trustees of the germ cells, responsible for continuing the race. As such all their activities are merely of the nature of preparations for, or incidental to, the basic act of procreation, and find their consummation in it. Indeed, as has been well said ,"throughout the whole gamet of Nature, we find that her chief pre-occupation, her chief incentive to action, is the handing on the torch of life." When this is accomplished, biologically there is no further need for the existence of the individual, except for a time for the sake of protection and coaring of the offspring. For racepreservation the idual method of reproduction would be for each pair of organisms to beget only two offsprings before

they themselves perish. As a rule, however, we find that many more than two are frequently born to each pair. This is obviously to allow for death, before maturity, from accidental causes which claim a large number of the young that are born. It also maker possible the appearance of a larger number of variations for Natural Selection to work upon. In this way the process of evolution is sportled up. Sooner or later, however, the capacity for reproduction is lost. The continued existence of the individual after this stare, becomes then more and more of a hindrance than a halp. Socially and historically the old individuals become anachronisms. Biologically they become obstacles, and act as a drag on the process of evolution. For the speeding up of evolution, it is necessary that successive generations be, within certain limits, of short duration, in order to make possible, tialities, in a given period of time. The longer, therefore, an individual lives beyond his most vigorous reproductive period, the more is he preventing the rapid fulfilment of the destiny of creation, whatever that might be. Considered in this light, which, one ventures to thing, is the correct way of asserting the rose value of life, the various reschods of relevenation for prolonging life that have come into vogue, or birth-control methods that result in metricine the number of individuals in each generation, and of generations in a given period of time, are harmful in the extreme, in as much as by applying an artificial brake to the wheels of evolutionary occurres, the protagonists of these methods are slowing down the pace, and preventing an early fulfilment of the destiny of man. For the moment, the Lord of Creation, as man prides in styling himself, may hypnotise himself into the belief that he is thus contributing to the welfare and happiness of the world. But it should be remembered

that he is but a droplet in the surging secun of the Universe, governed by a certain set of laws, which maintain the thread of life in a delicately poised dynamic equilibrium. These laws cannot be broken with impunity. In the past man's

INGEVITY AND SUNILITY

share-sighted policy has brought about disasters which cannot be retrieved, and which are already leading to wrock and ruin of a far-reaching character and magnitude. To menrion only one out of a bost of such examples, his uponreieted destruction of plant-life loosens a relay of cates. resolve forces which have wired out from the surface of the globe many, once prosperora, smiling, and powerful civilisations, in the past, and turned the sites into howling deserts. His interference is thus bound to have fatal reacrions on the whole centure of the world. And though the and of destruction which he next sours may not hear fruit for generations, aye for centuries, yet in this very insidius nature of the changes lies the gravest danger. For the accumulated effects, after a long lapse of time, may be all the more uncheckable. It has been well said that "the mills of God grind slowly, but they grind very fine incloud." "If the natural processes set scolling by a tiny and temporary insurference of man can be disastrous, how can imagination gram the total effect of man's influence, impressed upon the world of Nature, often with error power and persisted in. not for a few years, nor for a few centuries, but for thousands, say, even for tens of thousands of years."

The practical mescal of this, and every other story of inter-relations, is that man should be very careful in his

interference with the system to which he belones. It would thus senses that the best fulfilment of the life of the indiwides in its remination won after the main overson of life is over, in order to make room for the new generation of individuals, with lives fuller of promise and more radiant with energy. It is only thus that the individuals can been fulfill the purpose which ushered them into existence.

THE BASIS OF AGEING, REJUVENATION AND DEATH

Being an Experimental Study into the Physiology and Chemistry of Plant Material

"I do not know what I way appear to the sweld, but to wyself I seem to have been only like a boy playing on the seather, and disversing myself in now and then finiting a smaller public or a prettire shell than ordinary, while the great occur of truth lay all undiscovered before vee."

—Newton

INTRODUCTION

In choosing the subject for the present paper for intention in the commensation volume, in we file that Ntonian in the commensation volume, in we file that Ntonian in the commensation of the billions compositional work of the author, controlling some particle of only rears in this University, in the field of Sectionary, Rejerenceware, and Death than the field of Sectionary and the commensation of the controlling of the property of the presentant inthe case of electrica, who even at the advanced age belief the control of electrical property of the property of the electrical property of the presentant of the property of the life activity of the personage which response to chrow some the control of the property of the property of the property of the property of the personage which response to chrow some of the third the life of the property of

My theme presented below is drawn from facts relating to the organism, its development, its period of marked activity and lag during growth, and the factors determining its sojourn in life.

its sojourn in life.

Presentably no subject connected with the living organism has evoked such widespread and deep-seated interest as that of the duration of life and succession of generation and what was expressed as applicable to natural phenomena in the above quotation of Newton still holds good in the realm of biology, unprecedented progress netwithstending. So little is known about the underlying principles of the functioning of the organism! This is a matter for horse rather than despair, as slow and difficult acquisition of knowledge on surer footing always leads to wider prospects

In order that the following exposition be usuly followed Intate at the very cursor the main bypothesis I am putting for ward in this paper on the subject of ageing, rejavenation and death in plants.

To me it appears that 'senescence' or the act of getting old is a characteristic and necessary feature of life, and 'death' the inevitable and when 'rejuvenstion' or increased life-activity fails to intervene. The basis of both ageing and rejuvenation appears to me to be, to a large extent, the accumulation and sudden removal of harmful metabolites following the 'Law of Mass Action'-the immediate change in the activity of the organism being brought about as a result of a disturbance in the respiratory mechanism of the organism. I incline to the view that the process of senscence, rejuvenercence and death can be followed in somewhat similar manner that we follow the progress of a chemical reaction; and in order that sens-cence and death be delayed or finally overcome, the resistance to the reaction velocity within the erranism must of necessity be diminished by the removal of the toxic metabolites from the centre of activity and thus the respiratory mechanism saved from final failure.

But before I proceed with the analysis of the evidence leading to the formulation of the above hypothesis it is recessary to prefece it with remarks relative to our concertion of the organism as a whole and the nature of the lifeunit.

II-THE ORGANISM AS A WHOLE AND THE NATURE OF LIFE UNIT Leaving uside the simplest and the lowliest organisms

which form unitary bodies, the organism, as we understand it today, may be visualised as the sum total of a number of functioning units, each complete in itself and bearing the full characteristics of 'life', yet possessing organic interconnections for transport of materials from one end of the organism to another, thus giving evidence of the corporate life of the units to definite ends.

In its ultimate architecture each unit is impregnated with the colloidal complex of the protoplasm with several organic and increasic reactants depend in a solid or limit phase in a manner calculated to yield definite reactions in response to diverse stresses of conditioning factors. The diversity of this constitution both in consistency and variation is so immense as to evade definite or detailed consideration in time and space. Nevertheless, without

invoking the aid of situlistic conceptions of life, it should be within our power to study the nature and significance of the reaction occurring in the composite organism with respect to external and internal factors. As a result of the many-sided and painstaking investi-

gations of animal and plant physiologists among whom may be mentioned Losb 24 29 27 & 29, Warburg 49, Mayerholf 21, Robertson " * ". Osterhout ". Blackman*, Hill " a ", and

Hopkins 18, it has been possible to recognise and divide into groups the chemical-physiological reactivities occurring within the hoserogeneous media of the cell and to place our

knowledge on a sounder footing. A further insight into the nature of chemical reactions as obtain in 1990, particularly the extreme planticity of the sugar and the amino, sold molecules and the chained character of the reactions, may be gained by a study of the enoch-making discoveries of Fmil Pischer. whose the first expression of the results is judged by the socalled "function" of the organism. F. F. Blackman" while presiding over Section X. of the British Association for the Advancement of Science clearly recognised four fundamental facts governing the rate of chemical-objections of the state of the state of the demical-objection searching within the living cell,

(i) the nature of the reaction in question,

(ii) the amount of the reacting substances,
(iii) the temperature of the reacting media, and

(iii) the temperature of the reacting media, and (iii) the influence of catalysts upon the reaction. Thus by unifying chemical reaction in the test tube with that in the living organism Blackman made capid strides

was man in the trying organism museums made capon strates in the latter possible.

As a result of the week of the nuthor "*n "* of this paper in the same direction, it has been shown that the planemens of respiration and maintainion of plants other Vant Hod's rule within certain limits of temperature. The applicability

of respiration and minimization of plants obey Vant Hoffly rule within critical interest of temperature. The applicability of Blackman's likes of Ophiese and Listing Pacters has been tound with reference to many physiological exoctions and the principles of chemical mechanics have been found applicability to physiological recursions. In this suslysis answer to question like the following laws been sequifiwant in the astrone of the chanical equilibrium in glypisialwant in the astrone of the chanical equilibrium in glypisial-

*The paper contributed by these numbers are so numerous and the field traversed to wide that it will not be possible to refer to the original gical prosonant. Are the principles underlying the Law of Mar Active applicable to plant and natural processes of life in all their implications? If a possible to control the rates of physiological activation by control of extensel factors. How dar can the increased rate of activity be nutrained and as furth? Even on elementary student of biology is acquainted with the wide range in the life distance of expensions. Life may exist in different forms and degrees from the interins provided at few mitmers to occured handed up-

in the case of places. This ferent was considerable of the Color of State of the State of Sta

at maturity. Making use of various unorganised materials a food, it accomplishes a seein of chemical, physical, and physiological transformations within itself, the next result of which is growth and differentiation. Subsequent to its reaching a site limit, characteristic of that then of oppositions, the individual gives rise to one or more organisms like the parter and repeats the cycle of growth, development, and

parent and repeats the cycle of growth, development, and regordaction.

These changes when continued bring about a gradual deterioration in the croposium, such that the loss incurred by continued reproduction and moltiplication, is not made out to the commitment of the commitment o

by continuous representation and montposterion, is not made pood by the process of growth and repair, and the organism shows symptoms of increasing senseence. Sometence in its extremy form expresses itself in absolute cessation of life

activities or what is popularly known as 'death'.

It must be borne in mind, however, that the culmination
of senecence or death is a planomenton overtaking the somatic

1901A NATH SINGH or reaccutive portions of the organic individual from which the reproductive portion in a sense escapes. For, before the

the reproductive portion in a sense escapes. For, Detrow ta-individual body perindes certain of its reproductive cells have united with certain reproductive cells of the opposite use in the same individual or in norther individual, thereby subse-ing into esistence with each such fusion a young cell which is the physical basis of a new segantion exhibiting classif-continuity of life in number body. In this issues relevemen-centions of the in number body. In this issue relevemencance is as normal a feature of the organic life-cycle in higher afternals and plants at least, as senescence. This fact raises a id-aber of questions: Is rejuveration something which takes place during the course of sexual reproduction, or is rejuveration another name for what may be overlasting youth of the sermelasm of the sex cells? In any kind of reversation mostble in associally reproduced organisms or is it constantly associated with the sexual mode of reproduction? Does rejuveneenees occur in all organisms or in certain of them only? Is a rejuvenation of the whole organism possible or only of certain partients of it? What are the towards estination due to senseence or is the balance extents maintained by a parallel process of counte rejevenation? And finally is it possible to eschew or at any rate control sens-

To Brailsford Robertson ** * * *, Charles Manning Child *, Miner **, Loch ** * * **, Pearl ** and Metchnikoff ** whose works on the subject continue to enjoy the reputation of standard reference, we own our knowledge of sensection, rejuvenesses and death in animals. But so far as I am aware no systematic researches on the subject with reference to the plant exist. It has been my endeavour to invertigate the sobject in the abort with reference to its repetal meabolism. Before however we could profitably, pursus our enquiry into the phenomena of doration of life it would

be necessary to gain sufficient insight into the fundamental notices of growth itself





III.—THE NATURE OF GROWTH AND GROWTH CURVES* On plotting growth magnitudes in terms of dey weights as successive stages of the life-bistory of the plants experinated ware, (See Fig. 1), readed in worsely series in the field

at different times of the year, the time-growth-current in each series are of the usual signoid type as obtained by Brailsfood Robertson³⁶ in the case of man and white rat. It is apparent from this that there is an essential similarity between the growth current of these plants and the current

octorion the grown curves of these plants and the curjes for the associativity restriction in the realm of the mean, fring on the con hand, and the growth curves of animals on the other hand. An examination of the curves would further show that the organism or the autoestalytic resentes intitly exhibit generate rapidity of growth or march of reaction as is evidenced by the seegoes of the early portion of the curve, in both case, and then later the roughling off

of the curves is expressive as a marked decline in the growth of the plane of the mach of the succatarityic reaction. The plane ultimately dries we and cease all indicators of life. The relability-prosted-series $^{-1}$ to $^{-1}$ under $^{-1}$ when placeted against time (See Fig. 2) show a similar initial increase, leading some or or lives, according to the duration of the wegatizer period, to a maximum which is followed by a cosp full about the fourtries period, the continuous contents of the wegatizer period, to a maximum which is followed by a cosp full about the fourtries period, coverantly reaching the

the vegativer period, as a maximum which is followed by we mosp full about the flowering period, veratually reaching the most full flower flowering period, veratually reaching the zero line. This is remarkable, for at the start, the cells are young and very lettle differenciated whomes with the progress of the life-sycle they become increasingly differentiated and versil the properties of the life-sycle free properties of the progressive growther.

The properties were propertied to story regardency growther are not followed by a decrease which accounts is brought to be of profound physiological significance since all the ser-termolectors are store above the limiting value. The solid properties are sufficient to the series above the limiting value. The solid properties are sufficient to the series above the limiting value.

ternalClactors are kept above the limiting value. The solu-"Cl. is thit causacian the weeks of Biolemer, V. H., Kild. Wen, Briggs, Gregory, Pershall, Breadley and other on plane growth cited at the and carresponding to Nov. 4, 5, 7, 8, 13, 35. tion of the phenomenon therefore has to be sought in some internal factor.

The search for this internal factor raises a number of quantities. In this 'swarpend' outboom' of growth just before

the consensement of flowering, of general occurrence in all the consensement of theoretics, of plants and minus[10]. If the statistiment of this maximal growth-rate has snything to do with the prediction of repredentive organs, why should there be a subsequent declined. Has the decline anything to do with the possible function of the active manifolds may be also be a subsequent to the conference of the first terms are included by belome? Are the orderspeed, drift to the

man 'guiser has pinned and the decrease in growth capacity relative-provid-rate due to the documen in growth capacity with increasing build of differentiating culls? Or doce the growth machinery heard down because of a prolonged disturbance in the balance losp up by the metalodic minimum, which would bring about a fill in the respiratory activity and brance in the energy supply.

and hence in the energy supply.

On further analysis, the time-growth-curves for Coessen's
conferent to a variation of the exponential type of separation of the forms, Log. Wiew-Vog F-f-s, where needing verifies, time
days after permissition, and a and in constraint. Hence when
the service of the service of the service of the service
days after permissition, and a and in constraint. Hence when
the service of the service of the service
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In spite of second variations the gradient of the murch of growth remains identical in all the series, though growth growth remains identical in all the series, though growth of variations in the final property of the second property of variations in the final property of the second property of variations growth, the second property of the second primately appear, in the number of transimal hamper in the relative-growth-new, in the period of appeard of smilling and the final censarian edgework. Since on differences are promptible in the first of growth current of the difference promptible in the first of growth current of the difference of the second property of the second propert





have nothing to do with the environmental complex in which the plant is reased throughout in life-cycle. There is that a possibility of 'out of season' growth proving fairly successful if the proper environment as the germination stage is ar-

ranged. The cause for later growth drifts and the initiation of the reproductive phase must therefore be sought in the valuer of the early growth potential as it obtains at the generalization stage in response to the conditioning factors. The 'maximal humps' (Sar Fig. 2) observed previous

to the appearance of reproductive primordia, either capes in the life-cycle or several times, according to the grindre of times reproductive bank are initiated in keeping with the duration of life of the plant, some to be sunciated with a physiological remediation of the growth activity with each initiation of the reproductive plants, and a diversion of the plants material to the reproductive peace, and a diversion of the plants material to the reproductive region ^{18 a. 18}.

In fig. 3 are regulated the relative great-bound for the contraction (Laboratory and Laboratory and Laboratory

In the case of the Radio's plant it may further be noted that the assimilatory-indices of the leaves also show a general

decline with age corresponding with both the growth-rate and the respiratory-index curren. This would lead to the

and the respiratory-index curren. This would lead to the inference that the magnitude of growth is strictly determined by the two satisfaction confineds, viz., respiration on the onhand, and mismilation on the other; and further than the internal factor for growth, respiration and assimilation

As examples of physiological ratios exhibiting similarity with growth-rate we may note the leaf-area and the leafweight ratios, the former showing a greater correspondence than the latter ". In short, the case of the dynamic process of growth and for the matter of that, the rates of the other

of govern and for the matter of their, the rate of the other of govern and for the matter of their, the rate of the other metabolic percents are shown to be christicitied in all the cases by a genual fall with advanting age, intervened by 'maximal humps' referred to above.

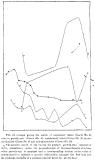
The data of christical analysis of the Radish plant "m." (Fig. 3) show that the measuscularistic solvand during eachy metabolism and are conformed to disound noth-annelses in-

during the quincent period of growth and respiration, and follow very todarly the growth-trant rulation of respiration and mimilation curvae. It has been shown elsewhere "k " that mesosuchetakes are the best requisible suggest and a virtation in the sum correspond with a variation in the intensity of respiration in different seasons of the variation in the indifferent regue of growth. Appearantly the relative forcessor of the mesosuchinds—both as a term when this strensity side respectation for generating growth-strens to its its measurement.

—seems to point out that both the processes are connected with this internal factor.

The correlated run of many physiological activities as stated above leads unneittakably to the conclusion that there is a commencal sequence of surelabelic events of the procephism

is a connected asquence of metabolic events of the percoplasm during growth. The two quantiess, why the organized down a general fall in the growth-rate and other metabolic activities with advancing age and a rise befree each appearance of reproductive primedia, are of fundamental importance.





and equive ducidation. It appears that with the advance in gat the proportion of one-living elements inside and outside the perception increases encoronally at an unknown rate, and what we express as metabolic drifts or growth drifts of the plant is the expression of the activity of the living proteption and once of the duct instant, which then greatly victant the calculations of physiological rates and give their the calculations of physiological rates and give their In a material to track in our cash a case calabitic conscription of the

intrinsic growth potentiality, experiments were designed to measure the outogenetic highly in the emphatory-indust (as 10°C as attemphate's C, coach,) the state of physicalise of the sarridonatic or antifferentiated towar of plants of different hibitans and life-durateine. Comparative data have also been obtained for the relative-growth-rate and respiration for the earlier haute to give the "curvaluing-conficients" of

On the basis of the results the whole population of plants studied may be agregated and representatives of two physiologically distinct groups (A). Short-lived anouals, viz. (i). Finest attitues, (ii) Corinatives astiques, (iii) Corona copticions, (iii) Evolucialius subjects, (vi) Trigonalla Forame gracus, (vi) Historius trealestus, (viii) Coronalisticus statisticus, (viii) Repheneu asticuses, (vii) Shophoga, (delicused), and (Viiii) Repheneu asticuses, (vii) Shophoga, (delicused), and (Corona Patrini 1, Gast dilli 100 nos on 6 Bessos.

The two closes of plans egergated show a fundamental difference in the reprinsery indicate of the meritements insura. In the short-lived plants there is a gradual sherens in the volunt from the action tagge of growing and not her acts of sheeline becomes more pronounced before the initiations of reproductive ergans while in the long-fived species, the values of requiration maintain more or less a level plans for a considerably long time a farty germlands without any notable full, at a time when the growth-wave and respiration of the whole plant are negletly fulling, and show a decline only

towards the fag and of growth when the reproductive phase

intervenes. The difference in the values of the two groups of plans is remarkably correlated with a like difference in the state of hydratics in these tisses. Taking respiratory-index as the measure of the general metabolic activity of the noncolum, the following representa-

liations can be made:—

1. A decline in the katabolism and multiplication of the cells in the growing region will tend to approximate the

gradient of the hydration of protoplares.
2. The potential longerity of any plant is determined by the relative velocities of anothelic and hatebalic certainty and the hydration state of the protoplares in the grounds.

 The state of hydration, in the growing region appears to be generating bath respiration and growth.
 Is it not possible to control the nucrion velocity within

Is it not possible to control the exaction velocity within the cell from the early seedling stage in order that the desired results be obtained? Could we not invoke new vital charac-

ten to answer to our needs?

With a view to putting these generalisations to more critical tens the inclusic potentiality of the protoplism for growth was measured by observing the rate of regeneration

grown was measured by observing in their in representation on bedding of suchswical arounds in Hibrarian resolutions of at successive stages of its life-cycle. It is noticed that the relative-rates of respiration, power of callus feweration in the seconded sees (regeneration), by dealing of protoplans in the leases show a stricking parallelism makes has been attributed by the makers of a maker to a small string change in the tendant.

in the Hour show a stribing parallelism which his bere attributed by the matter to a qualitative change in the protoplism, or in other words, to a 'soctabolic surrecesses' of the protoplane.

protograms.

If then a qualitative change in the protoplasm determines senescence let us endeavour to trace the nature of this change. A study of the "cardedydrate-nitrogen-flow" in both reproductive and wagnative parts of the organism

both reproductive and vegetative parts of the organism (Artocarpus integraficle) ¹⁰ E ¹⁰ in relation to growth and respiration in verying seasons, gives a basis for the establishment of the view that the nature of the load product in the



Ration, (Corese No. 2 and 4) and Ottos, Directs approxime var (On Jan.) and O. In real rate the nation of sequency index shows a close providwith provide one defen throughout the enapour of the plants, thus poons a estimation of powerth correctly in terms of negatives related as transfer



of the repolations expose. The cleaning of the ingestions of the ingestions are disciplating and appear in the interface of any exposition ground appear in the interface of a special proper property and appear in the interface of the interface

The following coochainess are the outcome of the above analytical study.

1. A low CIN ratio, a low Moss-Lindon-ratio, and a higher sugar content are characteristic of greater grounds of reproductive organs.

2. A modium CIN ratio, a medium Mean-Lindon-

ratio and medium sugar concentration accompany moderate growth of supertains and reproductive parts.

3. A high C[N ratio, a high Mosco-Amsteo-ratio, a high solvible sugar concentration and a low noter-content mark.

secons tager concentration and a top nontrevenint many, the transport of the negetative portion and the repeating of the fruits.

The results furthermore suggest the existence of a behavior surbativefunts and protein heldeling in the

behavile betaven eurbahydrate and protein katabelian in the adokscost vegeteble organism and it is highly probable that the values of this habanc determines the elecration of the constains and reproduction phases. IV—THE BASIS OF SENESCENCE AND DEATH IN PLANTS

From a consideration of the foregoing faces sensecence has been found to be a characteristic and mocosary features of life, and 'detail's the increitable end of this more-

when appealed or polycomation does not occur due to certifiity or polycomation desired the collisional nearth of the Asing cell. Sometimes and death for the over death, and representation on the address, appear to be simply two superts, of the same dynamic activity.

NATURE OF REPRESENDE SINCHISSICS IN GROWNIE-SATE.

From the discussion of the experimental data little deathon be externated that among other factors the good of the new tell section of the components.

declare in the notabolic activity, lowering in the hydralise of the presignate, high CN and Monoc-Amison casts, gradual sleft in the cell-use and water-content towards the instation and development of the reproductive ergans, the instations of caralyses inducing a full in the same of hydrolysis, the decroses in the divideous pushion of pages, ware and cell-use and finally, the grobal arrest of the respiratory sensitivity of the control of the control of the control sensitivity of the control of the sensitivity of the control of the sensitivity of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the control of the control of the sensitivity of the control of the sensitivity of the control of the control

(i) Water

In the preceding discussion, it was shown that the fall in metodokis activity was not only to be noticed in the entire plant, but that it was a characteristic feature of the preceduant invariably. Thus a fall in the procedurate hydraction ** ** ** (cf. MacDeugal ***) as well as that of metodokis in wasteral, accurate to be of versa similarcasts.

in the vegetative growth of the plant.

Dufringy goes even to the extent of pointing out that growth-sate depends upon the bulance between the sum of imbiblition, the omnoice pressure of cellside, and of the salts

againg, rejuvination and death 369 of the cell sap, the sum of the tension of membrans, the

municipremure of the into of the nurrounding realism and the mechanical resistance of the media. But the vegazine and suppositive phase of plant life are so opposed nother and as developed in identitive that the condition processor of the first interest that the condition processor of the fall in the growtherase with aga, the accessponnees of the fall in the growtherase with aga, the accessponnees of the respective of the extraction of the condicion of the respective of the condition of the medianest in time with that of the hydration on the one hand, and the other processor of the condition of the protection of the processor of the condition of the protection of the processor of the processor of the protection of growth processor.

organs growthy influences the earthsylvates ratio of polyacdict which wave plays as all the metablic avoissition, not no mentation is importance as a promoter of chemical eractions to importance as a promoter of chemical eractions of the contract of the contract of the contract of the social width high or low waver-contract pages a preside growth-erac. Thus it was noted that as a time the Amounton and contract plays are really like with facts, with, the first page and the contract of the contract of the table of the contract of the contract of the contract to dried and the vegetteries growth which had almost cannot was not no review by the compensation of the contract was not not review by the compensation of the contract was not not review to the compensation of the contract was not not review to the compensation of the contract was not not review to the contract of the contract of the wave not not review to the contract of the contract of the wave not not review to the contract of the contract of the wave not not review to the contract of the contract of the wave not not review to the contract of the contract of the state of the contract of t

The state of the s

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or a metry a pecidic function of the age span of the plants in order to supply the respondence or eggs. But the time dependence of vegatine growth on a proper supply of wars of the plants of the state of the spans of the spans

The relation of water-content to the colloidal mass of geotoplasm² as affecting the metabolic processes and variation in the concentration of the cell-sup, is considered by the author to be the basic principle of growth but at the same time the molecular surface tension, the imblicious of the colloidal mass mules the process much complicated.

(n) Natraton The importance of nutrition, organic or inorganic, in

plant growth is so obvious that elaboration on this scor would rem squeecessary. But the significance of the appetmental data is so marked as to warrant some rounies. Whether a full in the signific of food substructum also

adds to the decrease in the growth-rate, ins hardly bein directly standed in the case of higher plants business of experimental difficulties except seems work relating to the multiplication of the lower planes in different nucrient solution of varying consentrations.

of varying concentrations.

The data on Radish, Beet-root ** * * * and Knol Robi **
plants seem to strow interesting side-light on this ques-

tion. Thus it was noted that, as constrained with the growthrate curves of common or mustand, "t, the curves of both the "Industrial criticals in later colleged by the author on artificial

"Independent criticate is being collected by the author on strikfall cells and the physical properties thereof in changing media. Govepanable in this researches, the very informating had learned two work of MacDougal® on Sylvation and Graveth. of active growth constituting two parabolas. The latter phase of growth is shown to be mainly at the expense of the food materials stored in the fleshy root of the Radish as assimilatory-index of the leaves was minimal, emphasising further that the food factor has a marked influence on the erowth-rate and if this be in excess prolongation of growth activity of the plant is likely to take place. But in strite of the course being in occass in the storage orwans, are note a subsequent decrease in growth-rate till finally tife penultimate senerorat stage and the last stage of senerorace overtake the growth-rate. To what extent and in what degree the process of growth may have been influenced in the Radio, can not be

and with any definiteness. Nonetheless this much is clear that the food factor does prolong the life-cycle of the plant if other conditioning factors be not limiting, although senseconce may ultimately intervene in spite of the excess of food material. Hence senescence must ultimately be traced to some other cause hesides the food factor and water-concern: of the proposition which in their term may also contribute costands senescence. (iii) Metabolism

Whatever be the cause for bringing about seneroence it must ultimately be teated to a failure of the mutabolic machinery which is the main vehicle in the process of growth. Hence a clear knowledge of this may lead to a better understanding of the mechanism of both sensecutor and releve-

nercence. While considering the comparative data on prowth-rate

and other metabolic activities in the preceding pages, it was generalised that the correlated run of many physiological activities such as the power of recoveration, restination of the entire plant and the menistematic risers, assimilation transpiring nower, water-holding capacity of the protoplare. and other physiological ratios (leaf-area and lauf-weightwith age was incorporated as a general expression of the regulatative change in the persophism designated by the authors, a "Metabolic sensences," which affects many physiological activities immiliared physiological processes favore no occur in the organian," these ow which is most closely black not the present exception of vitality is the function which is termed application, the energy amplier for every activity is not plant, and which thus gives expression of such variations to the internity of the metabolic activity of cell filtering

the intensity of the metabolic activity of cell from its youngent up to the last stage of Hir. Hirtone an imagine into the mechanism of respectation with any should give a clear analytical stage of the mechanism of respiration in places which from the schar's main work in has been chosen diswhere "the probagoid curvation by beging the layers in the dust, assessible, and continued effect of temperature at resultar in the scheme of the continued offices, as the confected on respiration of the layers of Articacraps, Engine in the Conference of the Conference of the Conference of the factor on respiration of the layers of Articacraps, Engine in the MacDonness of all Netwoods with the scheme

rilegy with a unity of the ratio of tarebic rule dasarshic rule printine throughout the life-cycle of the Manural plant, it has been shown by the earbor that there is an accumulation of notic substances as gas advances which have also a position of induces on the copitation and growth machinery. "This "inne-effect, visit, the fall is repiration intensity of young, adulenced, printimetra-emocent and sementar leaves the been unrabled by the author in the accumulation

leaves his been surribed by the author to the accumulation of humful metabolities of the nature of transins, anthocysnins, flavones, other allied groups, alcohel, aldehydic and fattenic substances which greatly preponderate in the oil centre under each condicions for want of a complete working

the hydrolytic enzymes designated by the author the Har-binger-enzymes $^{10.10}$ as 10 , either directly or through a chombate-co-enzyme on the one hand, and the critical con-

contration of the eyear substratum on the other. It may be of interest to make a reference in this connection to the experiment of Lawrence Balls on the effect of

tereparature on the growth of the 'Share-shin' fungue and of the root of the cotton plant "a" and the experiments conducted in this laboratory on suraccase ". Thus with the acceleration of erowth-rate due to temperature Bulls

noted that the oxic substance went on increasing in a logarithmir ratio, till it was properful excess to arrest the excepts. rate at about a temperature of 37°C. In the analysis of the different carbohydrates in the case of sugarcane it was shown

that with are the X substance went on varying investely as growth till it attained a concentration when there was no further growth in the plant (Fig. 1). In this produc-

no further growth in the plant (Fig. 3). In this produc-tion of toxins a normal feature of growth: Further it has already been shown that the proportion of the measurecharides corresponds with the intensity of res-piration as will as growth-rate on (cf. Fig. 5 also). The de-pendence of growth-rate on the inter-conversion of the different erouse of carbolydrates, proteins and their derivatives, the fact and the salts which make up the 'protoplasmic engine'

through the medium of specific enzymes requires no elaboration. Hence the homothesis our forward for the author on the mechanism of respiration that accumulation of metabolites brines about a full in the intensity of respiration, applies equally well in the case of growth of plants since a close

parallelism has already been established in respiration and growth of plants with advancing age. That also is the author's justification, on experimental basis, for putting forward the hypothesis that the decline in growth-rate or in

other steeds, agoing is simply due to the progressive accumu-lation of harmful metabolites, for in nature, angrobiosis, starvation and stress of high temperature are not uncom-

(tv) Permubility, Concentration of O₄ and CO₄

within the cell center In addition to the above, a consideration of the norman.

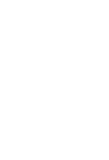
is a state to the show, a commensum on the partnership of the plant times with advancing age as well as the concentration of extraor and of carbon-di-oxida isolde the plant times, and the transport of plant end of the transport of the tra Ch. one. This being to anymobiosis will be induced within the rissue and as a consequence of this, CO, will accumulate act as a toxin and thereby decrease the rate of metabolism. conclusion which has been arrived at by Lillie 10 although in a different manner. Thus for instance, Lillie suggests that in the absence of excitation the plasma membrane becomes slightly impermeable to CO₀ consequently the CO₄ resulting from metabolism accumulates within the cell and decrease the case of dynamic processes. External stimulation increases the permeability of the membrane to carbon-di-oxide and thus permits the escape of C0, from cell to cell and brings shour on increase in the case of marsholism

While studying the respiratory mechanism of massive plant organs it has clearly been established by the author " " " that the processes of sentscence and ribering in this organ go band-in-band and are accidenated by the accumulation of Co. in the times of the Resh.

Further observations made by the author point to the conclusion that with the advance in the are of the plant, besides a gradual fall in the water-content and accumulation of the wore complex organic food materials, the channels of Primiscation for the apared transferains steam of unitered for the dominard flow of the enumerated food material become partly blacked up, each that some of the channels become imprevious to the diffusion gases, cell day and

In view of the above mentioned hadpenings in the plant





times and the cells the passage of both water and cell-say is greatly decreased, inducing thereby a satisfic in the demand made by the cell for water and the plastic food material on the cest hand, and the trapply and removal of accumulated resist metabolisies, on the other, thes following a cheetage in the sayley of active was of the receiving substratures a realized decrease in the relative solective of materials and

cell and consequently in the rate of metabolica and ground is the net outcome. (y) Cell Chemistry

Side reference have already from made premaryly respective to the charge in the respect of concentration of the respective process of the charge in the respect of concentration of the charge in the respective process of the respective process of the respective process of the respective respective respective process. It remains only to emphasis the representation of the respective re

(vi) Periodicity in Growth-rate

Before leaving the question of the nature of sentence, is a necessary to cell attention to another and a most inportant factor, viz., the periodicity or cyclic changes that are the dominating features of practically all organisms. Some of the periodic changes may be determined by attental factors such as light, temperature, etc., while the internal factors are most important. Vaccious relater cells and organs are MISOLA NATH SINGH

cumulate reserve material. As the accumulation of such reserve materials proceeds they approach quiescence, but if conditions may change, they may undergo rejevemen-

After a period of quincomer, rejuvenessance is but; a accessary factors of life. Certain plants with roceage organs, and others with loss of leaves, are followed by a quincom; period which may vary from branch to branch, from one stage of development to autother, and from season to season.

Allusion has already been made alsowhere ^{et a, 11} no the in-

portoner of previous butters of a plant in predetermining its future activity. Thus even the daily fluctuations in Sovering are predetermined and controlled by the weather conditions which obtained a month before the flower had opens. Effect of size, weight and relative dentity of the "seeds " and the previous treatments to which they might have been subjected predetermine the life-history of the plant and their importance is but obvious. It is quite likely what we call periodicity may simply be associated with the cell chemistry in the afternate accumulation and removal of metabolites. Periodicity itself may result from the existing conditions between chemical reactions or metabolism and the colloidal complex, some continuing for a shorter period while others for a longer period. The shorter or longer periodicity of the age-cycle may be only due to the accumulation of metabolites which may vary from shorter intervals to longer intervals of life.

Thus a receive of what has been said, appears to goint to the conclusion that the explanation of senomence or did aga be not excludely in any one of the sidewall factors but in a correlative of the smill. Each of them supplies path which may be used to series at the arms end. The end to which may be used to series at the arms end. The end to serie at the arms end. The end to serie at the series of the state of the series and the series of the series of the reaction of the series and the series of the reaction of the series and the series of the reaction of the series are the series of the reaction of the series are the series of the reaction of the series are the series of the series and the series of the series are the series of the series and the series of the series are the series of the series are the series of the series of the series of the series are the series of the series are the series of the series of

the stope of the presention peage, has emphasized the view that structures in plants in the total programitive accumilation of matholites with advancing age due to incomplete weeking of the restite mass to the final produce and is consequent non-removal from the seat of activity. If this be true, how are we so interpret the plantsmooth of prisposation in plants? But before we try to trace the cause of rejuvenments we might nederators to understand what rejuvenments is.

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V—THE BASIS OF REJUVENESCENCE IN PLANTS

The brief consideration, incomplete though it be within

mental upon it has been moted that the general fall in the dynamic prosons of growth-case was interrupted by and data the before the limitation of the reproductive phase. This maximal mustal' in respectation, general-ness and the monosochariles before the intuition of the reproductive organ, was shown to be a phenomenon of general occurrence is different species, in different varieties of the same species, in different types of plants of various helsium, in amoult, bearming and personalish where there may be servaril exeque of reproductives.

personals where these may be averal cross of respectatives copins, appears in many times an reproductive expans are producted. (CL. Fig. 2: and 4 also).

If a collevariety laid in the ground exportences of two III is allowed plain in the ground exportences of two and the contract of the contract of the collection of the contract of only inclusive of allowerous, the reproductive plant polluting it as a restal of increased satelaids, entirities, makes the plant to attend to increased satelaids, entirities, and the plant to attend to extend without a contract of the plant to attend to extend the contract of the devices of the contract.

and to this we give the general news of reinscensioner.

We explain remotence to be that so an accumulation of metaboliss and if this be true as indeed experimental eviderace points to, how are we to explain reinventocence? Reinscensioner that of the new intellectual points to, how are we to explain reinventocence? Reinscensioner that of the new intellectual points that of the new intellectual points that of the new intellectual points and the new intellectual points.

BRIOLA NATH SINGH

certain stage in the occumulation of metabolites (after a certain critical stage in the meeting must has been reached; there is a uniform enviring back in the form of a doctunal reacting the meeting back in the form of a doctunal reacting the stage of the control of the stage of the conplement of the control of the stage of the conplement of the control of the stage of the conplement of the control of th

VI-CONCLUDING REMARKS We can therefore follow the processes of Seneconce

Rejenventence and Death in somewhat similar manner that we follow the progent of a chemical reaction. In both cases we obtain carrier which was be subjected to assistematical endysis from which conclusion may be drawn regarding the mature of the processor.

Thus the feating flood someoness and rejunements and a studies from to be, to a large printer, the accommodation and a studies reasonal of metabolites following the law of Mont Action, According to the hypothesis, who as attest of receivities resulted in which the forward resistion is kept to moude he adespaces through the eccumulation of benefit metabolite that the resistivity becomes inverentials, 'detail' supersons. This simple hypothesis of insucercas, 'expressionates and dash in plants, franched as it so on superiorismal evidence, as the activation of a succession, supposes to the interaction of a succession, suppose to the interaction of a succession, suppose to the succession of the succession special contents of the succession.

What applies to the case of plants may equally apple to that of animal sensessees and enlowessees. That the suther's work deep you couring on only the linking pleassees had some at a only between the account and the same had some at a only between the account and the same had some at a only between the account and between the life-most to supply elements of chemistry, and physics and by subtanting the applications of times governing physicalchemical reactions to life functions of the organisms.

But this represents an analysis only of a small portion of the phenomena of life and yearly one may explain with

on by a test of transgartion which will give the very for the creation of living perspirate from the truel-living olments. Res, does it not follow that an attempt to breisk a mouth complex transpirate to in final chosen must have in complement in an authorize to the recombinate the analysed with concess. Although There executated verticates on the particular applications of their creates to increasing the lift districts and checking mounters in plants, quee does not permit in discussion in the process papers. It leaves in to the rather to judget the hypoclasing just form the plants and contract the process of the process of the plants and the process of the process of the NAMALAS approached by our Riskin is our createst Market

AGEING, REJUVENATION AND DEATH

Newton, is just a drop in the ocean, needing to be followed

and so much advocated by that great personage, I mean the tweezeelle Parille Michai Mohas Mahiyriji. Let us condeserout to canalute as much is one individual capacity would permit, the model life of that glecture and inspiring individual, whose 70th birthday we have the groud privilege of commensementing, and to discover the heyeront or bit irrecom against the resurding influence of agoing in childring washeed convey and rehumans in the cause of religious, checked to particular in the case of the case of the case of the contraction o

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Section V—Greetings, Appreciations and Memoirs



Some Personal Reminiscences It has been my privilege to come into contact with Pandle Madan Mehan Malaviya on more than a deern occasions within the past 22 years and on several of these occasions I have had opportunities of discussing with him at

sizes I mare and opportunities of earth and the delight (opics of common interest to us, particularly in the spheres of education, politics and economics. I will briefly recall here some of my reministences of such occasions.

POLITICAL ACTIVITIES

It was at the session of the Indian National Congress in Documber 1910 at Allahabad which I starteded as a visitor.

that I first made the acquaissance of the Pandit. He took as prominent part in conducting the business of that resiston, and whenever questions strong, spoke with assurance and eduquence. In his characteristic plains white clothes, he was easily the star-figure in the assembly. The next time I came within the ambit of his political activities was in December 1921 when he led a deputation to the Victory in which Dr. Annibe Beant and swertal promi-

ment Indian Jaders rook part. I was then in Calcurta and he adder and iso to join the disputation, the object of which was to suggest measures to Government calculated to allly whe unevers prevailing at the time and to voice public dissuitintation at the inadequecy of political reforms which had been introduced the year before and to dremned an immediate advance to enable the country to enter on a career of contractive activities and proceedin progress which were not

thought possible under the limitations imposed by the Parliamentary Act of 1919.

Shortly after this, that is, on January 10, 1922, a representative all-parties Conference was convened in Bombay chiefly at the initiative of the Pandit, which Mahatma Gandhi also attended. A Committee was appointed to give alone with the Pandis, Mr. M. A. Jinnah and M. R. Javakur who not part, my name was also included. But the work of the Committee ended abrupely in certain circumstances which are now matters of history. The Pandit has waged many a fight in the people's cause

on the Congress platform since 1886 and in the Imperial Legislative Council and its ruccessor, the Indian Legislative Amendy's since 1916. In all political struggles he has been in the forefront of the battle. Till two or these years aco. he kept to the strict and narrow path of constitutional privation and when last year the agination was at its height agration and when last year the agranuou was at its height and leader after leader was sunt to prince including his great friend and comparint Mahamas Garabh, he joined the Working Committee of the Congress which was then a proxeribed organization. That led to his arrost and subse-quent intercentism. To an orthodox Hindu, prince like is particularly abborrons, but he made this supreme sacrifice when he felt the country's interests demanded it. Beneaux House University

The Pandit's most notable achievement in the sphere of constructive activities is the establishment of the Hindu University at Benares for which he has worked coardesly for over 21 years. Such important institutions are usually officials taking the lead with the backing of Government. or by mores of meblic subscriptions raised to commemorate a great name. But in the present case the University has been brought into existence by the devoted exertions of a private citizen, mainly through the trust reposed by the public in his

devotion, character and high moral purpose.

Benares was selected for the location of this University Because was succeed for the inclaims of time convenience because that city is an old and historic centre of learning and in hald in veneration by millions of Hindus as the principal seat of their faith. His Highnes the Maharaja of Mysour wer provided upon to become the first Chanceller and it been made for that high office.

wealth. He discussed some of these questions with me at Delhi and other places. He took enormous trooble to consult every one within his reach whose views were worth knowing-engineers, architects, educationists and industrial leaders -but while profiting from all such advice, adhered in esentials to the original plan on which the general scheme had been started. The Pandit carried on an intensive campaign to collect funds and build up the University from stage to stage. He spercached Princes and Chiefs, waited on high Government officials, visited important centres and addressed great gatherings at which he appealed to the patriotism of merchants

of Hindu religion and obligoophy and, as the same circu, to train experts in science, men of business and industrial leaders. who would help to increase the country's production and

and Zamindars and to the religious instincts of the Hindsh for this purpose. I was present at one such gathering in Calcutts which he addressed in Hindi with great force and eloquence-I believe this was in January 1912-when rich Zamindars, Marwari merchants and others came forward with promises of large sums, many handing in bundles of currency notes on the spot. The moving eloquence of the Pandit had evidently told on the audience and money literally powed in on that occasion. I visited Benares by invitation in January 1923 and found-that the University had taken 2 definite shape. A

noble pile of buildings had sprung up. Instruction up to the highest degree in the various branches of Art and Science and teaching in Student Classics were in full weine. A

treepts were being made to start a College of Agriculture. Although the University was still in the stage of development, it had already made a mark at an all-India cerety of burning and was attracting students from all parts of rise

The Pandir's political activities have both below! and bindeed his work for the University. It was his removed to as a man of learning and piery and a disinterested political worker that enabled him to make a satisfactory start. On more than one occasion he was in disfavour with the Government and there were apprehensions of stormage of Government contributions to the Institution. Recently when be was sere to prive for his political opinions, it was freely ralked about that the staff would have to be placed on half, Others Interests and Activities

The Pandit's interests are nation-wide and are not con-fined to politics or education. Every mod public came has his sympathy and support. He has been a strong reproster of compolery primary education from the time the late Mr. Golthale introduced his hill in the Imperial Legislative Council in 1915. He has also been one of the principal Organises of the Hindu Maharabha Movement, the object of which is to pranote co-operative effort for all good pur-poses arong the Hindus so that the community may not fall below other nationalities, rither within or outside the country, in energy and virile nower for defence or self-

improvement. He is in favour of civing military training to the people of every Province or State, so that they may be able, if need arises, to defend their hearths and homes. And he has been a virgrous advocate of the policy of industrial development in the country. The minute he wrote for the Report of the Industrial Commission (1916-18) has often here quoted as the true Indian view of the industrial needs of the country. In that mirrate he has pointed out how Indian industries have

suffered in the part by discouragement and neglect and how vital it is to foster industries on modern lines for the econemic uplift of the country. If a genuine movement for on a campaign and collect a very large sum within the country itself to provide the capital needed for occurried HIS ORAYONY AND PERSONAL CHARACTERISTICS The Pandit's effectiveness as a public worker is considerably enhanced by his fine powers of oratory. He has a

planing mellow voice and his exposition of subjects is lit by many lights. Knowledge of Sanskrit classics, wide acquaintance with English history and literature, deep study of the condition of the masses and researches in current finance and economics, all help to adorn his discourses. He can speak for hours without a note and his addresses

in Plindi have a remarkable value in moulding the thoughts of his orthodox audiences, particularly in Northern India. He has throughout maintained a continuity of aim and consistency of principle in all his public atterances and activities. His simple habits and plain living are also in his favour and they make a peculiar appeal to the Indian masses. A

man who does not seek comfort and fortune for himself when both are within reach is most likely to feel companion

for the poor and the distressed.

AN ESTIMATE OF HIS WORK A man of deep culture, broad sympathies, an intervid and

selfless worker, he is popular with all classes of his countrymen. While not actually taking part in political contro-

version he is known to enjoy the regard and confidence of high dignitaries, notwithstanding the fact that all his life

be has been struggling to soften the rigours of bureautratic rule for his countrymen. His winsome manners and amiable

personality have contributed not a little to eain for him the esteem of his adversaries. His European opponents know that he is a clean fighter and respect him on that account. The Indian Princes regard him as their friend; and, while he

M. VISVESVARAYYA is the idol of his orthodox countrymen, he is not unpopular with the reformers. He is no bigot; his attitude of late years towards the untouchables and depressed classes has undergone a remarkable change in their favour; and, when duty to his country demanded it, he readily crossed the seas

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to visit Europe. His chief claim to the confidence and gratitude of his countrymen is his intense concern for their welfare, the enthusiasm he has roused among them for national objects and the impetus he has given to nationbuilding. A noble and lovable personality, a staunch Hindu

and a great Indian, all he thinks of, all he works for, are the interests of his community and country; to these interests he is giving every moment of his waking time.

M. VISVESVARAYYA

MADAN MOMAN MALAYIVA Reminiscences and Appreciation I have known Pandix Malan Mohan Mulaviya prin-

cipally in connection with his enduryours to get Mysore connexted with the Benares Hindu University. In that connection be visited Mosore or least ratios. Though I had

heard of him before then, by his eminent public services. I had not known him presently. My first meeting with lifts proved quite an experience. Some reords had described him

uptrue was such a description of the patrictic personality before me. This example, indeed, was more than sufficient to make me doubt the accuracy of popular verdicts! Pandit Malayrya is simply pro-Indian first and last. What impressed

me most in him was his humility, his self-effacement and his -sense of the greatens of moral value. They say that selfabnegation is the law of life. If that be so, --few, I think, will be disposed to dispute it-here is one who has demon-

strated it in his work for the country. I have heard a great lawver say that if Mr. Malaviya had so willed it, he would have been an ornament to the legal profession. Perhaps a College Professor would say, with equal truth, that, had he so desired, he would have been a splendid teacher of worth. A rhilosochically inclined person might claim him, perhaps with equal right, for his own fold. I am emphasising not

so much his versarility as the survivice he has made for the sake of advancing public interests. That is the cupyanding merit of Pandit Malaviya. I deaw pointed attention to it because it offers the true key to his character and his achierements in public service. I do not think I need refer at any great length to his

mony-fided activities or to his sout ordinarical sifts, though of the latter something interesting might be said. He possteen in eminent degree the three great powers of the orator —to instruct, so move, to delight. The perfect rain of donations that has followed many a public speech of his on behalf of the Benarus University has, no doubt, to be set down to the surrelloss effect on man's minds of his splendid elsmarror. I separities wonder whether, in these days of criteded finances. Mirsons may not sucure unto heredf an equily good money descripe orator with my friend, the worthy Pandix. Perhaps the greatest achievement of Pandix Malaviya in the field of practical action has been the foundarion of the Benson Hindu University, which will over would e'public monument to his disinterested labours in the cause of public education in the country. His persuasive shill corned all before him. After his second visit, it was almost impossible to resig him. The result was that His Highest the Malarria of Mysore accepted the Chancellorship of the Benares University. I am happy in the thought that what His Highnest's Government could do was done for this University. Ouise agart from the financial aspect of the matter. Pandit Mulaviya was anxious to have the moral surport of a Maharaia who is acknowldezed on all hands to be the type of what a Hindu Sovereign should be-a father to his subjects in the greent stree of that anciges and bullowed

It is pleading to feel that a just tribute to the error work done by Pandit Malayiya is being paid to him on the 20th Anniversary of his birth. Pandir Malariya wears his years lightly. He is, as the nost would have it.-"A man not old but mellow like good wine." I claffy inin my countrymen in naving my personal tribute

to the erriners worth and work of one of the formout smore Indian merices

PANDIT MADAN MOHAN MALAVIYA AS I HAVE KNOWN HIM I feel highly honoured by the invitation, extended to me by the Madan Mehran Malaviya Commemoration Volume Committee, to constribute a paper on some of my personal regulinizance of the streat partite emission carrier and dis-

tinguished educationiae, whose insummenable services to the country the book is intended to reaced and opequiatries. It readily respond to this invitation with great pleasure, nor only because of the luppey and cordial relactions, which have subsisted between Fundit Malaviya and myself for now a period of over forty years, but also because it has been my great privilege to have been associated with him. in many great privilege to have been associated with him, in many

public activities, both in the central legislature of the country, and also outside it. There is also this fact to kerp in mind that, unforcunately for our country, a large number of the public workers and leaders of public opinites, with whose handit Malavia has been sourcised in his long public cateor, have passed away, and I doubt if there are now enamy left, who may claim, as I may do, to have known and worked with

Pandit Malaviya for now over four decades. This is, therefore, an additional reason for my acceding to the wiskes of these who have made themselves responsible for the Commonaration Volume.

It is now four, three years since I—then a youth of seventeen—first heard the nome of Pandit Malaviya, as a course and anotherist moders in the cases of our counter.

It is now forty-three years since I—then a youth of swentenes—first heard the name of Pindin Malaviya, as a young and enhusiatic worker in the case of our country. Members of my family had long been connected with various branches of the public services, both in Calcutats (than the sast of the Government of Bengal and Bilart), and also Agra and Alkinbald, from a time satteriar to the creation of the then North-Western Provinces, in 1815, as a separate administration from that of the "Binagal Picellings". And so family, who were then occupying bigh positions in the help. risl services, in what is now the "Province of Agra", were or our ancestral village, (in the Statushed district of Below) with their sons, who were proscuting their studies in the Muir Central College, Allahabad. I was at that time studying in the first year class of the Patna College, and harpsened to so to my successed village, during the summer vacation. It was there that I first heard glowing enterrisms from my relations, on the public career of the youthful

Prindit Malaviya. I shall never forget, if I live to be a hundred, the deep improxion which the panegyries, which my young relations becomed upon the public activities and the eloquence of Pandir Malaviya, made upon me. Not only (as I men came to find out, for moself), did they were instiexted his natriceism, and hold on to see equilation his earners. nos and enthusiases in the cause of the country, but they also expressed the highest admiration for his power of public speaking, as an accomplished debator and a powerful oratre alike in Hindi and English. The result was that I developed a strong inclination to make his personal acquaintance, and I made up my mind to so to Allahabad to meet him there. at the earliest conservative. Fortunately, for me, the fourth session of the Indian National Congress was to be held that very year at Allababad, during the Christmas week, and ac-cordingly I not only made up my mind to meet Pandiz Malerira at the Congress and hoar him, but communicated my resolution to my relations, who cordially welcomed the ides, and encouraged me to come to Allahabad. And so, so soon as the Patna College closed for the Christmas vacation, I found myself in a third class compartment on my way to Allahabad.

The session of the Congress, which was held at Allahabed in 1888, was, in more senses than one, a unique demonstration of the rising upheavel of the national conscioumers of India. which had been accolorated by the opposition to the auticulate movement by the last Sir Auxiliant Clovins—
the based of the deministration, a than time, of the NorthWortern Provinces and Outh--not also by the last Sir Syet
Ahmad. The early was that Congruenmen had been naturally
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accordingly secured for their provides a well-known and
Clambor of Outmorroot, and it mass of very error will-prov

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in the Enish commercial community in India, namely the Int Mic. George 70.05. The the chairmanship of the Receprence Committee, they had the sections Indian dates available, in the person of the In-Third Adoptives, the Indian of Indian Indian Indian Indian Indian Indian Indian Indian province of Behr had not taken as active part in Congress publics and affirm, and had been videly interpressed at the first ensist of the Congress (field in Boothy in 1815). Calcura and Madria respectively four there was a cross of the Indian Indian Indian Indian Indian Indian Indian Calcura and Madria respectively four there was a cross of the Indian India

was a using said an unprecedented garbering. It was made under medium garbar I medium with a the visitoria, made and the content of the content of the content of the souths, with a wealerfully impreced speech althread by suggested precedent and above the largest and realized processes that the content of the content of the consequence product in all also prices of the Congress that I may be suggested to make a superior of the Congress that the masses lasted. I have do not be the first time-desire than in success lasted. I have do not be the first time-desire concesses. Seen of the powerful speech olderend by the greater I foliam speakers of the time made a days increased and the content of the content of the content of the large content of the congressive foliam speakers of the time made a days increased.

Bagarjee and Kali Charan Banerjee of Calcutta, Eardley Norton of Madrar, and Photosoluh Mehta and Kashisath Trimbak Telang of Bomboy. All remed to me wonderful 500 S. SONIA especially as then judged, according to the standard of a young student, by one. But while I admired them all, aons of the speakers made such an inefficientle and indelable imresponse or my wind and did the truly deciment reservice.

of the speakers made such an inefficientle and indelable impression on my mide a did the strayl edeparts speeches of Pandir Maleviya. I fully recomber, was now, have intensly showhed it at all the time Pandir Maleviya addressed that was pathering. Unlike the great consors named above, Pandir Maleviya's speeches second to me to combine rare elologouse with remarkable sweetness and survivy. This five amountment of mire of the observations of Pandir

few improvious of mine of the characteristic of Pandir Malayiya, as a rephic speaker, has since then arown with my growth and strengthened with my strength, and during the many years in which he and I worked together in the Imperial Legislative Council and outside it, the conviction has steadly grown upon me that though ladin has produced several unrivalled occurs and debators, Pandit Malavira is unique in the sense of being the only public speaker who tries to personale the studience, not by reason of the power and vehemence of his language, but by great tact, wonderful gentleness and extraordinary charm, coupled with the most caryflowing fluency which, all combined, produce upon the hearer's mind and attention a stocking sense, and at once carry conviction to it. I need scarcely add that I managed to get myself introduced to Pandit Malaviya by my relations, wise knew him well, and I shall never forget the kindness with which he treated me; and so I returned from Allshabad on January 1, 1889, as the happiest young student in India

III
Is loss than air morzhe, I had morsher opportunity, given
to me providentially, not easly to meer Paudic Milaviry, but
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the Callage in 1889 to now a grate, where I

Makirya wa expected there on the serond of the Congress. Hower that Fands Makirya was at their meeding a Habil paper, called the Hadariene, of which a great Congress Insider of that time, Risk Barn Pal Stagle (of Kadanakar, no Osaliwas the proprietive. Ostenskiy, cherefore, Pamirk Makirya was consign so Behar to objected the internet of the journal officed, but his primary objects undoubstally was no spontarge or a Arrahy, and It is time. I was only no glad no go table an opportunity of attenting upon him. He was no pleasa with no that when planning for wint no Drata, he sadd on

I was lived, in a small round from star the Prinz, College, I would doen it a sway great profite, indeed, if he would homes me by accepting not hospitally. He most would known be a become for the sound in which was done for the said to went significant to the mid-to-visit so Arnal, both he and I were together to Prinz, where visit so Arnal, both to each significant to the said was a night. I lead become so much stracked in the day and as night. I lead become so much stracked to his permatile point, legally and, not very fix from him, and talked to him all the time, was when he was cooking, and the side of the s

if I could arrange to pur him up. I said at once that though

and talked to him all the tims, were when he was cooking, and taking his most of. O croses, he saw the leading, Congressions of Paras as that time, the most promiseer amongst whom was the law M. Syel Shartfordin (afterwards Mr. Juscies Shartfordin of the Calcutts and the Paras High Courty, and a pulies meeting was shot bold, which he alldermed most obspreadily, both in Rajish and Histori. When instrume in my carrier which, I am glid to truitly, he has always these since. Son after Badic Mahariya's departure, decommenses.

Seen after Pandit Malaviya's departure, circumstances forced me to think of going to England to be called to the Bar, and as I and nothing to fall back upon at that time, except such with as Providence had endowed me with, I naturally thought of writing to Pandit Malaviya to secure for me some 1000

peconiary aid from Raja Ram Pal Singh. I remember distinetly that I wrote many similar letters to a number of distinguished Indian publicaren, some of whom I had come to know at the Allshabad session of the Congress. I have long since realised, what I did not do then, that it was feelish of mu to have expected a response from any of them. But I recall with ever gratification that of all those whom I addressed the only one proly I rectived, to my communication was from Pandit Malaviya. Of course, he was un-able to useist me, as the Raja Sabeh land many far more deserving claimants on his purse than reyalf, but Pandit Malavive spects so me a highly symmethetic and penuinc friendly leaver (which is still a charished managion of mine), in which he declared his conviction that though I might fail in my efforts to proceed to London to qualify tryrelf for the Bar. he felt sure, from what he knew of me, that I would "go , for and and fare well". His Brahminical prediction has certalely come off true in my case, for (from my point of view) I have had little to complain of in the course of a fairly long life. But it is for Paralit Malaviva to say whether his expoctations of my career have been as all realized.

I returned from Loudou, to Allahobol, in February 1876, see ye of the the on Jossany 30 of the true. There are not only to the only allaway 10 of the true. The present of the control of

IV

MALAVIYA AS I HAVE KNOWN HIM 1000

I had again the privilege of coming in contact with Pandix
Malaviya. He made a fairly long speech, relating oil their
he known about me and the imprecious that he had foremed of

ma, and withed me all the good things in the world, on my joining the Petra Bar. From this time cenwords, Fandit Malvaya and I used to correspond with near another on impertant public efforts, and used to meet either at Allhabusch, or georetily set the places where the annual assense of the National Congress were bird, from time to time. In 1894, however, owing to complete brushown in my health, it

Patna, where I had been processing till them, I eramstered noyed permanently to Allainbed, and have lived these sixes, is my own Jeans. From that time convaried II January 1910, when I was alected to represent the Legislative Council of Beinar and of Western Besegd (popularly known as the "Bengal Council") in the Inopetial Legislative Council, Paridit Malviya and I worked occupies in mean public failur at

Albahad. In July, 1899, when I founded the Riederica, and Review, I resolved from him more visuable solvantee, and also when I stated—in January, 1803—the Indian Prople, as a worldy journed.

But the thing which I recell, at persent, with a very great appreciation of Panifit Mulwiys's preverence and courage was the computation by him of a partention back on the Hindi-Unida controversy, which was presented with a first order of the Panific Unida controversy, which was presented with an in-

Hind-Livide controvers, which was presented with an afdress, by a very informable deposition, to Sr. Antaroy Mac-Densell, and as a could of which be directed the optional way of the Nagari character in the current of the Nagari Western Provinces and O.M. It was an immunish difficult Western Provinces and O.M. It was an immunish difficult with the Nagari control of the Nagari Control of the Control of the Nagari Control of the Nagari

tank to have obtained much an order from the local government, chirty year back, and mose but Pandit Multryin, cralls have monorefully achieved big surposs. For the sales of patting together this high's interactive and continuous work, this had so sive up practically his jetarities for a period of from two to there years, and I discardely mensuber him sixting in (what was called in those days) the Wakiff Association stores of the Allhaback Plaff, Ourset, surrounded by piles of book of reference and standard works on philologyin place of being immersed in legal literature in that zercending. In 1900, as mentioned above, Pealit Malvoys and I were returned to the Imperial Legislative Council to represent the two sulphilotoning provinces of Behar and West Bensel, and Asta and Oods. The three years that we renow

together at Calcutta and Simla impressed me very highly with the value of the great work that he did, in his capacity as a councillor, for the country, even through the medium of that hopelessly defective legislature, in which there was a standing majority of an official pixthers. Although the per-sonality of the late Mr. Goldhalz oversindowed that of [in other non-official colleanurs in the leafership of the nongreates or the Courses marty in the Council and Paulin more leaders and resblemen in the country, and his countri-· bratises to the debate, on the many momentous problems debated upon, were slways listened to, even by the official benefits, with respect and admiration. Again and again is had been my privilege to have co-present with Pandi Malarita in doise some little service to our country through the medium of the control ferialstone, during our two terms in the Imperial Legislative Council, when we served together as representatives of the two neighbouring provinces. During our meand term, Mr. Goldhale had passed away, Mr. Sutri-had come in, and our ranks were reduced by the pussing

gery at several to or all colleague at the time of Lock fiftee are well as the collection of the time of Lock Markov several to the collection of the collection. Perific Yet with all these bandsage and limitation, Perific Markov schiered a coulder triangle as see of the distinguided indexes of the progressive party in the Imperial Courcially on the year 1919, when the entire was held at Salakster the largenize of the end collection, in the decurred for the largenize of the Perish Course was bell at Salakster the largenize of the Perish Course was bell as Salaktional, that nearly was specially recovered by the nominetional, that nearly was specially recovered by the nominetion of a high military offoce, and the Parish Coverments

had, as its representative, its Chief Secretary, Mr. Thompson (now Sir James Thompson, Chief Commissioner of Delhi). The delutes intend for chay and days, in which Panelis Mala-viys took perhaps the most important part. Mr. Thompson was regarded by the official benches as a very powerful speaker, one of simons volcaries wheremen, and in a stucks on Pandit Malaviya were couched in as strong a language as he could safely indules in consistently with the use of Parliamentary etiquette. On one occasion he thought he would be able to store a noint against Pandit Malayina Ny questing from Milton's Paradite Lost, but the latter was equal to the occasion, and in his reply gave Mr. Thomason, not only a crushing reininder on the various points, but literally polyeried him by queting mother appeals stance from the same great root. Paudit Malayiya's Panish receives were truly intellectual treats of a very high order. In 1920, when I was returned to the Assembly and elected its first Deputy -President, Pandit Malaviya was not a member of it, he having refused to stand for election in defence to the resolution of the Namus session of the Congress urging non-co-operation, but he came in at the second and third elections, and retained his high position as a great purliamentary leader.

considered the presentation of the presentation of consideration of consideration of the presentation of t

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birth, and a very keen desire to ameliorate the condition of his fellow-countrymen, have been the striking key-notes of Pandit Malaviva's character as a public man, and there is nothing surprising, therefore, in his having been able to bring himself round to proceed to London, when he felt that he was bound to do so at the call of his country. I associate myself with the prayer of the very large number of his friends and admirers that Providence may vouchsafe to him, for a long time yet to come, health and strength to carry

on his highly useful and most beneficial public activities, and I earnestly hope, it will fall to his lot to see, before lone. our great, ancient and historic country attain the full status of a Dominion in the British Commonwealth of Nations.

SACHCHIDANANDA SINILA

MALAVIYA, AN OUTSTANDING FIGURE IN MODERN INDIA

A selfies patriot, Pardit Madas Mohan Malaviya bas bear no maximoling figure in Modern India. Life the let is G. K. Goldale, he raised at an any duest the three who want to take or goldies and the supfitted of the selfiest of the selfiest

Maloviyaji gave up his lucrative practice and control poverty so that he might divote his whole attention to the country's cruss in its maldiratious aspects. His has been a life of dedication to the service of his metherland. The Beause Hindu University is a living monament of his insburnded and surfring energy and dovestion.

Old age is said to be craibed and full of cyticions. Pandr Malriys be belight this descriptions of the immercial post. With his advancing years his robust eptimini imped into no understuck a dotaxt ovega in a fareful flast. Next to Maharan Gandhi it is difficult to find atombe man whit also undergrass a surrath sacrifice and his given such peoul of manysheld activities. May he live Jung to fulfil his dentity.

P. C. Roy



MALAVIYAII AND HIS WORK

Gent men are similar coly in greatons. In most other in very different from the other. This is obvious. Great-ness implies those consistent of the other continuous mentions the other continuous implies those making, departure from the norm, the rule, the average—whether it be greateness in virtue, or in vice—in some one particular respect especially. Greatons is therefore possible, individual, distinctive.

द्वितीयः द्वारोज्यः स्वती महित्रकारकम् द्वार राजः । स्था विद्वती शुक्ताः प्रकार द्वितीयकात्री गरि कार द्वार स्

Malarivali, as he is affectionately known throughout the length and boadth of India, it a very unique figure altorether in the life of our country. His fine face, his winning smile, his hearty welcome, his charming convergation, his peculiar and very becoming does, all make up a very distinguished, distinctive, and attractive personality. His capacity for perpetual travel is as extraordinary as his eloquence. There is no town of any importance in India which has not seen him and heard him, with admiration, repeatedly. And one outstanding feature of his speech, public or private, is that it never contains any 'personalities,' any dispense of another person, except when some conduct of his in public affairs has got to be condemned on public grounds, and even then very rapply. Next after Swami Davanonda Saraswati and the Arva Samai, the creation of what may be called a common Hindu sentiment is due to him and the Central Hindu College and the Benares Hindu University; as the creation of a common Muslim sentiment in India is largely the work of Sir Syed Ahmed Khan and the M. A. O. College and the Aligaris University. Circumstances made the sepa-

BITAGAVAN DAS

inertable, and own desirable, for the purpose of sollatering counted trapposent into at last over terrang proups. Both the time has arrived when a further and more difficult, but they always synchosis in needle, with, the sollatering they always synchosis in needle, with, the sollatering of the two groups and two sustainants into one group, the fadion Nation—operation by for that words are sold to the company, but they are always and exclusive associations, they are the superview and exclusive associations, then the word Nation—impirate by one sentiments, transains that they are the superview and exclusive associations.

parciotism.

Malaviyaji's greatest achievement is the almost singlehanded creation of the Benares Hindu University out of the

small used pervised by the C. H. College. The corresponding to the College. The corresponding to the College and the College and the College and a certain change of spirit now to become halpful to the country in the rapidly change conditions of the person time.

The ladkan Poople, if they are to live as a free, self-sursection, self-governing people, must entitle that no buby

subjection, and spectral probes, and of their demand some of the strength of t

After having said that Malaviyay's genatest achievement is the Benares Hindu University, one begins to wonde? If his incessort work as a member of the Indian Nutrienal Congress for the enfranchisement of this country is not equally great. Though the results are not so concretely visible, yet that week in played a very impresse are in a weakning patients were not made on early one of the order order of the order of t

Malaviyajī's silver-tengued eloquence captured the heart of Mr. A. O. Hume, the "father of the Congress," as its veryfirst session, forey-six years ago, whos Malaviyaji was only sweaty-four; its effect upon him is recorded in Mr. Hume's Report of that session. That eloquence has not wased yes, when he has completed his sweatisch was.

When he has completed his seventieth year.

Of these and other activities of his, e.g., his great

Section of the control of the contro

must mention in conclusion one trait which has appauled to me very greatly, and which, very likely, only a few others have had opportunity to observe. I mean Malaviyaji's deep study and profoundly devotional yet discrimination

and fill it himself first!

great admirers.

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containing verses he had selected from these, mainly from the Mahabharata. But to hear him recite and expound from the Bhavavata is a pure joy. It will always remain an unfulfilled wish that he should create in the Benares Hindu University a chair for the special exposition of the Bhagavata

" May he live long to help us-is the prayer of one of his

appreciation of the beauties of that book of books, the Bhagavata. He has studied the other great epics too, of

BHAGAVAN DAS

THE ONLY PEER OF THE SAGE OF SABARMATI

I regree very much that gaves and probated dilates should have percented one from statempting on adequate appreciation of Panifit Mulen Mohan Malaryka at I was fittedly desired to do and at I fally intended to do, almost a moster of dony. I am still smaller to undertake the task of I can to do supplying like full justice to in. I would be most owny if in this Commenceation Volume there is not at least a heful and feels expension on systemsee respect and definitions for and gardinals to one. We have commanded any revenues and definition for and gardinals to one. We have commanded any revenues and definition from the I've has business?

Rendit Median Mebian Malaisys in outship but hear from had or foot, Pall of the milk of human kindows charisable in deed certaisty, but, what is less common, in indepreces; mostellin to a final; rendision in adurting to his options, sometimes to the point of obstitacy; at the same time with a broad direction for the options and fellings of the work of the contraction of the option of the contraction of the whole the contraction of the contraction of the contraction of the whole one of or jetfe in his religion and courtery, and vary sanguine about the future of his news (soly) to friend and forgiving to opponentic Pandit Midan Mebass Malavitys is a model of a Heinbar and a Radmans.

a mode of a Hinths and a Binhusana.
What the people of the Hinth University was moosed, it was thought by many that it will continue to live only has the further stud of Profitigity as a reads of the incurred sopportunity and the first extend of the first extend on the forest to the forest study of the first extend on the what counterpress of it is more a grand and solub fast. I know no other man is the while counterpress of it is more than the first of the first extended to the

Malaviva's place is second only to that of Mahatma Gandhi and he is the only man fit to be bracketed with the sage of Sabarmati. Differences of opinion, of outlook, of method, there will be as there have been between the hest of men. But who that knows Pandit Madan Mohan Malaviva and his record of continuous and ceaseless public activities of nearly half a century, ennobled by devotion and sanctified by sacrifice, will have the hardihood to withhold from this selfless man and stainless gentleman the high praise that he has richly earned by his Guna and Karma? The greatest man of the United Provinces for at least a century, it is singular good fortune that Pandit Madan Mohan Malayiya. who has rarely enjoyed robust health, is still hale and hearty and at work in the service of the Motherland, at the age of three score years and ten. India needs her beloved and devoted son for yet many a long year, and on his seventyfirst birth day it will be the prayer of millions of his brothers and sisters that God Almighty may leave him with us in health and strength, for many more years.

Malaviyaji ki jai. Vande mataram. C. Y. CHINTAMANI

THE VALUE OF OPTIMISM

The keryons of the secons of the life and cozers of peaklic Mands Made Multiya has been the sinceticy and emensions of his convictions, fortfield by a secon of relotuorization, which has sover field from very in the strong uporization. Provides the second peak of the conputation of the second peakling of the second peakling of Opinism is at once a societ of weaklose in coop people and critering his ochers. It may disusable people from active efforts at the hype that events will happe or adjust the successor of his too industriage and it may are invalue of the second people of the second people of the second secret he wasted. Similarly positionism may current as the secret he wasted. Similarly positionism may current as the secret he wasted. Similarly positionism may current as the secret has second or the second people of the second secret has the second people of the second people of the secret has second people of the second people of the second second people of the second

These these may expect as the explaint to be conditions, and that are not incommon with the variety emoderate that they are reduced to the property of the explaint to the county by the behavior of the county by the desire of the county by the description to month, and the county by the description in county of the forms of the county by the description in county of the forms of the county by enter. Dynamics engaging observations, Demonstrates recorded excernises to the forms of the county to enter the county of the

similarly released on payment of any indemnity that may be

forces that might be gathered to invade his territory; but Shahab Uddin Ghori was not, and would not, therefore, sllow any advantage gained to be lost on any account whaterless a degree than postization. Men are upt to become

Optimize is often therefore a source of weakness to as

optimistic or penimistic according to their dispastions, or in another sense, irrational or our-sided through refusing to do full jurice to the facts which conflict with the feelings to which their opinions and circumstances incline them.

It may be said that optimism is a species of salf-deception. It confounds or distracts the outlook, and inclines a man to ignore the facts and realities of his position and surroundings. Penimism has similarly the effect of aborting or diverting the outlook and disregarding the possibilities of offort, rightly directed to achieve a definite purpose,

The pesinistic outlook is to some extent responsible in India for retarding the material progress of the country. Life is believed to be unending. Only the bodies are changed like the clothes of man, and the millermium is regarded As past, and the world as moving in a downward course to applibilation. There is little, therefore, to stimulate effort to acquire new experiences and to improve the amenities of existence. The West believes in progressive advancement and tries to utilize the opportunities of life for the better-ment of the conditions of human existence and the copportunities of enjoyment. The progress of the world is gauged at every step by the benefits which the extension of knowledge and experience confers on wordly existence and the

The Entern outlook is penimistic and unprogressive just as the Western is optimistic and progressive. The one retards progress, the other leads forward. In every country mankind has experienced more or less deeply the paint and

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miseries of life and also the vanity and elegants of expresses But in India, the sense of the nains and reiseries of the weeld The world is recorded as premient and usual institute thereby a profound pessimism of outlook over the world of pre-sent experiences. The people see laft, as Bishop Gare says, without a zest for the systematic study of the experiences of endless existence or repeated hirths The objective must necessarily vary with the purlook.

The difficulty of following a penimistic outlook to its legimate end has largely flooded India with idle souls, who are extensibly wedded to the highest religious ideals but are neglecting the opportunities of improving either their exis-tence here or hereafter or belying the advancement of the world by their co-operation and experience. Ontimism has, therefore, a value which is pospnant with

potentialities or real and permanent benefits while penimism is likely to retard the attainment of those benefits and is pro-gaant with possibilities of potential injury.

Thirty years ago when the idea of starting the Hindu Heisenity was mosted, there were many who meand the idea with ridicule, regarding it as atopian and impracticable. Today the Benares Plinds University with its magnificent Today the Beaares Hands University with its magasticent chilers, college and Honeth wird with life, meanh as a bright monument of what robust optimism and self-confidence can accomplish. Tosses who were scaffing at one time, are now joining in a ferrour and earnner peaper for the leng life and health of the man whose vigorous activities have brought this your achievement into being,



PANDIT MADAN MOHAN MALAVIYA THE SUPER-BRAHMIN

In a celebrated passage, warse 41, Chapter XVIII, of the Bhagsonf-Gitz, it has been said that "the duties in the world (Karma-it is action arising from the nature fishioned by (Anima-et is action sessing trees the nature instruced by past insughts and desired) have been distributed secondingsee the qualities born of their reabbies or natures. Tranquilly, restrains of senses, persisten, parity, forgiveness, straight-forwardness, innoviolate theoretical and practical, and theistic turn of mind were natural to the nature and sphere of the Brahmana". To the Hindu mind the world is a dissolving scene in a kaleidoscope, and the individual who strides the stage is pulled by innumerable strings from behind, and is constantly endeavouring to project his ego into the future, moulding and being moulded by the matrix in which he moves and has his being. Accordingly if the complex countraring the human personality—"seabidate"—is churned, the quintessen-tial dements that are theorem up are the case, parentage and the environment. Pandfell is a Brahmin, the son of a learned syste and was neering his 40th year when the smug enlightenment of the Victorian era had reached its terminas on the death of the Great Outen. The sim of a biography. in the words of Sir Sidney Lee, "is the truthful transmission of personality." I am concerntd here with only one facet of a complex personality. I leave it to the reader to judge if I have succeeded in capturing these clusive linearments and fixing them on paper. To me this has been an agreeable occupation. I take comfort in the fact that a critic on hingra-phise considers them to be "preoccupation and eslace not of certainty but of doubt." Well, I have groped into the laby-rinth of his character and come our with certain insight—

ेवारो स्थलका ग्रीले धानिसार्वेकोत च । इसरे विद्यालयात्रिकां सक्वतां स्थलकात् ॥ some morsels of tendencies which I have presented in the helef pen pirrare that follows.

"Better for bins, as for all at the law base his design." The and T piece are the resist of the enter and present presents and the piece and present presents and the second present presents and to knowledge be two to use at least plant. These pieces are the second present part and the knowledge better present part and the knowledge better present and diffusion for the present part and the piece and the pi

Ranule called his Chirpawan conferen, one who had the privilege to be intelligent and poor. The Rechmin, blot the quality maligned junker, support, a privilegel proteins, but it in the privilege of unstituted stravier, self-imposed powerty and the multiplications of loyalities and internationals of inhibitions that have called for more of sacrifice than gratification of self.

Pandinji sequired knowledge according to the standards of that period, but unlike the contemporary English-educated Brakins is were, he looked upon acquisition of "prevenueling the sharest

प्यतिकारकात् नाय सक्तानः प्रतिकाद्यामा परित्र कोरतेतर् । सन्तरी जीरदिः शुरुवायतीस्त्रीतः विशोधसम्बद्धाः स्टब्टे जीर्गकुत्वन् ॥ wealth with the lofty scorn of a futer, treating nelf as with (street)-like unto a clod of earth. The Snitaka period being over the Gribanha's life was some through without much ado, and an average family of sons and describers how witness to the satisfaction of the race instinct. (STEPP f at wwwigeds-Do not snap the thread of continuity of race). An all round harmonious development in which no part of his nature was starved or supressed, formed the hast of a life devoted to the betterment of his country, his province and his order. He is one of the few survivors of that band of intreped workers who brought down the Promethean fire, tended it during the alternate fire of enthresium and despair through which his co-workers passed, and succeeded in kind-First the slow of political consciousness amongst educated

Indians who were at that time staggering under the avalanche advance of western culture and western science. His aim was, like the endeavour of his co-worker. Gokhala, to put, India on a level with other self-governing units of the British Commonwealth of Nations. His commonweap were to come to hear the brand of inferiority, of the feeling of "thee far and no further" that in the picturesque and feeling language of Gokhale "took a cubit off from their moral stature." Like him, his foot was planted firm on the plank of British connection, as ordained by divine ordinance, for the mutual benefit of both the nations. For him the kind of democracy suited to Indian conditions was the democracy of Victorian Great Britain. It was to be "the sovernment of the people for the people," but by the elect and adept senongs: them-He, the Brahmin par excellence, has never advocated than wisdom lies in the counting of nose. Knowledge with him is nower and the individual roust train himself to be the stnsition) increment of a policy of ordered and intelligent conservation, whereby each group and each individual in that group, may be in a position to work out his own self-realisttion without inhibition or distruction, either from the neighhour or society. He recomises no fundamental rights but

1020 Y N MITHTA Auties, though in practice an individual's duties are translocal into his priebbour's rights and vice versa. This Brain-

respic ordering of society-not unlike the heardey of Christian middle ages—is to be such that each group can put into farce Kant's categorical imperative "Behave so that that oun-dact can be universalised." This involves gradual change and no caraclysmic transformation (Vysakravai). Unlike unfainterial Resument he does not believe that every one is born free. He is in custing been leaded with the chains of his Aerma. The human endeavour (Paraue prayetne) is to he keyed to tune the environment so as to give fair scope for the individual to work out, in his orbit, his own self-realisation, i.e., liberation. He is at means with the world, which transcending the limitation of time and space is "one family to him." (196509 62249) He is a citizen of the world and like Gorthe could say, "If we find a place where we can peat with our belongings, a field to support us, a house to shelter us, have we not a father-land" (abi bone the parete). The study of English language and literature has made the educated Brahmin a cosmonolitan. Politically he has been attempting to be what anicipally be already had becomea selfrespecting citizen of a well-respected State.

This then is the Brahmin's philosophy of life. "Shun not the world" as it has dwelling at its core, Beahma, the light per excellence. The wrappings will come off with knowledge. That the visible is the sun dial of the invisible, sums up his outlook. In Goethe's words, "Man is formed to look on lie things, not on light" (Priracchetes Zuolobes, wield des Liefs). It is the exploration of the world around that takes one, doing one's duily duties—to the passage leading to the core. The pleasure, however, is in the sevent struggle-multisided and comprehensive, to cross the ocean-Who could sum up this philosophy of calm and contemplatire endeavour better than the modern sage who had the wisdon of the Brahmin in him-Goetha? He says:-- Rounding oft, concluding never,

dead. Each purey was treating the symptoms of the body politic and trying to throw the responsibility on some one else, for the sorry past the country had come to. Mrs. Besant and the Theosophists served at that time the said of the tree that was to take under its shade the whole commernity for their spiritual uplift. Benares was asleep; the readitional superity of the hely place and the Divine Ganges was still believed by the average citizen to be quite sufficient to atone for inactivity and size of commission and commission.' Panditji raised his trumpet-tongural voice to call off sleep. Mether Ganges (Savatava Dherma personified) may flow wide awake laving the lips of the sleepy masses and prevent them from dying of thirst, but time had come for a

change in the orientation of Savatava Dharma. If India is to come into her own again, a new synthesis was to be built

being. For reason which would be explained further down he has strayed from his fold. But his accents are unintelligible in the other camp and his steadfastness suspect. With his one foot still planted on the plank of ordered growth of society and British connection, his other is foundering in a morans, and in balancing himself to preserve his footbold, he has to go through contestions and conufexious that have

been the descair of his friends and provide to his detractors -formulately few-unboly mirch and a wide surface to serve as rorser for their darts. By the nineties of the last century India was spiritually

and political-that Panditii of his prime moved and had his

Make good faring in life's mission. It was in those Brahmanic traditions-spiritual, moral

MALANTYARI THE SCHOOL-BRAHMIN Ever seeking, fathoming ever,

Mind serene and pure ambition.

up and the new generation was to be stamped with the im-र्गंड स्थानंड सेमें सेने पातः सामाने साहः । seet हुई सर्वास निवदे जाती आह्नो अन्ती ।

1622

press of the new evangel. Just as Wilhelm von Humboldt, viewing with humiliation the prostrate form of Frederick's Prussia after the battle of Jena, saw in the creation of the Helpersity of Borlin the one unfalling lever for working the unlift of reprocession of the nation, Panditii, wanted the nation to go to school again to be indoctrinated into the tenuts of "how to live" and "what to live for." In the avertaknowles (cf. the concention of the witche's couldren in the Walourzinacht in Goethe's Faust, also the alembics used by akhemists in the Middle Ages) in which he threw India, manaccomment in the abstice right; in which he threw those, man-gled and disembowelled, he added all the dynamic elements of the Stone of western science which give gets to life, and he con-pacted a new synthesis to shoot forth like the cosmic logs: from the savel of Narayana. This big amptakenebbe is the Benazes Hindu University. Has the magician succeeded? In sketching the scope of the University he laid emphasis or the revival of the Sanskritic lore in its widest comprehension for the rejuvenation of the spirit, and ingulcation of western science, so that the refushioned geld (mind) can ride astride the environment and mould it to its will—instead of remaining the plaything of intractable and incrutable técessic na-ture. The university has yet so work out its destiny. It is in its swaldling clothes. It stands for the inculcation of the spirit of self-help. Society stands together, because each tries to week our his self-realisation on lines which would not inhibit the process of growth for others, and Science has come in so a bandmaid to train nature to the electrication of man's exact. Order, with individual development, will be

to work our his mill-realization on lime which would not in this the present of growth for order, and distinct has come in a a leasthmad to train nature, to the photoclassic distinct the control of the control of the control of the the kernette of the steep policy. The doors deference has realised that the his own self-realization he must be hid up commerce with in implicate. The other is no consensating of any effects to focus differentiated and violation to a sufficient order of the control of the control

MALAVIYATI THE SUPER-BLAHMIN The architect has put up his scuffoldings, the foundations have been laid, but the super-structure, the co-operative effort of the many, has still to be raised. The university, while supplying a spiritual background, will not fail to provide facade which will help in putting the individual at his

ene. He will not find in the balls mere space to medicate on, but machines that will multiply his energy hundredfold and help him in making, in the words of Swift, two sare of corn grow where one grew before. This practical side is never absent from the mental get-up of Panditji. Sir Raiendra Mockerier was his colleague on the Industrial Commission and in appraising his work he gave it the place of become. The Hindu University is the manument of this self-less and dreamy Brahmin. It is his pet child. Beggared in worldly goods-this is his rich possession. Having reads the world his kith and kin, this is his favourite child. For it he has played the nutocrat and the dotino father, and extended his nalm in the fire frenzy of begging-which had never known what it was to accept a gife for salf. Will it prove the proverbial meanard seed from which a mighty tree would grow that would shelter Hindu society in its reavail after perfection? It all depends on a succession of hnight-errants being available who will carry on the searth after the Holy Grail. The Beshmanic outlook on life is one of calm contemplation of the forces of nature, riding them astride and bending them to your will. In the expressive weeds of Jeromy Taylor, "the Brahmin has a strange evenness

and untroubled passage, sliffing towards his ocean of God and infinity, with a crytain and silent restion" and when the currain falls, g'un la ur ufte git em fußit Till then the outlook is not obscured by Welt Schmers. (world sorrow or world weariness). There is a joy in the life of Yora, unfur shorts that is Your. ""getter" is the command. Do your duty and supor guariers. In Ranada's words purposeless activity is better than no activity. A regular Mahabhareta will have to be fought out to make the Hindu University approximate to the ideal of its architect. Till then Prospero cannot afford to break his staff and call in his

Law monitored down that both has been his design, the he plowed to the highest rankines of the qualidisthes to the Robinston are made basis. Derend in montreastions and marractions their (Robingheira has come down in institute) with his patients and has been all free his standard with his patients subdened and his from all fire, his subdepth wighth Visinger all offs has are all seasing ever angash; he has sever allowed the sensity from of internal memory, that his capital of his ride, to so because for Yang by jurious productions of the production of the produ

In its indifference to weakle and lause and the other final indirect of the minimum delect, the the host ascorts implicinguize delects of themse after, in the host ascorts impliplements, in his label of subjecting all inequales to the law plements, in his label of subjecting all inequales to the law for areas, the will be mid-laused period assignation of the law laureaux with the directly as a significant design, he seemed to are resolute out of them fallimeters of a singlish who founded a visible to group the subject of the law laureaux and the severity of a Stoice was enfounded by the transforms of promptive Third worked by good and quale with every of repeated with carmed to grow and anguage with every

year."

Kostvicke chatamel by Jajas, life of action enabled by Tajas, actual prace accord: by enabliding hazarony with the conder, and palety involving materiantisation of litery for the individual or work out in own advantamenture or the contract of the defense from which is ingred the "grone means" to the "cove" of sprimal content. Pandinj has revived this format in ander that for furner advanced the university may not find the world too much for him—"back" to life he would are with Gootst in a calcidated ansare of Weldon's

But this law some times fails its fashioner. He forests the key word and strives in vain to unlock the treasure house. What causes this fall from the eetle heights of Brahminic leadership? I shall try to explain if I may. A philosopher has said. "Tour comprender on tour pardonner"-"To understand is to exertsole." Like his good father, he belongs to an age that knew not the movie or the talkie. He is the popular expounder by approprigos declamation and action of the Purities, an agent that has emlen into the arrange of the secred citadel and brought down the stream of the paucanic lore to the feet of the people. It is his duty to enter into the escental states of his audience and use their intellectual norms to carry hismessure home to them. The reciter so thoroughly enters into she enion of his audience that the duality disappears, the two become one and the Vydia is free to play on the whole gamut of feeling of his audience. All the same he never fails to watch, now hang on their mood, -their sampo. He screws his mind on to them and takes his one from them. Even the senericies of the narrative have to be softened and naked truth sertorially made presentable, so that it might be acceptable by the audience. Like Bottom he will "roar" like the lies and if need be, "coo" like the gentle dove.

cognish by ais sudmitted. Like Bettern be will "man" like the first of the first of

and to the four exernable that goes to the make up of the speaker. Husday spoks of Gladstone as one on whose torages the house her had worked the miracle when he was been The walks in him, sublimated to perfection, has made of him. the alter-congraed, delect-voiced speaker of the masses

Acceler result of the study babis of exercise ions the dies of the sufferior makes him simulate the emotion of the audience. There is nothing hypocritical about it. The action and response are subconcium. If you approach Panairii with a tale of your cribulation, the death of a rulative or the ruin of prospects and start weeping, team will well forth from his eyes. They are not the tears of affectation. His generately refined nature is so attuned to world-You will hear him speak on democracy and equality, and the ance moment he will participate in a meeting of the orthodox derving some quite demontary rights to an unemancipared section of the community. He will speak as a nationslist and then provide over a meeting in which some of the worst assects of Gorakshani are constitted upon by one of the audience. This is not to be existalous for the hyperactics of the Prariee. His critics have called him Peckeniffun in his uncrassity. Others have described him as easying Pod-mapien in his knapseck. The criticen is unjust and falls to appreciate the advantages series of action or tredermod the working of a compartmental or one-track-mind, when it is engresed in a subject. His defender might say in the works of Walt Whitman "Do I contradict smooth" "Very well Transporter repeals:) contain multitudes."

But if this sift of birtle, the facile facility to facinate which corretions prove inconvenient and emberraning it disregarded, he stands as a block of granite in the midst of a mass of shale and conglomerate. His beautifully modelled body, every limb citaling with the relating harmony within, which has known the impulse without, the prolonged seposition of Asper (austeries), his lofeiness of purpose, that in the words of Goethe speaking of Schiller, would disdain to think anything that was mean, his varied scholarship that puts him at ease amongst the scholar pilgrims to his shrine of learning, his universality of spirit that makes him a citizen of the world and the least of a chauvinist and anti-foreigner. who that has known this Shankara of the XX century, the Tragamurti at its highest, would fail to detect the "Super-Brahmin" in him? Like the peak of Kailasa, he stands, with his seventy winters, a towering spectacle clothed in the efful-

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MALAVIYA'II THE SUPER-BRAHMIN

gence of a mass of white, like the primaeval lotus which nothing can sully, a beacon of hope often, a portent never. V. N. Mehta



An estimate of his personality and work I seel grateful to the editor of the "Pasolit Madan Maham Malaviya Commencation Volume" for extending to me the privilege of paying a personal tribute to my re-

to me are provides or paying a personal mouter to my revered friend the Pandit. Indeed, be sunds for many things which will be dealt with severally by various contributors we this volume. I would like to say sensething about the personality itself which embodies a lifetong endeavour to secure for this country its beritimset place.

this volumn. I would like to any constring about the personality incided which embodies a liftling endeavour to secure for this country its legitimate place. Since I began to take interest in public affairs which, in other words, means since the time I began to read newspapers and Congress news and literature in particular, I

sparrs and Congress some and Internative in particulor, I addition, Bert 1 are limited from the State of the State of Land 1977, when I will not be from the size in December 1977, when I wind the Techina National Congress "seeins and attenued. I for some first the property of the State of Land 1977, when I will not be the State of Land 1977, which is the property of the Congress exactly railled also with the personal apparature of the Paulic. Book of there were reported on the Congress exactly railled also with the Congress of the Congress of the Paulic. Book of the West State of the Congress of the Paulic. Book of the West State of the Congress of the Paulic. Book of the West State of the Congress of the Paulic. Book of the West State of the Congress of the Congress of the Paulic Book of the West State of the Congress of the Paulic Book of the West State of the Congress of the Paulic Book of the West State of the We

gros, either at delegates or vicinity but the finger of curistivy and administration travel firms all deletes to this bright young man. For, it was well-known that though young in up the was a much respected and belowed as the most secinicolories based on the circumstance of the circumstance. Congress lasder of the time. Those were the times when the Congress secinity was an excessive for the childhiston of all that was fashformlike or sookbok in points of dress and namen. But when Paradelity was posited out to ma. better namen. But when the production of the consisting of an upone and a lower grammer. For, the was returning from a numer and the contraction of the Rushmins, consisting of N. C. KELKAR

ments were made for the "Chouka" in which he could cook his food with his own hands. Since then, I have not only seen him distantly at some of the Congress sessions, but have

later on come into intimate personal contact with him.

In 1903, after the split in the Suret Congress, I was deputed by Mr. Tilak with a watching brief at the "Allahabad Provincial Conference" held under the suspices of the new

Protected Conference" bell stable for suppose of the seccepara conduction, which at the convention in four, Congrams conduction, which are the convention in four, Allahalas was found by problem, there is pilicial supceparation, and the second control of the conference of the second conference of the conference of the conference of the second conference of the confere

seveluing dat.
In 1954 we extend the Legislative Assembly together, for as an Independent Congress ones and I as a "Swenight."
In a subspreading Congress ones and I as a "Swenight."
In a subspreading Congress of the Swenight Congress of the Swenight Congress of the Swenight Congress of the Swenigh Durry, barrier Durry, barrier Congress of the Swenight Congress of the S

quence is like the bubling stream of spring-water which makes such a sweet silvery sound that one would like to go on hearing it for ever. But spart from his elequence he always wickled a sort of mysterious influence which was almost inherent in him, and this influence was manifest more compicuously in the arrangements of compromises that had often to be arrived at between the leaders of official and non-official benches on critical occasions, when of course, the tactfulness but even more so the treet and confidence reposed by these leaders in one another was put to the real test. In central politics Pendiris has been a local adherent of the Congress, and it is wonderful to see the speadfastness with which he been himself on the side of the Congress, when, otherwise, it was self-evident that he was hopelessly at variance with the dictators of the Congress from time to time. In a personal aspect he shows regard for all the workers in the common cause. But his regard for the Congress surpasses his regard for any individual leader of it. Cariously enough, he trusts both the Government and people at the same time to do what is right for and in the interest of the country? And in a mood of almost unconougrable hopefulness he has been giving his best as a political worker to all patriotic causes without fear or favour.

cause without fair or favour.

On the background of the popular mind, however, the
Paulic figures and borne large more as a typical Hindle
Instell them as politicals. Surrounded by a delays of
large three as politicals. Surrounded by a delays of
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Perionally I attach greater importance to the work which Panditji did to the cause of his religion and society than to that of pure politics. There are others who have shown themselves to possess greater grit and capacity for

unplessantness than the Pandit. His politics has not ordinarily taken an aggressive form and he has contented himself more or less with a defensive attitude in political strife. He has led no definite party as a political leader, and though seem he could not possibly be all things to all mm, yet he made himself useful in arriving at reasy a compromise which is said so be the essence of practical as opened to theoretical politics. I may even go further and say that the very fact that he wielded influence with high political officisls was missanderstand in many quarters, though his moderation appearained more to his temperament than to his insellect.

Parther the bitterest of his opposents or enemies could never
allege that his moderation was, as is undoubtedly the case in
so many Moderates, accusted by any action others. The marketer his life he has proved himself extremely unselfish as an individual, and the comparative assistance which Goverament wave him was only in the matter of facilities for the work of public service in his hand which purhaps they might not have given to a more profession, hitter and avorced political agitator. The result of all this is that though he is a political idealist of the first grade, his political work could not outshine his work in other departments. And that leads one to the work he did in connection

N. C. KILEAR

And that leads one to the work he did in councerion.

And that leads one to the work he did in councerion with the remission of Hinds in deriver and bears connection with the remission of Hinds in the proteins in which, shough the Hinds are propositionally in a majority way were carried to the proteins of the proteins of the Hinds in Hinds in

accepting new ideas of world-celture exactly corresponds with his moderation in politics. For, both are meant to save the Society from sudden regulations or catachyons and leave social life at the money of winds that blow from new quarter. Whenever I have an occasion to name a prominext typical Hindu, I name no other than Pandit Madan Mohan Malaviya. For, he alone is so eminent in public life, that I can unmistakably point my finger to a visible combination of all the points of strength, and perhaps also of inconsistency, which make up the typical Hindu of the present times. Pandit'il himself cannot deav that he is evolving, for notwithstanding his invincible resolve not to policie birned by eating or drinking at the hands of any man that does not belong to his own small social sucz. he has reconciled himself to the free and unstinted admission of the depressed classes to all benefits in public affairs and public, places. His views on female education and things of that kind are remarkably broad, and whenever I hear him ad-

MALAVIYAJI: HIS PERSONALITY AND WORK 1003 life and culture in its printing purity. His maderation in

prices. The cut we no founder describes settlined and the stage of that are remarkably beauty, and websorses. Vanar him and denning labels as "Door," I feel that he means fully all that conveyed in the leventhic supersion. Modely can make a conveyed in the leventhic supersion. Modely can make his view to beauty private extra set and rights of self-actions are also seed and type or integration. Profess, he may have set take a body beauty as seed and type are integration. The conversion is not beauty developed and continued to the continued of the continued to th

customs and yet to dominated by Urdu custums.

And it is this lows of Pandinji for Filanderium than inspired
him with the idea of a Hiladu University. And the work for
that University, which of course is his everyone plan,
has brought our some of his other qualities which might

has brought out some of his other qualities which might have otherwise remained undiscovered. His powers of optimien and persuasion had indeed their own use in Congress Policies; but it was ealy in the work of the collection of funds for the Hindu University that these prowers were pur1004 N. C. KELEAR
to their highest tot. For, it is much easier to persuade an
unresonable friend or opposers to accommodate kinnell or
formulas expressive of political opinion, with a chinge

unessonable friend or opposent to accommodate himself so fermink experience of portional opinion, with a change of word horse and a change of word there, then to make even very wealthy more bosons the turning of their prime also approach to be a change of word for a public case. "It'll Makirma Goodli came on the scown it was Fardilis who exclusively onlyind the reportation of the Trinco of leggest." Blankshot of popule before him might have also deployed the contraction of the property of the contraction of the state of the contraction of the contraction of the blankshot of popule before him might have the deposit of the contraction of the contraction of the contraction of the state bosone to demonstrate the contraction of the contraction

Box Deadly along possioned the storest rapper-brane storest formation of purpose, once he per the idea to so the bland, and alone the upper-branest energy to store and freed on close free plant to work of colorists; one other access of the colorists plant to work of colorists; one other access of the colorists; one between the collections made by Madinary should be the blands (and by the blands of the stand on the thick, the much of Madinary), who of we accomplished by vacations carariant, and the stands of the colorists of the colorists. The colorists of the whole the colorists of the colorists of the colorists of the Madinary who we are complished by vacations carariant, as whether the colorists of the colorists of the colorists. The colorists of the Madinary who we have the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the colorists of the Madinary and the colorists of the colorists of the

Pandight socks and units had to be fixed at a very high degree.

If Mahnima Gondil's larged the madde on the lower classes of spankation, Pandight invariably report Printers and posterior.

If Mahnima Gondil's form mander. Mahnima Gondil's contributions may be poor, but they were willing denome and fifth shaper to be madeed, whereas, Pandight contributions may be poor, but they were willing denome and fifth shaper to be madeed, whereas, Pandight contributions contributed by the way used to sign every chaques like first more contributed to the second of severe and to severy and to stoke the second of severy made to the property of the second of the second of severy made to stoke the second of severy made to the first sind of the Feature Hadas University of the second of the fault of the Feature Hadas University and the second of the fault of the Feature Hadas University the second of the fault of the Feature Hadas University and the second of the fault of the Feature Hadas University and the second of the fault of the Feature Hadas University and the second of the fault of the Feature Hadas University and the second of the fault of the Feature Hadas University and the second of the fault of the Feature Hadas University and the second of the fault of the Feature Hadas University and the second of the fault of the feature Hadas University and the second of the fault of the feature Hadas University and the second of the feature Hadas University and the feature Hada

MALAVIYAJI: HIS PERSONALITY AND WORK 1855

University. The point is that, this being so, Pandinji must have been tuned so his unmost in his resources as a canvasor. The successful work which he Pandic has done in connection with the Betanet University would retrainly entitle him to be called a Prince aroung men. For it is only Princes that can achieve such a financially suspendout sale. Mysoce

and Hydershad could have their Universities without much difficulty, because the idea in each case was readily and solidly backed by the financial resources of a rich state. But with Indian Princes as if they were his own. I were well remornber the eensis of the Benarts University. I remember with what lively wonderment and gratitude we received the news that a wealthy Rois of Benares, Mensis Madhay Lal, denated a sum of three lakin of supen for the purpose of founding an Institution of National Education. The idea of National Education was a living force just at the time. It materialised on this side in the "Samarth Vidyalaya" founded by Mesors, Tilak, Deshmakh, Vaidon and Viismurker, And some other gentlemen, one among whom was, I believe, the late Prof. C. G. Bhazu, declared their resolve to devote their future years of life to join an institution of National Educa-tion if one was started at Benares. But no one thought at the time that the little seed sown at the time would assume such wast representatives in course of time. During Lord Curron's review an impetency was elsen to the reform of higher education through the Universities. That Vicetor had, no doubt, big ideas, though he believed in nothing but the official agency to make those ideas but a rich fruit. His University Act met with a mixed reception, but credit

any beginn to him for making the first move covered a reference University. He was no doubt responsible for giving stimular in private liberality cowned the cause of education. Whether it was due to him or soc, the Raja of Nikhu called upon the Sido community at this case to reform the Khalaz Callega at American. In Bengal there were handsome gifts 100 given for the new College or Ranchi. The Aligarh College Trustees began to think of turning their College issuresidential University with "real Professors, real Lacturers.

living curriculum and a definite aim". The idea of a sec-tarian Educational Institution was being deliberately foste-red not only by the leaders of the Mahommatha community. but was also receiving the imparing blemings of British Offscials in high quarters. Lord Curson paid a visit to the College and expressed an insinuating hope that the Mahommedian of this country, Sunis and Shias alike, would exerthemselves not to be left at the starting point, while their many rivals were pressing forward in the race. A record subscription was achieved in 1904 for the Aligarh Callego in a conference at Lucknow. Ser J. La Touche was making similar afform in other directions. The College at Bareli was inspected at this time, with the aid of the Nabab of . Rampur. The Maharaja of Balrampur gave a donation of these lakh towards a size for a new residential College, And lost but not least. Mr. Tata's Institute of Science was dogely emergine iran being. I wonder whether the idea of the Bengres University was developed under the contactors influence of this general movement of the reform of education, but whether it was so or not, the Benzes University, is we now see it, has surpassed the wildest expectations that may have been formed at its inception. Lord Curzon lectured glibly to Indian Universities about the need of their reform, but instead of setting the example of instituting Professorships and Lecturerships out of Govecoment endowments or grants specially given to the different Universities for this purpose, he contented himself with a scheme of dry-nursing of Colleges which were suspected to

he on the high road to become centres of solition and which therefore, he proposed to get effectively supervised and disciplined at the hands of second seas or third east administrative educational officers. There was thus no possibility of doing any good to the cause of higher education by the Universition or colleges by mereby co-occuration with Government. And if a radical stee was to be taken, why should it not take the form of founding an independent University itself? We first heard in November 1905 that Panelit Madan Mohan Malaviya had decided to give up his large legal practice and throw himself into this work of founding an independent throw herseld into this work of trunding an independent National University. It was almost on the new Year's day in 1906 that the enablishment of a "Hindu University" at Benson was announced in the Coursess Pandal. On the previous day a select gathering of prominent representatives of different provinces had assembled in the Benares Town Hall under the chairmanship of Mr. V. N. Mahaimi, M.A., of Bern, where Pandirji explained at length his otherms, em-bodied by him afresdy in a special pumphie, and the scheme received ready acceptance at the hands of those present. The scheme had distinctly a modern outlook, and though on the one hard Panditii was provaling to the "Bharat-Dharma Maha Mandal" and other similar religious bedies to come to the rescue of Senator Dierres through the new Univer-sity, and though Paudidi was envised to intend to carry our a scheme of Sanskrit studies proposed in the Sanskrit department of the Queen's College at Benares by Mr. John Duncan in 1791, still on the other hand, he had given welldeserved prominence to secular, and more particularly, scieng-tific and industrial studies. To more Pandicity own words. he recognised in that pamphle: that "The advance made in Europe and America during the last three quarters of a century in Physics and Chemistry and in their application to the production of wealth, more especially, to steam and electricity as side to manufacturing industries and as means of locomotion, has thrown India far behind the countries in which experimental sciences are studied and made servicibles to social well-being".

Lopking back at the scheme of the "Benares Hindu

Logfring back at the scheme of the "Bennier Hinth's University" as promulgated in 1905, it suppears that some of the ideas adumbrated have not materialised. Some of these might have been discarded by experience, but some others need not yet be segarded as topolomy impracticable. I do not know whether there is in the University the pen-posal "Beswebscharps Ashrom" to which rathers were to be admixted directly after their "Upavayawa". Purther, I balines that sufficient importance does not seem to have yet been given to the use of fadian vortasolars, preferably of course the Hindi, so medium of Collegiate instruction. Perhans, the idea of an Aericultural College has not yet taken sufficient shape. The tracking of music and fine arts with a National purpose does not seem to be making much heada, remease purpose non not seem to be making much head-way. But the scheme seems to have been realised in a very full measure, so far as Chemical, Industrial, Engineering, and Mining studies are concerned The original idea of having a really independent Uni-

vertex could not be carried out, for, the University could

wentry could use be carried out, for, the University could not have been sublized without a Legalitive Act to support it. With the acceptance of a Government grant the supervision of Government Educational Department could not be avoided; though, I for one, would at any time volcome Government and the end of the two the country in the success of the country of the country in the country in the property in the country of th Aliesch University. In the first Non-co-operation morement Parditii resisted all attempts at the boscots of Unioverity education by negonally icining battle with Maharma Gandle. But in the last movement of Satyagraha Pandity's artitude was different, and he was even prepared to surrender the Government grant to the University, if necessary. A Netional palicy in all its manifestation is being gradually developed at the University along with the necessary experi de cops, and the Benares University has already proved in own case, muratis-sestandis, the alane, "When Oxford deave the knife England is soon at strife".

Now that Pandirji has gone to England, he is sure to extend his tour after the R. T. Conference to the different European countries and perhaps also to America and Japan to study matters of higher education. And let the Indian Princes and millionaires beware, for, directly on his return

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N. C. Kelkar

by lakhs. Panditji is a notorious spend-thrift when money for educational reform is concerned. He is fond even of

making commitments is anticipation. But his faith in 'the God in the Machine' to come to his rescue at the proper

moment has never failed him.

1--9-1931



A CLASS-FELLOW'S TRIBUTE

III-baalth has pervented my making a contribution to the Voltams which it being presented to my data and attenued friend Panth Media Mahan Makinyo on the sociation of his attinities the respectable age of severaly years. But I can not allow this consists no pass which referring him my codel congrutulations and expressing says increase administrate of the configuration of the property of the which his extranominary preparation has been actived.

As an old classificity of 3 in Ear. best retirency or the fact that the given of generates and to order to which in their year lower benchmark as each absorbant massers, in the year lower benchmark as and a bond and a mode, with worder, not commised with presults surrestness, lower with worder, not commised with presults surrestness, lowpolaring kinnells as and in the miles of the Maghalant and the state of the state of the state of the table of the state of the state of the state of the table of the state of the state of the state of the state of the fillers must not benchmark as of the state of the state Water be accord the start prediction low with his beliftens when the state of the state when the state of the state

have only clinhed to the highest range of the helder if in hall only clinhes in pin his whell remains and energy to the optimists. But he secrifical the glowing, prospect of the princists to the supreme passion of his life,—service of his follow-brings. Deven are the fields in which he has worked and worked with remarkable mesons, and moments are the adherenment that needity to the history of his long, but in any handle optimist the crowing placy of his life has been the hubbles of the great University in which have he will be the hubbles of the great University in which have his the hubbles of the great University in which have his

G. N. CHAKRVARTI 1042 minal neglect if I had failed to send even from my sick-bed my humble tribute to the greatness of one who was a striking colleague in the morning of life and is still a venerated colleague in its evening. May he live for many more years to continue his beneficient work. G. N. CHAKRVARTI

PANDIT MADAN MORAN MALAYIYA

When the history of India of modern times comes to be written. Pandir Madan Mohan Malayiya will occupy in it a large, important and honourable place. As the founder of the Bengres Hinda University his name his become imperintable. As a politician who has served the country for well-nigh half a century with singular devotion and rare self-sacrifice, remarkable elequence and uncommon pertina-city, he has established his claim to the admiration of his erateful countrymen. The Hindu community is under a and opportunities he has done for it all that is burnerly comble. It may be permisable to differ from some of bisviews and methods but it is impossible to withhold respect for his loftiness of motive and singleness of purpose. His achievements are orest, his endeavours have been greater, but greater than everything else is his all-communing passion for service to India. Without exaggeration it may be said that Malaviyaji during his waking moments lives for India and if during sleep he has dreams, they must be about India. India. fills his whole being, her love is his immiration and her service is the only object of his life. There may, perhaps, be abler and more brillians Indians, but none can be more faithful,

self-sacrificing and devoted than he. Malaviyaji has impoverished himself for the sake of the Motherland. He would have been a rich man had be chosen to amuss wealth. Joycosly he gave up a growing practice at the har and deliberately set his face against the alluminants and prigas of the legal profession. He has a large family, and from the average man's point of view his responsibilities are heavy. But his love for India is greater than his love for his wife and children. For him his duty to Judia is 1644

His toki on Ingland to stront of the Round Table Conference is not sym inthe flar genuter ordered or ill symmiosism. Only them who loove the nature of his orderholosy can form any plants to a found plant of the angel streets. In these days can be found to the street of the conference and spins to a found pain that the age of streets. In these days excludely in death long is interest and days, leading to the streets of the conference and days. Heading to the Monthly Service of the street and days, for others it is a device use gain popularity and for the region of the streets of the streets of the streets of the streets more days and the street of the streets of the streets. In the street of the streets of the str

majority it is the surest way of avoiding conflict with people round about, but with Malaviyaji it is a matter of closp seggi-ment. He lives and moves in the atmosphere of orthodoxy and its breach means for him indescribable anguish. But for the sake of his country at his advanced age he has laid aside his cherished feelings. Along with this act of supreme sacrifice he took a serious physical risk in going to England and facing the rigorous of the English winter. In fall his health had been shartnessed and long after his release he continued to be ill and feeble. It was in this state of health that he had to leave for England. When he and I were going to a farrwell function in the MacDonnell Hindu Boarding House at Allahabad, an imporing, two-steered building which accommodates over two hundred students, another institution founded by him,-I asked him how he was. He replied-we were telking in Hind-"I have fallen into a ditch and I am unable to get out of it. But this body has bean given by the country and what does it matter, if in its service, it dies in India or in England."

Active, it does to train or in Engants!—
All over the custry Multivejii's public life is an object of low and zeloration, has these is our misconception
which I shall I'ry to entore, if I can. On the HindsMediatemakin quarties be and I are not in perfect agreement
but I can truthfully asser that to it by no mercu, saith
Mediatemakin, as is certain quarters be is supposed to be.
I thave had incurrently lattle with into on this quotient, but
overe has to bettryed even in private any trace of satellity
to the Multin commander. By a trace for is wave to write
the Multin commander. By a trace for it is wave to we

or injustice and he is louth to hart even a fly, much less a haman being or community. He desires to be just to Mohammadans, but unlike Mahatma Gundhi, he is not prepared to give them all that they want. He would be just and even a little generous to Mohammadaza, but not over-generous. He believes, I imagine, that the attilement of the Hindu-Mohammadan problem based on justice alone will be enduring; a compromie, I suspect, brought about by over-generality on the part of Hinden alone does not appeal to him. Whether his views are right or wrong is a different matter, but to reg it appears that so stirmatiss him as agri-Mohammadan is to do him a great woong. It is no doubt true that his first thoughts go to Hindus and Hinduism. If these facts and his urbringing and associations are kept in view, his stritude towards the Muslim community becomes three welds

intelligible.

As an educationist, politicism, patriot and worker in thedomain of religion, Pandit Madan Mohan Malaviya is well known all over the country, and his achievements in various scheres of our political activity are public property. But to those who have the privilege of having come into intimate personal relations with him. I claim this privilege and it is

therefore that I am undertaking this task. It was in the early niseties that I first made Malaviyaji's acquaintance, and I have known him closely ever since. In spine of strong differences of opinion over certain matters, never has a cloud been cast over our friendship. No one-is more relevant than Mulaviyaji. Sometimes his tolerance is mistaken by ignorant critics for weakens. His orthodoxy is well recognised, but he has many friends who are thanoughly uncerthodox and iconoclassic in their views as well as actions. This dycespace affects neither his private or personal rela-

tions not his public on operation.
It was in the second Legislative Assembly that the Sarah

Bill, at one of its stages, came up for discussion. The late lamented Lula Laipat'Rui was the leader and I, a member of the Nationalist Party of which Malayiyaii was the real founder Malayiyaii held strong views in regard to this Bill, and Lab Laipat Rai and I held countly strong views on the other side. Malavivaii made an elegant speech and Lala Laipuz Rai in-

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sired that I should take part in the debate. I followed Mulaviyaji and offered uncompromising opposition to his position. After my speech the House rose for banch and Malaviyaji and I began to discuss with usual cordislity the gress and costs of the Bill itself. I am sure be did use arrecwith my speech, but that produced act the slightest effect on While we were talking, one of the supporters of the Bill came and intervened in the convenation. Apparently

he was excised and began to criticise Mulaviyaji personally. Malaviyaji defended himself, but when he found that the irans M.L.A. was about to become unpleasant, he quietly said. - "I did not begin this conversation" and turned towards me. Malaximaii is contleness itself. He is the last man no years a bank or reskind word. He would much rather softer him-

self than cause pain to asybody else. This solicitude for the feeling of others sometimes makes it difficult for him to adopt stern measures as at administrator or disciplinarian. He is the first type of a true Hindu suntirmum. Pride in foreign to his nature, and his good manners are not re-

served for the rich, the influencial or the powerful. When he was at the Bar he and I for some view had our respective offices in the same house and thus he came to know my clerk. Once he invited me on the occasion of some festival to dinner.
When I arrived at his house he soled me when my clerk would come. I told him that he had not been asked and Malayivail felt terribly disappointed. He had intended to disappointment to me and, when he came to the office the next day, he profusely apologised to my clerk.

I shall never forget snother tooching incident. Mula-viyaji has two houses at Alishabad, one in the city and the other in what might be called the Civil Lines. Placus had

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papers from the house in the city and I were with him The street in which his house is situate was introductional and in the house adjoining his own there was an old woman sitting at the door. The poor unfortunate creature had been left by the owners to look after the house. Malaviyaji greeted her as sunt—a term of courtesy, she was of another case—and made inquiries about her with kindness bordering on affection In his younger days I have seen him talking to elderly

men with folded hands. He is courteous, kind and considerate beyond description. There is no post about him. Everything that he does is perfectly genuine and sincere. He is ever ready to give credit to others for honesty. He may disagree with one's views, but it is difficult for him to question any one's motives. This generosity sometimes makes his indement about mon faulty. His animate is more generous than rast.

Malaviyaji's devenien to his family is touching and whenever he can more a few minutes.--it is rarely that he is able to do so-he surrounds himself with his children and feels perfectly happy. But after a few minutes of pure fun and laughter he deliberately restrains himself and resumes his serious work for the country. Domestic jour and meropes cannot separate him from his public activities for long. In this connection a most pathetic incident corner to my mind. Malaviyaji had a grown-up daughter of whom he was very fond. She died of phehisis and I went to see him. His eyes were full of tears but after a moment he turned round to me and said, "Well, she is gone. But what about thousands of other girls who become victims of this disease and are so poor at not to afford even decest food and ordinary treatment? We should have anitorium for these unfortunate neonle all over the country". If I am not mistaken, he left here for the Benarm Hindu University the next day.

Teely be leads a dedicated life.

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No one would drain of calling Malaviyaji a social

and the second of the second o

And you interested at the designation of the state of the

Leghtaire Council the lass Immerate Mr. Goldhals and Marinyit 000 opposite work in regard to a certain Bill. While Mr. Goldhals was heathly oriticized in the public gees fight instituted and even institutions were made against the courage, Maliviraji was pesied and held up to admiration for his brovery and fearboasses. While this Bill was used on substitution, Maliviraji and I mee by chance in a rullway train. He felt unaspeatalky all and delegent. He said to me "Goldhafe in a covered and I am a brave game. This is what they are, Okt the gauge of at il. It is hard-bread-

connecticate, analyzepi not a line of canade in a reasonterial. He field unspectably and and dejectod. He said to me "Gelchafe in a coward and I am a barre man. This is what they say. Ofth the agency of it all. It is benezhbreaking. I with I could be with him. But my convictions made it impossible. I would break offen yeared threat if I went against them?. He was greatly moved and keenly felt the critizium against his felond.

ECLATION

heard of it he said to Melavivoii, "Panditii what have you done? You have no money and you have not the Vicetor fix a date for the opening of the park. There is not much time left now. Pray leave the Council (the Supreme Council was in section) and so and collect the money. If the money is not found in time and you are distracted, we shall all be diseased?. He showed the assisty of a true friend and Mulaviyaji fully appreciated it, but he said with a smile "Think you. Pray don't bother. The money will come and for the take of this other intion I will visit no place. Letters will being the money". He went nowhere, money came in time in response to his letters and the foundation was laid on the fixed day. His successes have increased his His revertness and sentleness will captivate any heart. If one stays with him he will put himself to no end of rouble and bother in making his coest feel perfectly comfortable and at home. Every one is welcome at all hours of the day and night. Even when he is ill and the doctors have insert as injunction that no one should see him, he will looks on provisions survous who calls on him. In was in my presence at the Vice-Chancellar's Lodge at Benares that one

I am reminded of another incident in connection with Mr. Gakhale. Malaviraji one day now Leed Minte, and without containing any one, invited him to open a park to be named after the Viceroy on the banks of the Jarenna at Allahabad. Lend Miston acreed. The moment Mr. Golchale

the room uninview, and sometimes evan reading better hing on the table. Mainvayin quietly whispered that the proor follows have so short, for all the same remark to harm. His not, full of youth and spirit odd him that he was going to negree. Surgital cares the result, gond for them. "As long at I occupy this looses these poor people will come which the orthodoxes" of the proof of the causes of Mainvayia's quantification.

of his sees complained of visions of all kinds coming into

ness or sirrolly to have his darshay. He sixes a sentle and comprises a broad him to him to denser, but if the visions is obtuse or persistent, then Malaviyaji is at his mercy. In the goodness of his heart he cannot send him away. Another cause is his incurable optimism. By a strange mental pro-cess he convinces himself that he will be able to do in fiftness minutes what any other man would take an hour to accomnlish. He had some to Gorakhtur and had to catch a train. We started for the railway station and a poor relation of his was living on the way. In spite of my remonstrance las went to her house, took his meal and rushed to the railway station to imme into the moving train. From the compartment he smilingly said to me "I was after all right. I have caught the train and I had my meal". Once he started from the place where he and the late ismented Sir Sundar Lai "were staying to canch a train full one hour after the scheduled time. Sir Strofar Lal dismaded him but without success. Malaviyaji would go. He said, "Panditji, don't worry, trainare sometimes late. This train may be late". He went and cought the train. It was about two and a half bours last In the old Supreme Council he had to move a resolution and the Viceory was going up from Calcutta to penide over the meeting. Mulariyasi was late and the last train had gone when he came to the railway station. But he waised at the platform and got into the Vicerov's special train.

Malavivaii is fond of music but can seldom, if ever, space time for it. Often and often be has told me that he would greatly improve in health if he could listen to good music for half an hour every day. He has no hobbies and there is no relaxation for him. With no social engagements and late hours and with his purity and simplicity of Efe he can still retain his vitality for a good many years, growided be can make up his mind to take yest during the week-ends. He has not learnt how to give himself peace. His over-

carnestness purhaps is responsible for it.

and the compa recoped on the very fee the learns on raile real.

Our of the Kind there proper; a rear with fruit and discoution of the three propers; a rear with fruit and discouin his hands and channel some Sandair below. Madelveryi with fidelia hands defected him two request, while most English otherand mass have paid no strending to a man who, if nor countly largely by appearance, was a positional Segme. When he was at the bar be himself was junitee and still be roids this umount to held pur in also could thisse who were less featurance than he was.

Malivelying's public life in magnificant but the provises.

Makiryili' yalini lik is samjakara bak in govar lik is sa'il more majalima. Ha pun'ya ada adalan, li. is sa'il more majalima. Ha pun'ya ada adalan, li. comeny na hapitaliya—have onlanch lin to ai (late evhare hay pad former of come, jau no amar wah sha. I; is the have truch dark le las hadiy mode yar rome, jau comeny na hapitaliya—have onlanch yan dark ya comentany na hapitaliya—wave na offer as alaquest kimi for last adalanchi wave wave na offer as alaquest kimi terminay habitali adalanchi wave na offer as alaquest kimi terminay habitali adalanchi wave na offer as alaquest kimi habitar adal da diplumary of other pills on no lova to so asaktiva and da diplumary of other pills on no lova to so asther and da diplumary of other pills on the season wavethery as to Makiryali. Si may undersold infill and so all and a likelih jour all'da entodore in the said baddh.

May Malaviya; live long to see the freedom of his motherland! May it be his good Karma to see the fruition of his cherished hopes and the realisation of his food and

TANK DINK

positrium.



विश्वविद्यालय का सुक्रपास कर १८१० के विकास नाम में ज्यान में यहां मोह-भाइ हो इसे की। कर और ओ सिवियम बेहरकों की स्थापना में सामेंस की

विकाद के पत्ती को बीच, पूजरी क्षेत्र क्षात्र के लाग बारकरों जाएतीय में हरण क्षेत्रीय करोगी के रही भी। उन्यापनी बारकरार का इस्त्र करीं सार १,60% को बन्धी को बीट तम १,60% को जावकात की मारोनियतों की मीका दिख्यान जाने पर, बताब में, बताब परना हुए पार्टी का । इस साम के हमाना कराम के एकटा मी हैं कर ने पर समस्य के विचार की अधुसार एस बर्फानी को नहीं देखा। इस बारक इस पर कुछ विधान सामिकारप्रोप्त की मीन

हसी वर्ष में पहना होहकर बो॰ प॰ में पोगा हुआ भी वरीचा में कही बैठा | पर में मेरे शिवाई केई काम नहीं था। सम्बर, कसाद सैस साधक की सभी म थी। प्रकार साहतांचारी सहरतात में परिकार हो मों सी। मैंसे कहीं बाहु। पुरुशाया साधक बर दिवा भा कीर कहींने भी रिवा के सहस्त्र केम सीर किया आध्यक बर दी थी। फितु हका

भी विचा ने बाहत देव मीर दिया अपन्य घर यो थी। फिन्तु हरना होत्रे हुए भी बाबू ने कहार राज्यिका विचार से हम जावन तो चार न में भीर करते हम सम्बन्ध में द्वार करतेलाई हो आपना करता था। हे बहुँ देव से राज्यकार में द्वार करतेलाई हो आपना करता था। हे बहुँ देव से राज्यकार में घाना करते में पर मेरी कर समय महहरणीयों यो। बाज क्यों ताकक में भागी। चस्तु।

की। बात बंधी ताका में भागी। काड़।
बात बात बात पा का विद्यालाओं के ट्रांटमां में 'कुम्बापूरि' को
बात केदर सामय में नेकाल को तोन वह चुन्नी थी। हिट्टीकारियालय को चर्चा गांव (4-6%-१५ में उठकर एक बातर गांव हो चुन्नी की मीर (4-6% में महाविद्य में दुन्निया दुन्नियालयों को चर्चा का मारान्य होन्कर 2-8% १०५४ कोचुन दिनासार सुत्र क्रियार सकत पांचका था। 'सुर सुकती रहे भीर चेता सकर हो सके'

क्षियार सकत था जुका था। 'तुर गुड़की सो मीर 'जेता सकर हो अके' को कहारक इस सामान्य में करितामें हो जुकी जो। इसी समय हिन्दू रिकानियालय को नर्यों पिर जर भयी हुई।

विद्यान्ती की क्षेत्रर प्रकाश फिर वर्षात्रव हुया । श्रीवर्ती येथी क्षिते देश बाहुकी वो कि बादबाद का चार्टर शेकर एक सार्वनीविक बादबीब विकाशिकालय कामी में सीमा जार विकाल धन्तरण देश के सब प्राची के कालित रह सजें कीए सब जनह यहां की परीचा का केन्द्र का सके। कर इस कियार का करना भी पत्र प्रकार से हो चकर या और कर्ने इस प्रकार में राज्यका की घाड़ा मिट गर्था हो। इसी सहसर पर मालवीयजी बहुतराज से हिंद कि कि कि का नया विचार नवे रूप में फिर से व्यक्तिक किया । प्रशास में स्थाप इसकी प्रथम बैटक हुई । स्वताबदन्य प्रश्लोक-बाबो को बर्फिट सन्दरकालाओं से इस नहीं संगठित संस्था को नेत्रिया के दिया किरतो की गई । उनके वैसे पर सकते आवश्च जातकोवशो की वनको तक दाली गई पर अन्होंने इर प्रधार की सहावता का वचन देखे हुए औ क्षीर इर तरह से सहारका हेते हुए भी, जब वक सरकार का रख रख न शांत हो जाने तब तक तुल कर स्थापन में मन्त्रिक पद्ध करने से इनकार हो कर दिया। उद्ध प्रशय न देश पूर्ण बायू ने अपने पैसे पर कारा होना हो। विचास ग्रीत कलाओं से लिए अधान कर दिया। में भी उद्भाव के वाले को उदह वेकार श्रीने के कारण उनके साथ हो तिया। कसकता पहुँच कर शतू से दृश्सिन रोड पर औ० पं सम्बद्धाना लासका के तह पर अने धीर हैं सपनी केंग्ने सीतोडस-

विश्वविद्यालय का सक्तात 7017 थन भीर बन से पत्रवेग दिया । स्वयास्थान काँगान बंगाओर-मरेश ले भी इस सम्बन्ध में बड़ी सलावश कर बचल दिया कीए साथा कर जिल्लो । इसी सबसर पर बोहारकोर्ड बरसुर जो उस समय वहे साद के शिवानन्त्री थे. मामनीयजी बहाराज से विजे कीर इनसे बहुत हो बातें की। बहुत पहले हो। बाद दिया। कि यदि प्रशासित संस्था में मात्रभाषा शारा प्रशास की व्यवस्था रही ने। इसमें सरवारी सद्दारता श्रीर राहातुमूति को आगा रक्षमा कर्ष्य है। बन्होंने साथ साथ यह दिया कि जिस समय दक मान मैंगरेज़ी माथा में लिखते. बोलते चढ़ते. बहाते हैं वन तब ता हुएँ दैंगनित रतती है क्योंकि तथ समय तक तम सारको सब बातों कीर बातों की भागी साथि संधान सकते हैं भीत उसे सैंगाल सकते हैं. पर जिल समय कार सरको माना में कार्य बरला सारश्य कर हेते हैं तर उसका समस्रता इकारे किए कठिल को जाता है। इस फारव बाहुनाथा-हारा एक विका हैने की कारकारि सरकार से किसी कारका में नहीं किस सम्बन्धी । स काले कथा विकार करको सक्त निर्मो के विरोध रहते हुए भी बाबू ने ओबटतर का इझारा समान कर इस बात को स्तीकार कर क्षिका कीर सामाना-द्वारा क्षिका देने का विचार एक प्रकार से क्षोब दिया या यह कहिए कि क्षक्ष दियों से क्षिप स्थलित सर दिया । इसी समय बीमती ऐसी फिलेन्ट देवी के भी 3 ज्यारवात भारतीय विकारियालय के सम्बन्ध में कतकते में हुए। इसके प्रशास्त्र एक सर्श्याचिक सभा में दिल किल की गंबता की गई। कारकों में ले व्याविक सहायता का क्यन विका वा यह प्रकट किया गया और प्राय: प्रकार का त्यम किया और वस भी कहा विजा। हवारी गांधी कारी namen : Antere & miliere einebreren femire fratt fi ftiene बीमगरोहर बीव बार् तथा बोरावाकुत्र हुकरनी बीर नीविनयहनार सरकार की, जे नेजनस कांग्रीसक मांच गुरुमेशन से गहरूर में सीर क्रांत्रक हो सकत पहाँ के चन्यापर भी है, शहायश से वित फिर के विचार का प्रणार शंगातों समानों में का हुआ मीर हुछ। या भी मिला। परहोकताथी को संश्रापित की सहायता मीर

2046 स्रोचन विकासमाह रहा क्रमाह से प्रजोकताती श्रीवदाराजाविशत दर्मण से भी इस सम्बन्ध .को कर्ज कीर सहावद्या को भागा वर्त । अन् के वेंगोरिया बार सेार दीर प्रान्त के बदेशकूद नेतर कीर कर्णकर्ता परखोकवार्ता जीकान संगा-धनाइको बर्मो भी बाबू के लाघ हो दिये थीर कहाकता भारते। बोईक्स्सरमध्ये ने भी साथ दिया । परश्रीकशली चीपण्डित गोकरण्याव विकर्त दे भी पूरा सहवेश्य का हाय बराया भीर गाडी यह रखी हुई। प्रिय संहारप्रसाद सीर मैंने बाब के सफर का प्रबन्ध, पन के सारानधी का काल कीर हमी प्रकार के बद्धकर कार्यों का कार्यवार घरने कार & Sept I इतने समय के बाद डोम अब में तो पूक्त है। समनो है पर नहीं तक स्वरक्ष है विकारियालय का दौरा बंगात में मालदह भीर फ्रीबपुर में हुआ, विद्वार में पटना, शक्कप्रतमार, भागप्रपुर कीर दर्महा में हामा, गुलवाना में शीवपर, कार्ता, प्रकार, बानशर, इराजा, एत्याब में प्रवासित कीर बाहीर में । इतने ही में प्राप: क्षेत्र काल रुखी की शहावता का क्षम क्रिल चुका था । एक प्रकार से सारे भारत में विकाशियालय के भागपन को पुनपुत्रों बन पुत्रों यो । जनता के प्रसाह का दिवाना न या, महत्वों से हृदय में एक नया भार, एक नई भारता और एक नवेत भागा की बाद सी उसर पड़ी थी। कार्यकर्णका पूछी न समाते है। बिक्ट विक्र नगरों की सवाओं में दानियों की प्रविस्तवों देखने बेरन हैलों को राज्यकरपर में यक किया सांगरेकारी संगित ने करने दिनकर की क्साई, एक पैला का एक समेक्षा, जो उसे किला या तम पाउनेदी पर समर्थ्य जर दिया और दर्शनों को 'गुहलक' को बाद दिलाकर चन्नी गई। इसी प्रकार चुक स्पृष्टि में युक्त कटी कभीत की कराके बदन पर थी, क्लार कर प्रदान कर दी थी। इन पीड़ों को नीमान करने पर मैकटी रूपने मिड़ी में बीहर के करताएँ भी कि कि कि को बाधना कर दो गई भी कि के बनाई संबद्धालय में विकास के बताई सर्दावन एवंट जाएं । वहीं प्रजन्मकरण में क्ष ब्लाली सहोदय ने स्थान र प्रतार रुपता दान किया वा सीर पन:

क्षिप्रविद्यात्रथः का सुत्रकात काले पुर पर लाते पर जायो पानो ने कापना सहसूच्य सार्वश्रेषका बाब् की मेंट दिया जिसे परुचे पति ने असवा होने से अदिक शहर देखर में लिया बीट पानी की फिर बाउस है दिया कीर किसे उसकी पानी ने संप्रशासक में रखने के सिन्ने पुन: बाजू की दे दिवा । अब्हों शुक्रकुरपुर की एक भीर पटना भी उच्छोसनीय है। यति हो पत्ती हो, सभा में अन प्रभीवर हो। पुका बार, एक बोर वसकी विनती है। रही वी, इसरी बोर कोटी कोटी चीनें नोताम हो एता मी. रोजनो तरा बम तो कि एक स्पन्त दो बैंडियाँ हमार हमार को एठा कर पन्न दिया। गोले दीह हुई पर बत यह वा वह का शाने बीर महिद्दों में द्वालर गायब ही दे। mer सभी बनाइ क्राइ. व क्राइ. ऐसी घटनाचें वर्त हैं कि विकास परवेस पारकी के प्रिय जिल्लाक कीर कीएका-वर्तन की सकता है कर तत भार न मा मैं दूसरी भार सुकता हूँ । कर दिस्सा जा कुका है कि कि कि को इन्ह्रमी बताने हुए बाबू कीर प्रबन्धे साथी कहानया से लागिर पर्टेच अबे थे । २०,२५ साम का बचन दिल पत्रा हा । दिल्द-विश्वविदालय का धान्दोलन अहरूप की बाद के महता समझ को कोर तेन से बह रहा था। उसके काने का पन रोक्षण कारम्बन क्षेत्र पुत्रक का । अन विकास-विकास से नाम के क्रिके बुक्रावा बाबा, बाबु बीर उनके साथ में भी शिवला पहुँचा । वरलोकनीली राजा हरनामसिंहजो की केंग्रि में इस साम उहराये गये। बाबू कर समय के पाइसराज तार्व प्राहित से विसने तथे और बड़ी से बड़े प्रसम बार्व कीर कुने पुसाबर कहा कि बाहरराज में विश्वविधालय की कर-साने बा बचन दे दिया है। मेरे कारों के बदन में सून नहीं। मैं ते सम रह तथा और सुत से इंड्राज़ जिस्ला पढ़ा कि.- This is the death kasil of the Hindu University—अवर्तन् यह के हिन्दू-विश्वविद्यालय की मृत्यूपोक्या है। सन्तु इस ब्रोग करर से जार कर किर साहैरर

बारस आहे । सादीर की बुद्धी सचा में क्षेत्रकरूप परक्षाच्याणी साक्षा साक्ष्यराज ने कहा कि " Charter or to Charter, Hinda Univer-

sity must exist," जिसके उत्तर में बाबू ने कहा कि "Charter and Charter and Hindu University must exist." इन वाक्यों से दोनों मद्यान व्यक्तियों की मनोबृत्ति का भर्जी भौति पता चल सकता है। धास्त मन क्याया! अन ती चारों और से लोगों की सहातुभृति आयाने लगी। राजा-महाराजा, उपाधिधारो धीर देश में अपने की सर्वस्व समझनेवाते लोग उधर फ़ुक्क पड़े और लहाँ गरीब व साधारख लोगों को जेबों में से गाडो कमाई का पैसा एक एक दो दो की संख्या में भी अग्रता बावहाँ भव बडे बडे लोगों का बढ़ा बढ़ा दान लाखों की संख्या में भाने लगा। विश्वविद्यालय जनता और ग्रीबों कान रह कर सरकारी छत्रच्छाया के नीचे सुट्टी भर राजा-महाराजाओं व वडे आदमियों को संस्था रह गई। लाहीर से डेपुटेशन व्यागे बढ़ा, मेरठ में बड़े समारोष्ट से सभा हुई १२ घंटे तक का लम्बा जलूस निकला, परलोकसासी महाराजा दर्भजा से आकर शिरकत की और सभापति बनना स्वीकार किया और ५ जाल का दाव भी दिया। इसी के पहले पूज्य पण्डित सुन्दरखालजो ने भी श्री हारकोर्ट बटलरके कहने पर मन्त्रित्व स्थीकार कर लिया द्या। सब बहाब का रुख दसरी आंर चला या झीर आगे क्या हुआ। वह सभी जानते हैं।

शिवप्रसाद गन

श्रीयत शिवप्रसाद गन्न

علاه و

MAHAMANA PANDIT MALAVIYA Nearly thirteen centuries have seen the Parsis in India.

For the last hundred years it has been established that the religious systems of the Hindus and the Parsis have created mucual affinities than any other two creeds, whether in the Aryan or the Semitic group. With every step in deeper literary and philological research we encounter fresh similarity, sometimes amounting to identity. Not only the structure of their rerpective sacred tonepes, the Vedic Sanskrit and the Avesta.

but the priestly ritual and rites of the two races bear differences which betray little distinction. A list of comparative strms of technical sacendoral muse employed in the Vedic Yaifa and the Avesta Yasse, as shown even so currocily by Oldenberg, proves amazing to the uninitiated. If we follow. Hertel, the latest expositor of Avesta, investigating it in his parrellel explorations of the Vedas and speaking with a mastery of both the relevant ancient texts, a mastery which prosupposes an amount of vast collateral erudition, the di-

versences even of propagation in the sacred spoken word of the Hindu and the Parsi become contracted as we study the grammatical evolution. Only, we Parsis become paint fully aware of the ignorance and neelloence of our appetral transcribers of the Avesta manuscripts. While almost a perfect system of syllabary, combined with a hieratic obligation of learning the Vadas by heart, has transmitted this phase of Arvan culture down to us untained in its orimal shape and sound, the insoncionce of the Parsi priest-bood and their rubsequent attempts at making up for it by fictitious interpolations and additions in barbarous solucisms have presented a contrast to the Hindu conservative purity, as glaring in the world of holy learning as humiliating in the world of riero From time to time Parsi scholars have noted most striking analogies between the articles and the exercise of their faith

G. K. NARIMAN

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as the one hand and of the religion of the Hindus on the other. As its tempt we made state contents ago by ylarred Dissure to translate the Avents into a seri of fission. Series and the series of the Poisson street home supconful, and it is a pleasure to note that there is in the a conful, and it is a pleasure to note that there is no fine a specially a Windu Poisson and Bancas, as orbigal to the trace cointing between the securit of the Hindus and their facility of the security of the security of the security facility. The security of the security

acquairmone with Lula Laigurai, Swam Sherdillamand and one who is most happily still among as. To due Laight of homoseed monony, Dani was bor arouber seams for Hinda. When he hald a special restring of the Hindas to, Donbay, When he Lula aspecial restring of the Hindas to, Donbay, who genited, over-rised the objection. As to Swam Shedamand, the Paris in the keer of Giorgiera, et centrus Beform and Neurai bosine those of Bombay, will ever clerich the removary of one who had a menoge of genuice intransalere for them on behalf of Hinda of generous meanulay.

incl ben qually initiates. They cannot be no with no whose neggeneran member correspondent proposition. When whose neggeneran member correspondent proposition. When we have a support of the control of the proposition of the control of the control of the proposition of the Malanana applied to bin, the applitude and neither of a Malanana applied to bin, the applitude and neither of the Malanana applied to bin, the applitude and neither the Malanana applied to bin, the applitude and neither the prices designation would be had to device. One of my happing days was posed in Bearen where Protot Malanana prices designation would be had to device. One of my happing days was posed in Bearen where Protot Malanana frequently the prototopy of the prototopy of the prototopy of prices of the prototopy of the prototopy of the prototopy of Sandrin. It was been, in passing, that one could be the beauth in all 1 judge allows coming the colored Hubbert

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East and further away. And he concerned ma-When I was connected with curtain Bombay institutions maintained partly by Hindu contributions, designed especially to promote learning, I had suggested a translation of the Zoroastrain Gathas or byrms into Sanskrit, keeping to the poetic metre of the original, which is common to both the Hindu and Iranian civilizations. The project would have matured with the collaboration of amirra like Prof. A. B. Dhrave and others but for the ignorant impatience of some of the wealthy Parsis, on the one hand, and the unscrupulousness of some South Indian Hindas on the other. While my scheme was being very favourably considered, a Shams-ulmion of a South Indian who proposed to bring forward hidden treasures of Paris learning in Sanskrit, that despite my protests the amount which would have gone towards the translation of the Gathas into Sanskrit went into the pockets of a man whose present address the Parsi patrons of research

see still in search of. And it is not the first time that the Paris have thus been taken in, but that is, however, a different stary. For the repeated deception is rather due to the vanity of some of their "achelan" ignerant of Hindu lore than to

non-lived capilary. Learned pennsy will pery on variatorious superfluirs.

Pandie Malaviya has evinced no antipathy to nonfluence to the process of the process of all discussion team above fluid will be the process of all discussion team above finding of their process of all discussion team above fluid process. The process of the superfluirs that the Parist and others who enally in the Remove Hinda University are missioned, first to say their prayers and, secondly, to say their prayers in string accountment with the discussion of the faith is which there are bounter with the discussion of the faith is which there are bounI do not know how and where religious broad-mindateore so further.

I think that those who record Panels Malayiya as in any way inimical to non-Hindu cultures in India have dones less than the necessary amount of nationics to grade the Predic's most envishe activities and intentions. He has world the brotherly co-operation of Moslems and resistenced his resolve to attempt to make them appropriate they be in anxious to understand a public question as the Moderns would understand it. How a Hindu of his intense orthodax environment and up-beinging, preduposition and education, could reconcile himself to cow-shapter may

appear amazing to many. And yet this setming miracle was performed by the Pandir by the concessions which he was prepared to make to the Moderns for no commercial ould fee one but for a beetherly concord as children of the same sail which he himself adopts as heavenly. This man of same an wrath as furnish about it networty. In state of inguisted predictions and breedintry instincts, bred in his bester for generations unrold—that this man, a Brahman of Reakmans, should agree to embrace as confere a member of the Depressed Class appears another marrel to those who have a notion of the depth of the prevailing Hands feeling on the question. From my personal experience I can realize the agenting wrench it must give to my orthodox friends to make what from their standpoint are really hourst concesions conceived in a strict of heavy sacrifice to non-Hindus. Their only purpose was to recure steady and transful mass advancement in this becaused head of ours. Denuted to Malaher by the then Viceory who precieved the advantageous position of an Indian, who was neither a Hindu nee a Misslem, I had the formus to witness there in the Mopla rious the shud-der with which the Niambadris and other Brahmans concernnised rivrical contact with the sumuciables and non-

Arvans. It was there that I saw the wild children of nature. the Moples, instigated by political bodies, commit atro-cities, many of which will not bear repetition. Same of the latter from the religious standardes caused inefficiably poinmate gauge to the Brahmans. And these related not to more mutually of floatins. That our Pandit, whose cutomary and traditional mode of file is not far removed from the ortalous of Mulabar, should setted not this hund of bolong, islatene towards non-Hindau, not only in his own modestual buy, as we have seen research; also in Empoys, is to may moid a landmark in the accultention of the Hindu social spirit, expundion temporal pursuivalentation.

I regree I cannot but agree with many who hold that the Pareis bays flourished in India exclusively during the law 110 vests of British rule. Documentary evidence shows that with the utmost colerance that the Hindu Princes extended to us, they often had not the power to protect our religious sanctuaties. In business and ordinary civic avocations the majority of Parsis in pre-British days were a community hardly to be differentiated, as observed by contemporary European travellers, from the lower strate of Hissha society. Paci material progress was insignificant. Their spiritual growth was almost coincident with superstition. This may lead one like me, who have not left universigated many veriods of Parsi sensels, to look with anxiety upon the future. But we feel resoured. The protagonists of political upheaved like Parelis Malasina, may be on the highway to noncure elimination of the British as a factor to reckon with in our country. Neverthless, I am satisfied, if not positivially eratified, about the future when I contemplate the certainty that many of the even at the holm will be the embodiment of energy, foresight and a loan eye on the judiciously practical such as Pandie Malayiva is endowed with hy nature. The envirointy of leaders of his renoration, and all of the younger one, temperamentally regard the misorities not without solicitude. The Hindu society has long looked upon the Parelle with revenue, confidence here. The Parsis, their spiritual kinemen and compatriots, do not mis-calculate when they too look up to him with equal assurance for fair dealings in all the great coming events which have been

G. K. NARIMAN 1064 casting their mystifying shadows before us since the rise of Mahatma Gandhi. G. K. NARIMAN

THE PRINCE OF BEGGARS

Intalia is said to be a load of begans. It doubt as most the beging or begans or belower. Begin and make the selection. Begin and the beging of begans or below the feetbers. Begin and the said for the

These ne begans and begans. Som onde only the common and the dather of the his. Som start with the common and the dather of the his. Som which is interested by the common and the dather of the his. Som which is interested by the near advanced to the common of the dather of the common of the comm

common, though gilded by better-sounding terms. But one need not so into details.

We are thus not quite unique in our begging capacity. But perhaps not many realise that, within only the last two decades, we have given to the world two master-mendicants who have quite deserted all others even as over. Himsland " They are not great merely in their begging achievements.

They have conductive and the whole care, and because in controls were murhody just in their face set on new records They have not only revived but even revivified the old calling, and have cleaned it and elevated it to a weston of unrivalled power. Both the masters are happily still with us, and may

they give us many more exhibitions of their feats and set on erill higher standards! Undoubtedly one of the two is the Mahatmaji. His

whole personality is reflected in his beggings-a condition indispensable to success. It will not be easy to decide whether his personality or his begging is more unique. Both are buffling and yet so deeply stirring. There is no question that the world does not hold another universal beggar like lim. He will bee from everybody, high and low, old and young, men, women and children, friends and strangers, and will show no partiality whatsoever to rank or sex, casts or creed, race or colour, age or occupation.

· Now children are really been begans. Purhops they get it in their mother's milk—and women are of course part matters of this meter art. But women and children both cannot hold against this arch-begger: they are beaten at their own same and often come out utterly vanquished as they are transformed by this wigard from beauter to donors! It used to be said that barrents would not let their children and ladies so to him for "darshana" with inwellery on: for if they did, they were sure they would never see the lowellary again.

He not coly will beg from encybely; he will ke gine almost everything. His choice of patterns is succeedy more catholic than his taute for the almu he would accept. Monry and each, pursual on dominants are mattern of econe. He has been displaying a special taken for coming general giften too undiscreasibly hogs stams of money. But he is never too understood hyper stams of money. But he is never too the state he is, succeeding the state has never to be a superior to be the state of the state of

humility with so powerful a propagateds.

him. Ber hit mens often take faatasite terms. He will was post time, an boare along its mores. He will was you to part from many things that are of no sare to himlian within the horizontal production of the boardcrackers and marriage-diseases, many as old habit of densing and brings must be given up to him. Not only mechanism and delakers, dandes and dillers, but goes monoy-makers even have composed with our according springs to this wirted

their most cherished possession.

It was the late Mr. Coichale who first publicly confused to the insessible power of this bagging. Years, events and success itself have added the finishing touches. And we now have the spectacle of a coree and more of rapeas collected, in an introductory share these, and against all concentrable in-

profession.

Box does be suffer from class-harred? For who is a more determined oppositors of the rore conventional longuation that the property fairstelf? His prigaring-wheel is cort, like a Voudradame-Calakiar to desire of Boggary exceptions in Sin, and a shill delene and opfortey, the two among-halds of common Boggars. Or is he sized of surpher benefits of the state of the s

2, 114

he has been often reported to have refused to beg of Swara; from the British.

There is only one other of whom we can think by his size. And that is one Pandle Malaviyaji. Like every true master of the craft, he had its own stephalic. They are assumable different from these commonly em-

physel. He would not scatter his seeds far and wide, all over the four quarters (or ten, if there he really as many quarters of one whole). He would dig deep and specialise in intensivé cultivation. Of course the sell most be rich. It is always whoce. He would not worsy small man, but would he cause one in his new Raise and Medicalism.

storys ulser. He would not werry small stars, her would she case to get in his art Rays and Muhamian, sureclassgenerated of Merwari millicarium. He would not be in a hurry, hor in generally known lies in a copert the beath acvent-stars. He almost dishints small fishings. They are so wanted and be has his own health and his own enlighes to leak after. But give him a labh and he would be consent to talke it as researcher unit. A labh a day has gowether been his average, which he has constantially expeased.

His meaner and weeker appeared are necessarily malike those of the half-clad Fekir. The U. P. monificates must assurably be more countly, more political, and even magnificant in his appeals. His trake is admirably sessuited by his spottes while clothing, by a noble figure and a soft captivating wide.

ria y wice.

Ha armoury is time full of the choices weapons and none
could wide them with greater skill. Learning, particular
greys, tranguation on these likes are all wided together with
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eloquence and a trace effectivenes. With userange
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THE DRINGS OF REGGARS What may be the secret of the phenomenal success of these two beggars? It cannot be merly their gifts of speech. If cannot be merely their personalities: for they both do their job with so much self effacement. It cannot be merely the promised land which they pretend to have seen, and the way to which nobody else knows. Because a large part of our people see through their talks, which they think sheer madness, while of the remainder a few share the madness with them, but they never succeed in their begging-missions. It cannot even be in the times-the reputed cause of all causes and the last key to all difficulties. Because nobody has changed the times even as they have done. What is it then? Till they themselves choose to explain, we can only how our heads in mute homage. K. C. PANDYA



श्रतीत स्मृति—आस्मानुभव १—विद्याची का उत्त्वाहवर्षन मैं विधार्यो वा—रं∘ सरन्योहर मालसेवतो का जाम सुरा करता या। अब वे बाबु रामकाको सीचरो के बादी उहरा करते ये, दो एक

बार उनके द्र्यंत भी हुए थे। मेरे क्षार्यवासी मान्य उनकर छन्नुहाल ने जो काजी नागरी-अपपारियो सभा के जब दिनों सभापति थे, ब्लाक्य-रखा पर एक हेल, साम के एक सभिनेतन में गायद सेठ १८४४ में पड़ा छा। सभा का नह बैटक

कारमाहरूक ब्राफ्टिरों के कारों के बादर व्यवस्था के वादर पहुंचे पर बुदें थी। वसने की प्रावदिक्यों को बारों के प्रावद की बादर साहक से सावस्थ्यका की दिस से सावतियों के उटन-सहस्य की कड़ी मातरियान की भी। की सावहरूक्यों के कर समय एक छोटा सा साहद स्थापित देवर कारों सा कि वाहून शाहब ने कों अब ठीने कारी हैं पर पायरे-मूसल, जिसे मूमाणा निवासण का सञ्जयका वहीं बिचा है। कहीं वक

कूरात, वितं क्याना त्रिक्तास्त्र का सानुस्तर क्यी विकार है। आहे रख्य कर पहुँ की क्यान हमा वा शा का सान क्यान क्या

को अनके पास से गया। दोनों एक इसरे से बहुत प्रेम भीर श्रद्धा

से मिले।

क्यों किये नार्याव्यक्तियं क्यां से किय की स्वाप्त का धाँचाता किया था। से भावतीयों में मुख्यतं वृद्धा कि मों मान्याव्यक्त के पूर्व कि मों मान्याव्यक्त किया है। से भावतीयों मान्याव्यक्त के मान्याव्यक्त के मान्याव्यक्त के मान्याव्यक्त के मिल्ला के मान्याव्यक्त के मान्यवक्त के मान्यवक्त

में भागत विका---इस्तों में रेश बाद थी।

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- २—सङ्गुत त्याम दिसम्बद (८०६ में क्षत्रेस वनारस में पूर्द थो। वसके साम दी

े तथा वार्यों को विशेषण कुमा में उन्हें में हैं पर सार का क्षेत्र में के अपने हैं सार 10 मां कर के देश करा है जो का रहन कर का किए का किए का किए के सार का का का किए का कि

केली करह में भी निर्वाह कर सें। किस जब क्रकुप किसे ही ईरवर पर



रामसाराच्या सिश्र उस स्त्री का पता लगाने के लिए छोड़ दिया। लडकों ने पता लगा लिखा। पक्रले तो उस स्थो ने डर कर दर्शका बन्द कर लिया और समभाकि वही बढमाश उसके पीछे पडे हैं. परन्त जब उसको मालम हक्षा कि श्रो मालबोयजी हो ने उसको रचा को है और वेयह जानने के लिए बाहर खडे हैं कि वह घर पहुँच गई अधवा नहीं, तब वह प्रसन्न हो गई भ्रीर उसने हरन्त दर्वाज़ा खोल दिया । रामनारायम मिश्र

A TEACHER'S REMINISCENCES

I am plat they Major Medium is advancing in up and attra chare is a proposal to commonsee the 74th birthday. He is yesuage than myself by cight years. When he was as beyone the moment of the pay to start or come to me for any noistance I could be play the unit to come to me for any noistance I would be in it in his madies. I always tried to help him, not he three-for call me his build. Whenever we meet each check shows much respect for me and I emmember the good old days with does rathering.

days with deep affection.

We had a literary and debating notice; at Allahabad.

Two its thosteasy secretary. Median Melam did not at first
promise well at a synther, but he gradually showed signs of
his feature generates and now he is by universal acknowledgement one of the most dequent and perfect oversors on the

popular platform.

After raking the law degree, he practised at the bur, but his heart was always set on public work. Had be concontrasted his energy on his legal practice, there is not the least doubt that he would have soon rains to the top of the ladder. It has been rightly said that he had the ball at his feet four he referred on his kin.

His first great work was with regard to collection of donation for the Hisdu Boarding Hours at Allahabad. His efforce were quite successful. The palarial building, clope to the Muir Central College, is an oranness of Allahabad.

Madus Mohan seart devoted his attention to the introduction of Hindi as a court language in these provinces. He doed unexpected amoces in this matter also. But his greatest achievement is the Beauses Hindiu University. It is format to the recorded at the beginning the help of the Hon'the Dr. Sir Sandar Led and later that of his two yearages brothers —Rii Bhalmed Pr. Balders Rem Druy, Chairman of the

F. 185

SANVAL DAS

Improvences Teest of Allahabad and Rai Bahadus Pandis Kanhaiyalal Dave, retired Judge of the Fiigh Court of Allahabad.

I may copar what I have sail in my basis, Trisusglais is fellimented, tast two robusts were like vito betcher, such irring markle to do without the other. Whith Panalle Supplin, Like institute worlded weeders, victors Panalle Supplin, Like institute world weeders, victors Panalle Banding Bone and the Hand University would mave have men into citations. Live a board with expensing science row as Dr. Sunshalf's desince, that God may probing the life of the ones recorded Engage of Allahadd. God is not doubt positioning the life. May be to being so rows the comdeted of the contract of the con-

of Fismai Azad: Aur lobbáne ka pyáre tere bayán men hai

Kisi ki inkh men jidu teri zabin men hal

"Some one has magic in his oyes but thou hast it in your

coapus."

Malnippiji tongu is no permanir that I may he allowed so, cire an incident relating to smpill. When the construction of the Handle Bendered Henne was in pergress the come on me visid I was preparing smpill for go to may related to the permanent of the

It is admitted on all hands that no other person could have collected the funds with which the Benares Hinda University has been started and is being suntaned. Middan Mohan has been the most reaccessful berrar of India. May

had been irresistible.





पुरानी स्मृतियाँ

वे इंग्वेयु व्यवस्थः व्हलवि याजनशोधं न श्रीमदेः
व्हास वे च वरोनशास्त्रयः तुम्पनित ये वार्णशाः ।
१९०१ः सम्पर्धः वीवसीय-सह-व्यापि-क्रोयोव्हर्णे
वे पुरान्क्र-व्यवस्थि-विकास स्थाः क्रियां सामाः

मदनमोहन के सम्बन्ध की कब

पि० व'० सदनवोहन साखनीय से मेरा प्रध्य परिचय कर कस्तर पर क्रमा जब ये पोड़े पर स्वार हो, दूलहा बन्दर सिक्तुंपुर विवासी पं० सन्दरासमी से यहाँ पत्रारे थे। सहावेव की स्वाही से गोधेवाला बढ़ इस मेरे हत्य-स्टल पर साम भी क्रीकिल है।. मैं वन दिनों सकनेमण्ड हाई स्कृत, सिक्तुंपुर के संस्कृत-विधाना

में संस्कृत-साहित्य के पुरम्पर विद्वान स्व० पं० गरावरपसाइ समृत्योग को क्ष्यपता में संस्कृत कृता था । उक्त पण्डितारी माहवीचनी के पापा में । माहवीच की वाराज में शामिल हैं में का सीमान्य गुर्मे इन्हों के शिक्षकर्म के साथ प्राप्त प्रसाथ।

इन्हां के, फाण्येश्वन के साथ आह हुआ था। मित्रोंदुर में किचा समाप्त करके मैं श्री १००८ खामी वीदयावन्दवी सरकारी महाराज के शाय चानन्दवाग, बनारस में रहने द्वारा। मात्रवीयजी से मेरा दूसरा सरवीय सम्पर्क प्रवास के सुरिसिद्ध

माश्रवाचना स मरा दूसरा सरकाय सम्पन्न प्रवान के सुधासक्ष विद्वान स्व० ५० सरपृत्रसाद मिश्र के यहाँ छुला था । मैं स्वामीजी का काम क्षेत्रकर प्रवास चला स्वास था और चिकित्सा का कार्य स्वारम्य कर

विषय था। पं क सरस्प्रसाद मेरी चिकित्सा में में मीर माहवीयजी उनके वहीं झावा जाया करते थे। माहवीयजी भी रक पिछ की बीमारी में मुख्य थे। रें करस्प्रसाद भी सक्राह से उन्होंने भी मेरी चिकित्सा काररम चर हो। हुन्हें जुड़ स्वस्य है कि इस बार की सहुत दिनों कह महत्वदीवती की दक्ष की भी नगर फिसी प्रधार जनका रोग दूर हो न होता था। समस्य स्वद्मादित की जिस्तीन मेरे करर मद्रक्त था। जनके

महाशास्त्र का रहत कर प्रांताचार निकार प्रमेश प्रकार नगर दे हुए हो है होना था। इस्तर करवायोग का निकार कि स्थार प्रकार क्या जाने, स्थार के स्थार के स्थार के स्थार कि स्थार के स्थार के स्थार स्थार के स्थार का स्थार को स्थार है है है, हि सुन्दी कर है है है कर के स्थार के स्थार का उस्तर दिख्या का है। है होगी में यह से स्थार के स्थार कुछ को से स्थार कर होता हुए सुन्दी है। हिम्म स्थार के स्थार के स्थार के अल्डे स्थार कर होता हुए सुन्दी है। हिम्म स्थार के स्थार के स्थार कर होता है। स्थार स्थार कि स्थार के स्थार कर होता है।

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 सदस्तीहर के समस्त को कुछ पुराशे स्वराणां १८८१ को ज़रूरत स्वी। स्वर के क्षांबीशाञ्चय वर पत्तडी इस खंखपाडर का कुछ भी सवर न वहा। उन्होंने कही जोकर सरस्तीहर के साथ शहन म खोड़ा। 'शिक्युक्ताम' की सम्बादकी

यनुसा किमारे महाराजा बनारस की कंडो में महनमेहरू के उदांग से कक्टर्रहरू-अभाज कर एक सन्तन्त बहुक्य-पूर्व अधिकेहर हुआ हा :

सहस्रा श्रेय दिव तथ होता रहा भीर अपनी चढ्ड रहत कांग्रेस के कवियेशन की पश्चम-पटन से कम गयी। उस समय अनेब प्राथान देशों को सेर करते अर सालामांतर बरेस सक राजा राज्यानांत्रीय प्रकार प्रवादे के । वे भी मध्य-विश्व-तामाल के अवसी में शरीक तए। इस व्यक्तिकार के कार्यक वसवाधियाँव वैकारका सोमाराकेरमाना से निर्धां कर क्षा हो । एक सम्प्रतासारकार क्यान केंग्र के उत्पाद से प्राप्तीने समापति का कासन प्रद्या किया या। राजा अपश्वतिहेह सभावति से वार्थ में क्लेक समयारी-पूर्व दशक इस रूप में देते ये तो महनमीतृत की दूरा समा था। राजा साहब कवी ककी कह पठते "चैंकि हमारे प्रेरीकेण्य साहब wordt and ma mind & gerfen went gen it & munt mab-वेदों को पूर्वि किये देश हैं।" इस मुक्तिया सं अपरान्त ने यस सापद बरते लगे । इस प्रकार के भवाश दशक्ष से सदतसंहत हो नहीं सीत के रुद्रेश कोए स्थानक से । पर रुपा रुपा का बान बड़ा सा कीर अन्ते रोक्त्रे की दिल्ला हो किराको सो । पर सनुष्टित कार्रेसाई की महत्रमोद्रश सेसे सर्वाश्व कर सेते । ऐसी बार्यकों सं विषय में सब्दे द्वीतार शास साहब के बात में कुछ कहते हुए सदनमंदित वर्ड बार देखे तते । वे १३३० साम्रम की रोकडे में । सन्द राजा साहब सुम्बरा 89 81

तने । वे शाना आहम को रोकते में । मनर राजा आहम हुम्बरा देवे थे। अञ्चल प्रवास होने पर राजा आहम ने करने 'हिन्दुकाल' मानव पर में भाग दिन्दु समात के हम अधिकान की ग्रहेगा करते हुए रीताय प्राप्त कार्यक्षांत्र हुमें सम्बद्ध रहा, मान ''सार्व को एक और देने जीव भी हिन्दे कुने कुने राजा-दुस्ति और समृद्धी (क्लाक्टी) की ज्याक्यन

हेरे समय वनमें कान में सताह हेने की पृष्टण करते में ।

Reports steel इस लेख में सद्यमोताय के उति राजा शाक्ष्य की नारावणी पूर्व क्ष्य से स्पष्ट को । यक्षर कह अल्पकाशिक हो थो । इस फरवा के केई हो

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केरों बाद राजा गाइप को स्थानाइफाए और प्रदारता ने अन्तर meniter से जिसमें को केलिया करने कीर करने करने वन 'तिरुद्धानार' an menes and & for four four ; speaker and the साधिक पर राजा शाहक के यहाँ 'हिन्दुकान' के सन्पादक निएक है। गरे। राजा स्टाइक पर बाजबीयको से सहसास का शर्कना सबर पटा । जनवा नहा पाने कीर अनेक बादने विसाहत रहा गाँ । एक दिन कर विक है कि दिन्तु-समात्र को बैटक की कीर अलो "कल्पोण्ड किल" पर

विचार हो रहा था । इस बैठक में प्रधान के प्रतिक्रित क्षेत्र में ० हतुसान-प्रसाद भी का क्यांक्रण थे। संशोधों में सामग्री और पर सदमग्रेडन से क्षा-"महाराज, आप इन दिनों कालाकांकर के यहाँ परिच नये हैं। बारको सहसात से अवस्य को राता साक्ष्य का कान-पात कीर रहरू-सहस बारत परिता हो। शामगा । इस समस्य पर बाउ चाराचरत निज कीय रंजी कालीवसाद की समाज में अपनिवन के । इनहीं अपनिवाद निजी में से कोई बोब्र करें-कार में। में जान ते! राज साहब में किएका की mer wir firm i संस्थापक बनने के बाद सदनकोटन का कविकास समय विस्टब्सन

के सम्पादकार में हो सगता था गगर अससे भी समय गया कर वे सकाहत का सम्पन्न मां करते से । उस दिनों रायकहादूर ये॰ कालेक्सामजी दने जान्सरक्य में रहते थे। उन्हों के कोते से वहें कमरे में रोज़ आकर मालकोवणी कातून का पान्यवन करते थे। कार्यवरामधी को सदद से अन्दोंने बकातन भी पास कर तो, परम्यु बकाब्रस पास करने के बहुई ही से बहरमोहर के पास पुष्टमें बारे इसे में 1.सदनमेंहन

इस समय एक बाको प्रसिद्ध हो। यह से । भारते तुर ६० वेतीरावजी साम्बन्धान से साथ काम सीराका सदनमोद्रम ने स्थान्य क्या से बकातरा द्वार कर हो । क्याला से उनकी पहली भागवनी का रू भुई यो । यह ब्यायवनी मुख्ये इसक्रिय स्थरण है वब से बद्दकारेपन ने विन्दरशान का सन्वादन करना शक किया या त्रक से राजा सराह्य त्रमको २४०) कर साधिक करावर होते रहे । मध्यमभीतन की क्याजन तक धक्ते क्सी एक बार कर अवदार करने कीर बना। करने पर भी शाल सामग्र पर प्राप्त ३५०३ ए० शाल्योगान के पाना सेज दिया करते थे। एक दिन सदयनेत्राहन ने राज्य साहत से वहा कि महाराज, सब को मैं बाएका कुछ साम नहीं भरता। भागकी मीकरी में भी नहीं हैं---"मैक्सो में !" राजा साहद स्ट होकर केले. "मानकीयजी, क्या भारते करी मेरे बच में या बर्शन में अपने मान या विश्वी के साथ

वि सबे भी शरू शरू में का यक हो की मानदनी हुई थी।

महत्तमोहर के सम्बन्ध की कुछ पुरानो स्पृतिकों १०८३

भीवर का प्राप्त करा है । बारकों कार दिया है कीर बाद नहीं की साम हैं। कालो द्वारा बार मेरें। सञ्चायका बरते हैं और मैं भी देखें जैसों से बावकी सहायता करता हैं। तुन्हें बाव जैसे मुद्रियान दश्य के देंड से देशों क्षेत्रें सन कर कान इस प्रका। ऐसी वानें चाद की सीना नहीं देवीं ।" इस शरह की चलकार राज्य सावन के उपयुक्त हो थी। तुमकार की बरक करना राजा साहब का काल तुब का । दवा के सम्बन्ध में

राजा साइब से मेरा सम्पर्क हमा या । जनशे यह विशेषा भी कि पह बार दिला आहबी से अल्बी पा बातों की यस बातमां से वे सदा के जिल एक सम्बन्ध कायन रक्षते की केलिया करते थे । कुले की शुक्रूषा एक बार मदनबोदन विश्लो को तरह भेरे पर मा धनके। वे नहुत

जसी में थे। वेडो---एक क्रमों से बात के बात सान ही से जिला हुमा एक बढ़ा पान है। बाद में बीते पर नवे हैं। वह उस तरफ का सिरी-भारत कीर कान बरुबाचे तथ भारता शहरत है। यसकी दवा बरुवाय।

मेरे एक केंग्रेज़ी क्या नक्ष्मीय की कीर इस सम्बन्ध में लगाड के विभिन्न दास्तर अविद्यास को कहाँ तथा। अपने सामा दास कहा। कविकास हैंस कहे। बोले बाएको सककोत की गई दवा ठीक है। सदस्त्रोहर मेरे बड़ी से देश्वर दीते हुए अपन अभे के पाप कर। बहर की बाद में हुआ है। बर बैटा था। सदस्वीहर से एक बीच में करता अनेत कर कमें दशा से तर किया सीट दूर से जुले के पात के इस समाना शास किया । क्रमा मर्थकर स्वर से गुर्योगः सीर मेंकस का । बह एका जगारेकाले की दूरा कर भगा देना चाहका या । वर अवनकीवान भी सबसी पन से पाने हैं। वे नपनाप दना समाने जाते हैं। एस क्साने के बाद करें का चाराम मिला मीत विद्याला लखा कता बोद्धा तेर में प्रतास से लेले कहा । ऐसा उसी कहा पायतक की सकता में रकता है। यह समय सदलकोशन की धन में भी पायक्क कर की पुर का । व्यक्तियास को हैंसो का यह एक शाकुत कारत था । व्यक्तियास दान्तर से इस्तीवर ऐसी कार्यार्थ पर ऐस सकते से, पर उस दुखी कुले

Steens groß

बनके साथ में बहुत से स्कूज़ी सड़के भी ये। जुना मन्सियों से दर से

के इक्त केर प्रश्नवह करने बीर उसके दुख की एर करने की ज्वासकार से तहरते के जिस एक रेसे हृदय की अकरत है जो सदस्तीहरू जैसे ऋद बोडे से प्रतिसा-सन्दर महादयाओं का का प्रस देखा है। करिया-प्रेम

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बद्धकोत्रक का कारेगी देश बहुत पराना है । बाद राजाककारी सतो सीर बा॰ इरवेश्यसादमी कीरह के द्वारा म्यान में बड़े पूत-बास

से देशो निजारत बण्यती सुक्रमा पुत्रने के जनरान्त यह दिन सदनवीदन मेरे पात बाबे कीर सदेशों कहुआें से विषय में बातबात होते लगी। मालून हुआ कि मेहहन के दिस्ताविरोगों इटच की एक नवीन ज्याचात धर्मेशा है। बदनबोहन ने कहा कि जुलों के कारण जाकों दोन कीर बेयुनंद पराची को बाब मारी जानी है। पनशी के लिए समेस्व पदाओं के बारे जारे का करोबा धारत स्वयूच्या स्थान ने कुछ बताया है।

जनको बलें सुनवर हुन्हें बहुत हुए हो रहा है और मेरे यन में कही विकास के रही है कि किस प्रकार का सरीय काओं के बीचर की रचाओं जागा

बादु राशकृष्य गुत्र से बदा-बादुली, मैंने से चवड़े का कृत पहनम क्षेत्र दिया, वेदितर कमने का जुला करकाया है । कानुक का केल भी देशा बरुपुर बनावा ता सकता है कि उससे गाड़ी का परिचा बन सकता राजा बार् भी व्यक्तित से । महत्तमीहर के बाहे जाने के बाद कर्योंने पूछा-साहब ! ये कीय हैं ? अवाद निवा कि ये सदमगोरून सालवीय हैं । राजा बाद ने बड़ा-इनकी बातें तो बिल्डल पायकपरे की हैं। बला सभी कारत के बोद बीट करते के द्वारा तते का अपने हैं और उससे बाम बन सकता है 1 इसी सम्बन्ध में मदनमोहन से निर्मंत हत्य, व्यक्तिकारीय सीर द्या-भाव को देर तक प्रशंका होती रही, सनर फिर भी राजा बायु का मिद्यान्य वही रहा कि शासकीय पागल है और ऐसा आदमी दुनिया में फिलो काम का नहीं । दनिया सरना शिदान्त बनातो-विगावनी रहती है परमा महापुरूष भएनी जगन से एक्ट्रे होते हैं। पित-स्नेह

मदनशोशन के सम्बन्ध को कुछ पुरानी स्कृतियाँ , १०६% है---ऐसा मैंने सुना है। बाद् राजाहण्य से शासन्त सागर से द्वेद्रशासर

गदनग्रेष्ट्रत के पिता मगदग्रीतरपारक विद्वार पंच "कक्रनाव" जी माञ्चरीय ने 'सिञ्चान्योत्तम' नाम का एक प्रनय बडे परिवास से जिस्स या । वसके क्षरने के सन्वन्य में एक दिन वदनशेखन में अनसे कहा कि बार की तम कब बात करिक हो। एसे हैं । बडाचित में सर्गशासा है। तथे क्षेत्र करते सामने सिकाम्बोक्त तथा व तथ सका है। स्थानी क्रमिक कट द्वेगा। इसक्टिए नहीं एक द्वेग सके वसे बहुत होता सबसी क्षेत्र में सुदाने का प्रयास कोतिह । तथ्य की प्रकारित देशकर रं बक्तावजी की वही प्रसन्नता हुई। पिटा की प्रसन्नता ने मदनगेहरू

के साम्राह को कई गया का दिया। सर मुन्दरलाश जीर मदनमाहन श्वर सुन्दरशास पुरन्यर विद्वाप भीर विश्वपत प्रविधा-सन्दर्भ होते ग्राट भी बहुत ही सीचे साई ज्यक्ति थे। जनकी प्रतिक्वा और यहा में सक

इदि हुई। साथ कन्होंने कभी करने गीरत की इदि में लिए स्थान विका है। ऐसा कैंदे सभी नहीं देखा। परनद महत्रमोहन में साहमी व्ह्रपाको और उससे उपपुत्त काम होने को विक्रपण शांत मो । सदन-ब्रोतका तर सन्दरकात की बेस्तवा के बाधत में । पनके बन में सावा कि बार ऐसा दोग्य व्यक्ति कही कीलिस में नहुँच जान के देश की १००६ - जिस्सा राज्ये बहुटी दोसा देश सभे । अरम्मीहन से पुज समार है। गई सीर कन्होंने बालकाटु मित्र के निरुद्ध शुन्दरसात की कैस्तिस का कमोदकार समझ कर

वासकार शित के क्रिकेट शुन्दरकात की कैंग्लिस का उन्मेदकार कहा कर दिया। सदस्योक्षर पारतकार शिव की अध्यक्ष हुतुर्ग सीर बक् स्वकले में। पर तम पत्र तुन स्वार हो गई तन प्रत्य सामने सेवल क्की था वि तेन स्टब्स्सल कैंग्लिस में पहुँच जा है।

मुश्लेमात में क्षेत्र कुरते कीट, एट-नित्र हुं- कुर्णाश्वाधिका ग्रीएक कालों पर नेवार सामाण में । के शिक्ता में के पुरस्ताक कर मोहना नावार न सर नावों में । क्षा दिवों ताविक्ता कीट सामाणिक सोते कर नेवार विश्लेमात्री के मित्र कर गरीत कर नेवार क्षामी में हाता । अहाने में काल सर कोण परक ग्रीवर के काल सुम्पाल की कालों मां। अहाने में काल सर कोण परक ग्रीवर के सुम्पाल की कालों को स्थाप सामाण माने से कीए एक काला में मानाव्योध के सामाण कर नेवार मानाव्या माने से कीए एक

्वरूपेश्वर के बार पहुंगी का जेग शिंग जा इस्मीत्र प्रकोत करना विद्याना में लाईना देखें वर्ष के पास्त्र प्रमित्य हुए । वे काला बर बहुने—गोर्ग रे मार्ग्याहर | गुर्वे यह परा सुका है ह के सुरुपालत के क्योंहर कर कीला मार्ग किया है। क्याहित काल में ये बता काल मोर्ग के वह किया काल करा है। में पास्त्र काल में स्वाप्त काल में के बता के बता के काल में के बता काल में के बता काल में के बता काल में के बता के ब

करणा है पहुंची है के सुरूरशहर की शिवान और कर्मप्रावणना से विप्त में महत्ते की बड़ी त्यान में अवस्था कर महत्त्व हिल्ल में नहीं साथ को हहन से क्वानेक्ष में से । वे क्याने हिल्ल महिला हो नहीं को से हिला में कहा है कि साथ की इन महिला है । यू इच्छे मीड बाहर दानों नीतिक में नाने का की स्वान महिला है । यू इच्छे मीड बाहर स्वान है, यू माने दिल स्वी नहीं

व्यान करता । बद्यानेहरू हुम्बराकर कहते—बहुती, धनी चेरा वैदिशत नाने का सहक नहीं करता । मकाशित क्षेत्रे करे । सगर वह स्टब पे अम्बरसास क्षेत्र पात साथ के श्वपदारों की फोर से है। रहा था । पं॰ मुख्यन्त्रात ते। सर्थ वैतिसत में जाना पसन्द न करते से केवल सदरकोत्दर का कनुरोद उन्हें पसीटे क्षित्रे ता रहा था। जब बुका-काश्चर के इस भान्देश्वन ने भवनारो में और एक्टा का एक दिन एं। सन्दरताल बार बाहबार विश्व से विश्वे भीर विशेष्टमात्र से बता-नाप साहब ! यह के घरधारों में पटे लेख सप रहे हैं परने सेरा कहा भी जाय नहीं है। सेरी की नम में जाने को सनिक को इपका नहीं है । यह बातनीयली क्रीया का यह है जेंग हुकाची भेतने का प्रकार कर रहे हैं और उनहीं के इट के कारत में बीतिस से बिए शक्ता हैं। पास्पन्द मित्र की परिवर्तन के सीज-काबाब से बिद्धा थे । अन्तीने अबाब दिवा-परिवानो, क्या मैं हाना भी नहीं प्राप्ता कि बाद कर तरह की कार्यक्षानों कर प्राप्त कर सकते हैं। साम वैशितन के चलान में ऐसे भारे आप्टोमन होते ही ren ff धन्द में सदरमोतन का प्रधान सकत हुआ और पं॰ सुन्दरहाल बैर्शियल के बेम्बर की गर्ब । कैरियल का बेस्बर है। जाना एक सामीतन प्रका की साम ६० सम्बद्धालाओं पर इसका करायी असर पदा । इस पटना के बाद पं- सुन्दरसात देश के कामें। में दाल बादने जाने बीर बाको द्वारा येथे कालेश अध्योगी साथ पूर हैं जी सदा सर सुन्धांताल

को कोई के कार सागा रहें?!

पर शुरूरकाल के लेकिक और के बहुत पहले से प्रेमिक्ट को स्वाप्त पहले से प्रेमिक्ट को स्वाप्त पहले हैं के स्वाप्त के स्

भरतमीहब के सम्बन्ध की हुन्छ तुराती सहतिवर्ध है ००० हुन्छ हुन्य दिनों कर कीराव्य के उम्मीदार्शों के सम्बन्ध में इस करह की रीका-दिन्यमां मोड़ों में होती रही। बाद की हम ते तत्कृतार्थ के ब्रह्मारों में यह कर्यों होड़े सी मीर होते तहता में महे मीर कार्यक्रमी होता

१०६६ विभाग पाण्डे प्रतिप्रदेश के काम में तर शास्त्रकाल के प्रति से स्वाप्तिक के

वृत्तिकांकियों से कारण या तर (कुम्पेश्वामें के पोर्टन न न कारणांक्या के की को कि स्वाध करें देश देश देश में तर के तर कुम्प्रताम के विश्वास के की को तम स्वाध करें दान देश में ति तर स्वाध कारणां नाम त्यारणां नाम त्यारणां का कारणां किया था। तम सम्बद्ध के तम का की केया सुक्त को प्रतिकार ती तम सम्बद्ध बात होने के सामक्य में महत्त्वोत्त्वक की सहस्त्र को प्रतिकार ती तम सम्बद्ध बात होने के सामक्य में महत्त्वोत्त्वक की तिक्षास के तमा को है।

भदनमाहन और पं० विश्वस्थरमाम

seen में बंदिन का व्यक्तियन केलेक्स वा और इसकी सालत. बारियों सभा के सम्बन्ध जुने नमें में प्रयान से प्रशिक्ति स्ट्रेस to forementant i it pein in give fegre fire ende Co weisenmuch Gun it fenbere fit feiten fun gun fie क्लकी शास्त्रवाचि हो गई। वे नेश दश में वे बीर बादेस के सचिवेशन के दिन भी नजदीय है। उनकी शासन ऐसी न भी कि वे स्थानक-वारियो समा का काम कर सके और करिल-अधियान के अवसर पर केंचे मंच पर राते क्षेत्रकर स्थापन आस्त्र कर सक्षेत्र एक विकास्त्रकाताओ की इस प्राप्तत के कारण प्रयास के कार्रेस-माविकों में बड़ी सालकी वर्षाः थी । सरवसेष्ट्यः भी बहुतः प्रद्रिमः थे । एक दिन सदनकेष्ट्रस धबद्वार हुए मेरे केट पर कार्य। जनकी सांस्त्रों में सक्**या** मासक रहे it dire it fanne mit werer sur eit fin figurenrennet eit fieren if चर्चा कर गरे थे । मैं भी पनदा गया । पूछा बात ज्या है । बोले, सर्थे ! बढ़े माइया की शर्दी सारोग्य करो । समय ने वर्तिय के सम्बर्ध पर साई देले लायक न रहे तो यनकी भीत हुई ही समक्षो कीत इस खोनों का solar an in more o

की दाहत देशर बहा—आई परहाची यह। मसहारे से कार देशह आता है। परिवासी से दिखा में पितना का करों। वे सम्बन्ध हो वह केद हा स्थार सारोम हो जानेंगे कि सहात भावन करती है के स्वास्त्र हर गये। वही हुमा भो । पंज विह्नकारशावको क्षतिल से सम्माप में घटने क्लंब्स का पालन बात समझी तरह घर सबने में सनमें है। समें। द्विष्टाको क्रांकेस के क्रांक्रियन में क्यांक्यून तो हो साथे कार प्रमाधे स्तासम्ब को तरफ़ से विश्वों को फिल्मा पूर न हुई । इस किया में चारू बान् सामान सहस्यों है। तक्सा समान या कि पेंडियों का सामान बहुत सक्रमार है बीद ऐसी परिस्थित में अबसे पास वैध का रहता जरूरी है। तनको इस प्रकृष से बाइस किरोप और दिलामा का यह भी प्रवेगा । पास बाबु ने मुख्के कांग्रेस की कांग्रियान में उपनिवत देशकर पंच विश्वपन्तरनायाओं के बात केले के किए बाज किया। पास बाद सहसो की वरह नेरा द्वाब पक्क कर वर्धाटने हुए हुन्दे से अपे कीर सामान्यादियों सभा के सम्बन्ध की कर्जी के पास बिहा दिया। पर साथारव परिस्थिति में पह कारी केरे क्रिए न की मतरह सदयग्रेहर तुन्हें बड़ी से ज्याबर इसरों बच्चों पर बैटा बाते में । अब एके दर कैड़ा देखते कर चार सुन् सरक कर सेरा शास पकड़ते मील घतांत्रते तर किर से ताकर जुने क्यों बैठा बाड़े । मैं सबीब परिस्थित में या । मैं उनते बहुता कि माप सुन्में हुए हो बैदने होतिए बदब्दोहन को मेरा वर्दा बैठना परान्द नहीं है । मगर वे क्यों बानने तुरो । वे सद्वतीतृत की पुरा-अता चहकर किर सुने से

सहस्रोहत के सम्बन्ध की बात परानी स्वस्थि . र०पन

कावर ६६ विश्वनकरणायों के यात हैंग्रा जाते। 60 विश्वनकरणायों के यात हैग्रा जाते। वेरे प्राप्त को लावर के लाव पेड़ जाते हैं। हार्य तिन कश्योदक सीर त्वक कार्त्र ने पामार्थ करते केरे देवें के लाव का उपितर्य कर दिया। मीर पंडिकतों के पान हों मेरे केर्ति का उपल कर दिया। व्यक्ति के केंद्र कर दो लिंग दिया पहुँच हैं। पहुँचतिक के प्राप्त के देवें के स्वाप्त केर्त्र करते।

महत्त्रमेहरू के प्राप्ता विकित सामा प्राप्त हैकर कहा—माजनीकती, हसको काम एक दक्त पह श्लीवित वेदिन मेदरणानी करके इस पर

हसको भाग एक दुन पह शांकर जनम महरणना करक रह पर कहम न 'स्वार्यमा । बदरकोइन ने नमान-पूर्वक क्याब (देश—महारात ! अला मेरी यह सामध्ये कहा कि वें भाग के तेम पर काम यहा गर्छ । fragerer arrold

toto . क्यों के की सर्वत इस प्रवार विलोधनात रक्षण हो सहनमेत्रत के बहुत्वन का प्रधान तथा है।

विरुद्ध-समाध्य की बैटक

्र सदस्त्रोहत के गुरू यहाव्योगाच्याप गं० पाहिलास सहावार्ष स्वार्थिय स्थार सेन्द्रस कालेश में संस्कृत के प्रोपोगर थे। उन्होंने प्रयास से हिल्द्रसमात्र को स्थापना की थी । उसकी बैठक दूर हुन्से सुन्दर्ग बार्माप्रसाम से मध्यन पर एका करते थी । सदनमेगान समाज के प्रस्ता सहरहों में से थे। उन दिनों सन्दानसेश के बाबी में महत्रमीतन का अंक्षा नक्षा की बर । मैं भी समान की बैठक में आवा करता का । and one name it is many-arrayal warry it applicant fines-च्यां अन्ते से एक बंदे लोग नय मेग्र होते ये एवं सदनशोदन बाद कैसी थे.... तार कार की बाद जीत ताले सींच देशिय अबली जी कहा कर परेला mater and the other the world were still the other of the other े बहुत होब है, बाहबोधलों इस बाम की बहुत बच्छो तरह कर राजेंगे। महममोतहन इस प्रकार तिस बाम को अपने द्वारा में होते से स्वी दूस करके क्षेत्रकों थे। सभा, कमेरियों में जनके भाषता करने की बेल्यात विशेष भी भीर प्रमुखे बोलने का तर्क सभी पसन्द करते थे । परन्तु सक्की इनको विश्वकृत शक्तियों का शान न था। इनके नये होने और तम स्थ द्वीने के बारम करा लोगों की प्रका कई कानों में प्राप्त सकता भण्या को कंगला का । कोची गर्मात (केचोपंत) उन दिनों शिला-सकाल के सेबोटपे में । कई बार परकी सात्रों से तुन्ते यह विदित हुआ कि ने मदनवेदहर के बाद-विवाद के। बादकान से बाद दवा कीर बावका। कब केने के कारत शोबादीन वर्ष केले हैं है बार बार सवाने थे : बार समय विस्ते के ser anne ur mendren at ser marre at erfre if Seit famen प्रतिकाससम्बद्धः ब्याच्या विकास औ ।

व्यवसोहर के सामन्य की हुछ पुरानी स्वतियां रेडबर सहस्रोदन वीष राज्यसम्बद्ध सामग्र राज्यसम्बद्धाः

मदनवेहन वीर रायवहादुर साम्रा रामकरनदाव मरनवेहन में क्यान से से एक कर्मना तर यह है कि दिल

का को वे देश भी एक पाया है है, जाने ने नहें हुए जो में है हिए जह है करते काश हा प्राथम कर में मूर्त के विद्याप्त के हैं है एक पर एक्स है करते काश कर एक्स एक्स है है एक पर एक्सपुत कार एक्सपुत कार है को की कुछ को है के कार एक्सपुत कार एक्सपुत कार माइस को करें का मान पार्ट के प्राप्त के प्राथम कार किए होंगे कार कार कर एक्सपुत के प्राप्त कार के प्राप्त के प्राप्त कार कर पहुंच कार कार एक्सपुत के प्राप्त के प्राप्त के प्राप्त कार कर पहुंच कार कार एक्सपुत के प्राप्त के प्राप्त के प्राप्त कार कर पहुंच कार कार एक्सपुत के प्राप्त के प

पार्थ के प्राप्त कर के दिन क्षेत्र के प्राप्त कर प्रश्निक है। प्राप्त कर के दिन क्षेत्र क्षेत्र के दिन क्षेत्र क्षेत्र के दिन क्षेत्र क्षेत्र के दिन क्षेत्र के दिन क्षेत्र के दिन क्षेत्र के दिन क्षेत्

तिहम् मुजियतिर्द्धा को स्थापना के सम्बन्ध में बकारत में एक स्थापना विद्या गार शिवारों माण की सांधी गर्न-माणकों कारों थे। इस स्थापना में की माणित का। काराण को से यह समझा पहले एक्साइट काइन में कुमने बक्ता कि सार कार्याय मेरे ताथ प्रतिश्च सीर एक्साइट के पहले प्रतिश्चा। एकसाइट साहब सा स्थापना की का सा इस बादा प्रशास का को मान में ताई हो है और जाएक जाला इसो

Guerrar greek tres कीय में एक स्थाप से प्रश्ने ही उसके साथ बनाएस के बिए प्रकार के स्था । सहामोतान से तब कुछान्ता हुई एवं बन्होंने कहा कि रायबहाहर साहब में बेवल पणतार हज़ार करने हो अन्ता ज़िका है। मैंने बज़ा कि हैं कोविश्व करेंगा किससे वे एक शाध पूरा कर है । सहोतान के दो दिन वाली राजबहादर साहब ग्राम की मेरे बमरे में आवर मेरे पास वैड वर्ष । समारों बोर्ड--सोग प्रावे एक साथ पूरा करने की कहते हैं। उब मैं हैंगा क्या-सारमें बड़ी गहती को भी ५४ हमार रुखें ही लिखा । बोई जब बाल देवा है कर कर क्या देवा है, वो देवा है, बार देवा है, बांच देश है। सक्त बीन कोई नहीं देता। सानने तीप प्रचीन जातर दान देश Sept है जिससे साथ हो सातम प्रदेश है कि बाप पारते हैं कि स्रोत काराते करें कि कार एक लाग वर कर दीनिए। वह नी काराके रेका का करेता । . रायबहादुर साहब ने कहा—स्था कहें थी, इस एक ब्रेटे से armen ff. मैंने करा-में सब व्यर्थ की बातें हैं बाद बहुत जब्द एवं जान ' var ver eftiler i राष्ट्रभवादर सामग्र प्रकार ब्रामी करते में करे कर । - इसरे दिन सकेश दोने हो जन्दोंने सुन्ने होर से दुकाश और सका-जारी वैधार है। जाको मातनीवारी के बड़ी चलना है। But were some the companions were been become राष्ट्रपद्भाद्भर ने फिर दुसारा, बद्धा---शादी पहेर ।

मैं बटबट राजबं साथ है। दिवस और महत्त्रप्रोद्धन से निवासकान

पर पहुँचा । वहाँ बाह्य हुए। कि बद्धनोद्दन को वर्शनर घरवी नहीं है बीर इससे बिक्रने के लिए आसे हुए अनेक रात-सहाराते कारे औराने ता रहे हैं। इस जोगों के। भी यहां जबाद शिक्षा कि बालवीयती सात किसी से व मिसंगे। जब इस लोग सीटने सने तथ विक शहरूद माइयोग दे कहा---करा जान ठहरिये बाद से आप के बाते का संशासार से कह

महानवीहर के सम्बन्ध की कार प्रश्नी स्थलियाँ १०७३ दें। बोबी बेर बात हो सकत्वतो से और बर सका--विश्व कारकोर umit E : wegt greet bar une er net unter unt meinber बैंडे थे। बैंसे इसारे से कावा कि सब ताम पूर हो हुआ बाह्या है। सदसमीहर ने बहा-हां, मातून ते। रहता है।

इसके कररान्य एक हो जिस्त की काश्चीत में रास्कहादूर साहत में कह हाजार से स्थान पर एक साल कार्य देंगे का बचन है दिया। एक क्य नई बादनन उपस्थित गर्ड । तास रूपना देनेताले राजा-रईग्री की सामानाती साहारताचा सक्तेपादा साथं साहोतासात में पहलार सामानेकाले के भीत कह किल क्षाप्त विवाद के बच्ची हो । स्वतन्त्रीका के लासने कर अब व्यक्तित वा कि रायबद्वाहर साहब ने एक लाख रूपका भी दिका श्रीर क्राफ शरदा देनेवाते लोगों की नामास्त्री में उनका नाम न खबने से बाइनराथ बडोडय उनके नार की किस प्रकार संच्या करेंगे। सन्त्रसोहत ने पीरत करने प्राप्तेट सेहेटरी की बसाया कीर केंद्र जाइन की बंध क्यांना विस्तरकर बाका हो कि तार क्यांना चीरत बंध संबंध दिन्दुस्तान के सबस बस्थारों में बेज दी जार । पैला ही किया गना बीर बोड़े हो समय में रायबहादुर साहब का नाम देश के केले केले at Food man a

कर्मन योक्षेत्रर हा० द्युसेन सीर सदनमेहिन करत दिन तथ यस बार प्रयास में अनेतो निवासी संस्कृत के असिद्ध Regre, बेदानाशास, नक्षमुत्र सीर प्रश्तिकरों से पुरुषर शामा पर्व शंसर बेदान्य से बानवेशाले प्रोप्तेशर स्तीत (शरूरान) वर्ष देश्तेन स्थार कर यस होतल में तहने थे : वे संस्कृत में बहुत जनम भागत चरते थे । पनशे शिक्रमें के जिल्हा के अवसीमारावसूको क्याम, पेर बोक्स्य केस्से, पेर सारप्-बसाइको छहा में सीर भी भन्यान्य कोणों के साथ उनके निवासक्यान पर तमें से प्रीप करते. सारामीत के उपरान्त कह तक श्रमा कि कायस्व वारकाले के कैतान में वेदान्य के अवर प्रोपीसर प्रकेट का मानव हो। मेहिल नार्ट गर्च और अंधेवर साहब का भाषत संस्कृत में वरे प्रम-पाम से हका। व्योक्तिक देशे हुए भी ने पण्डिंग को तरह बैठ कर अलग 5449 बरते थे । व्यालवान समात होने पर भारवैसमातियों ने सहर से बेदाना का सम्बद्ध और स्थानी दयानन्दानी सरस्वती की वेदारन का गहर करते के विक्रित पंo ओमसेनलो को सदा किया । एंo मोगसेन ने प्राप्ते कास्त

में स्थातिक तम स्थान-सेटन की किया । स्थानीकन की यह कार्रवर्त week a stone of a position and month and the seet failer of दश काला देशा आकर काश्चित है जो हजारे तुल की वरकता है बीर उसे शहरत बरमा चारता है मीर इस शंदन मंदन से फेर में पहरूर उसके साकारे बहुत शाराब उदाहरस केंद्रा चर रहे हैं। अंध्यानेत का अतिहाद बारने के बिक्त सदसमेहरून ने बैठे विते एक बागाव पर संस्थात में अब्द जिला बील प्राने क्षमाने सर्व । पंत्र सन्दरमाञ्चाने भी पास हो पैठे थे । यह लेख समस्य ने सम्बद्धते नाते हो । बाह द्वाप मेरे कृत्य पर एक पित्र को सह कंक्सि है। मैं करने पानने देशे हरा दं अस्पारशास्त्री का नह सरकराना स्था देख स्टा है ।

पंच भोजनीय के स्थापनात के अपरास्त्र सहस्रतीहरू का ब्यापना हमा । समका स्थापनाम जाना हो सगहर सीर मार्चे का ता । सन्होंने करने भाषा में इस बात पर घडनोज साहित किया कि करों उसेन देश की। करों सारक्षत्र । दक्षी दर से एक प्रीरद्ध विराज दारों प्राक्तर रुवाने प्राचीन कीत सदस्यपूर्व बेदान्त्यास पर न्याध्यान हेरे श्रीर हम होता जाका संक्ष्म करने से लिए कहे हैं। दिनने दु:स कीर साला को बात है। सुने इस बार्ग्झाई के करर क्शम हु:सा है। सका समाह होने कर देवसेनजी जब पहले को तैयार हुए है। दार परिस्ताशपन्द स्तर्जी ने बीन सार होर जोर से 'बा॰ रसेन, दिया दिए, वर्डें', बा सारा बलावा । बारा संदक्ष हिए, हिए, धर्म की सामान से देन प्रदा

मदनमें हुन जिस प्रचार क्रेंचेश के विद्वान हैं. वसी अकार संस्कृत साहित्व के भी पूर्वपर पश्चिम हैं। वे बेट, शीश, शामप्ता, सम्हाभारत,

चीर बोधडामबन का बहुत दिलों हो खब तक पाट करते आते हैं। पत्राव कांग्रेस में जब के सन्ताशीत दिशीपत हुए से तम इन्हेंसे कारण माच्या म हिन्सा था न सरकाशा था । घरने केंग्रेजी के भारत की बरमावेदन से सम्बन्ध भी बुझ पुरावे माध्यत है, २०६४ प्रमुप्ति मोता, भागवत, बरावायत दीन, समुख्यीत वार्धि के आंकी से मार्चात पिता सा, पाकी भागवादी में दुक्त संद्यानिक से स्वयत्त्व बरामविकास्त्रमा के व्यक्तिस्तार स्वयुक्तात्री बहुत दाना होते हैं की। मार्चित भागवीत हो, माझ्योत स्वास्त्र को हो है न । वह साम्रोज स्वास्त्र स्वास्त्र माध्यत्व माध्यात्र स्वास्त्र साम्राज्य स्वास्त्र साम्राज्य स्वास्त्र साम्राज्य स्वास्त्र साम्राज्य स्वास्त्र साम्राज्य साम्राज्य

तपस्पी बदनमाहन

नदरबोहर बाह्य बाहर है है हो साथ है उपस्थित भी हमसे बाह वहीं हैं। याहद बहुत है कि वहिंदा और सब्बाद साहि धर्म हम्बा बहुत बहुत पहा है। मैंडे बई सब्दारों पर इस बात वा बहुत्य

क्ष्मपुरस्था के प्रकार पा में सीती पित स्थापिता हो। क्ष्मपुरस्था के प्रकार कर की प्रकार के प्रीति के पाने प्रेत्या में प्रोत्या सम्पर्ध कुत कर की प्रकार के में मा के प्रति के प्रात्य के प्रात्य के प्रति के प्रकार करती हैं के कि अपने के प्रत्य के प्रति के प्रत्य कर के प्रति के प्रत्य के प्रत्

हम क्रक्टर पर मुख्ये कहा जिल्लाम हो रहा जा कि तथा प्रश्नित पत्र साम क्रमर संक्रमोतान मेरे यहाँ का साथैं के करतो मनी हो लग्ब ।

िक दश्ती क्या से काशी सच्छी है। शार्विने र

जिल्लास पाण्डे ocades कोई के शास्त्र न थे। यगर मेरे सम में के की की इसी बकार की एक (सरी कटना बढ़ते कर पुत्री को । जल समय बाइबोदनी से समने माई एँ। नयहामानी भी दाला बाददा से रोग से कला किएसी जी । बड़े बड़े कैंच साक्टरों ने लवान दे दिया सा :

tost .

भी है की अपनी ।

क्ल,लस्य बदनबोहर हमारे पास दीहे बावे बीर वटे और से प्रसंधे कहा-मीने सना है कि मैदा को भारते भी जनत दे दिया है। बहे मह को बात है। उठा चली धमारे साथ और उनकी दवा प्रारक्त करो । में किएकार समाई हो जायेंगे । सन्ते पेता साराम पदा सालें अस्तरात क्षात अर्थन से घट रहे हैं—"प्रतिक भीनोद ! खाउन कर. faren: je me feir ferne if me fer fe noch erei al die त्रस्थीय नहीं । इस्रतित्र सीचे चुक्तार बदनमोहन के साथ है। जिला । मेरा भी लाइस कीर काञ्चल बढ़ गया था और दिश्या पड़ी की दश है हैं। मैंने तथा जरना जारना कर दिया । भीरे भीरे बदरबोत्रक के साम्बन्ध ने सहाएता को बीट 🕏 अवहरूत हो बारोग्योग्यम होने तमे । भोरे की जड़ी उनको सर्टोक काम पात पूर हक्तन होना कठिन वा नहीं undr su-to fir die du mun fiel um : um ebu if mit ber बच्च हुआ कि वे अव्याई में गये कीर एक पहलकान के प्रवेददा। इस करना को सबर दे। दिन तक न दो गई बनोंकि अनके कमर में हक हो सहे थी।

, उस्ते समय पि॰ कुम्बुकानको साम्रक्षेत्र पै॰ क्यतिविन्द से केउं वर से कावर के कावर निरे । बड़ी शहरी चीट बाई वी । जस बावसर पर जनको जान पर सामर्थ हो। यगर माहलोचों सीर अनके सदस्य के पण्य प्रसार से वे शोध करते है। तथे । करता के चिता पंच तपक्रपताती को इस पतना को लोई स्वयर न दो गई। वे बोबार ते हो ही इस ermene ein mar uner Seine nem und alt annien ein

वस दिन केना क्या कि सदस्तीताल सेरे कहाँ आसे हो । वे सहस दर्शन सामग्र पर रहे हैं। उनके चेतरे का होता ही ताले समझा न

नातुम-पद्मायाः यह नो नातुम पदाकिये साहर आलेवाने हैं। उनके सामक को कोए से मैं सिमित था। जनको सहकता के या हो नाडी के समय पर मैं जनसमीतन से किस्तरे से किए स्टेक्टर पर का पहुँचा। नाही के बात देर तक शहर रहा। बहुत से बादमियों के साम तर वे बाबे के अन्वराक्त हाथ उन्नया कीर पत्र किया कि तुस वैसे बावे । वै चलित था । तैने सावस करने एवा -- चीनती बाद भी पुढ़िया तुमने पादशे या चीमता सम्मात तुमने कर दिया कि कितमें तम पक्ष हम वह सह वीत क्या बदन हो। सबे है। प्रशासि वेंसकर कहा-आई कहा कर विकास रामसे करते कर बातन पटा कि उनके कहा होने पत्थान है जिसकी

मदनवीदन में शन्तन्त्र की कुछ पुरानी स्वतिश्री े १०७०

करको ने वाले बीर कड़े हेर जाते हैं । कैंने इक्कों सालक्का, उत्तररपुक्त, मन्त्र नी सर तक दिल क्षेत्र यह कि कामाजान चानकेच की लेखने के लिए सहक

भगवर्ताक एवं भगवत्-परावदावा बहुत पात्रे हैं।

क्षेत्रक पर पर बाचे हो । जन दिनी जनके नहीं यम लगार यो । प्रश्नीरे क्षेत्रों के दीका देने का काम ग्रुष्ट किया था। कैने ग्रुका-स्थयन-मेताल. अपने कालो कीर कलकते में उसी लातियों की दीका देना युक कर दिया है। तम तो स्थायों दवानन्द सहाराण से भी एक कटम सारी क्या पारते हो । सरकोशास्त्र ने हेंसकर कहा—ही जो यन के जब नवा और सन्त

we want for street a कींने फिर काहा-सारार जुल्हार। सन्त्र क्या है। सनाले तो जुक्त

कमे क्लका क्रिक क्रम गर्टी किया ।

रुव क्रम्बोर्स की सको बाराजकात्व की तथा: विकास कादि सन्तों के जिस्स

में क्षेत्रेय में फिला महत्त्वाई बारें की बीत 'चले तथे। समान सहस्व तथान की एकदम उँचा उठाने से चिन्ता की देखा से हो सदस्त्रीहरू ने दोवा देने का काम पठाया या । सभाग में शार्किक १०६८ - फिस्सम पाण्डे भारों को रक्षा, इन्हिं एवं उसके प्रभार के उद्देश से ही सदनमोहन ने विगत कुमा के क्षमस्य पर पर्म-सम्बन्धा अनेक पुसार्के हिन्दी संस्कृत से

ब्या कर प्रमु जिन्दा कराई मी।

महमोहार कर मा रह मारिवों थी। जावशाहित बरुपों की उपने थे हिन्दु

महमोहार करान परिवारी की पाया गारी जा।। सारत के अपूक्त परिवारी

में अपने हत होता आपने का मोद दिन्दी किया। उसार परवादीमा को देश

का इस्ताप्त होंगे के अपने हिन्दी कर मार्ग हिन्दी कर का वह में अपने हों।

ब्राह्म कर प्रमु के अपने हिन्दी कर मार्ग है।

ब्राह्म कर प्रमु कर होता मार्ग की साम प्रमान, प्रमु कर प्रमान कर अपने हैं।

अपने की सहस्य हां है अपने की साम प्रमान, प्रमान की स्वारी की साम की साम प्रमान की साम प्

. कीट किया करानेवान के कुट्टम में बेश भाजिय समझ रहा है। प्रसादा को कुमा में हमते जानका पर से एक श्रीव्य-सम्बंद एक हैं। पिट्रम हैं। कामोदा कुट्टम के पुण्य में स्थानीया की रहम करें वा रहम पर्देश कामोदा कुट्टम के पुण्य में स्थानीया की रहम करें वा है। सन्त्रीयक की मान (क्या) में कुम्बी राम मीहारा मा बदान किया स्थानिया है, कामोदा की स्थानीय की रहम की में सन्दर्शनाय को भाजिय है। सही परामाना मां विस्तादात करें माना एक्या में मानियारी रहमी है, बही परामाना मां

> बसुन्धरेष पृष्टियी यत्र सर्व सदा गृहे। शुक्षे दुःवो निर्वकारा लीव रक्तो इति:॥

> > शिवराम पाण्डे

बन्दमीय विश्वविद्यालय व्य व्यद्ध विद्यविद्यालय काणी। सुरविद्यालय-मोडील-सुरितिच्या विद्यालय कर क्लिक विकासी। केर-विद्यालय प्राप्त मोडीलय और स्वर्णिक्या सेत्रीयस्थ

विश्वविद्यासयप्रशस्ति

तनकम में जीवन सेचारो । भारतीय भारती पर भवन भरत कुमार विमूचि विकासी । भावुकता भन्दिर चस्त्र केवन महिन्दिकेतन ग्रक्ति परासी ।

प्राची विभा प्रतिभी प्रतिभा भार भूत सुविभार प्रचारी । भर्म निकास निपुदा झालवन तर प्रकार गीवन प्रविकारी ।

सम् गुरुता नीज श्रीमकारी । निगम विभव भागम सनुभवस्य विश्वत त्यनिकद् यद् भनुरागी । कविकादिक कापना पशंकत

क्षिक्षादिक करणना चलंडन सुद्ध किसादि विराग विरागी । २०४४ कारत्रेष अपनायति-विश्वसित सामीक वरिवार्शककोत्री । aure abun aux finerfore most face most sixt i संबद्ध काम प्रविशास मधुरणम सेक साथ सेत्रप कृतिकासी । महिमा वाग महान कवेश बाजक प्रकार संख्या बाजी ॥१॥ फिर मारव का माग शरीगा। workers fereferrers den der verter weber : find of fennes for भरतमुचन-मास्त त्रसमेताः। na na suringan èux पर पर में सुरक्षित सनेता।

११०० - एंट सम्बद्धातिक श्रामकाय

आर्थन महोते के क्षिप रंग के पहुं किया ग्राह्म समात गिया। देस-त्रेम के दूर रामा में नेति मात्र की सहुत क्षेत्र । सुमीर मुश्चिम से मिर्डिमासर प्रतित एकता स्थल क्षेत्र।

दशन के क्षेत्र क्षेत्

बाखीयातः विश्वविद्यालयः। है सब-समिवन्दित बय-बन्दित सुरि में कासर कामनेक्य ।

विगमागम-शिक्षेश परिशालक व्यवसम्बद्धान्तः सुधनितयः

scéilean anti-fafairses भारतीय सब यमें समस्यवः

िक्त अधिक राज ग्राम गैरावित सरकारि समित्रक सब मदय । follow that my them figurities

कीश्य बद्धानय परम वात्रिकाण । रक्त विद्वि पार्व शुस्त्वात्त्र संच्या सहय सरस्त्राः संच्या ।

are exflorer arm alkalier यदिमा अस्य स्रवीत संशास्त्र । क्टब्रहर परिपालिक साहित

नोतिनिया देशा छन निर्मय। क्षा अनुवादि चार प्रवदायक

सुरपुर सन्तर सम्पदा विकिया ।

सरमावरित संतु ब्रह्मसम्ब ॥३॥

सारतीयसः अस्ति सुद्ग हृदयः। क्रिक लेख समाजनियांक

क्षरत सात्र अधिवराष्ट्रत

\$\$4R . रं व्यवस्थातिह स्थान्यस foreformer, units wealt wer feelt fire मका तम मानग हरें। ST PERSONS HER PING विकासना अपि को भरें। waveforcefor our firm unless facultion पर्यानका में बसे। चर बाब सरहर सम दिसद पर सारका सेक्ट वसे। Bowner काली थे कमें कर भोति सर तम ग्रेशने। afterna finise finerer are it भगर भारतराह की ! भारत्य वर में एक्स्टल की बार नकत पत्र दल मिन्ने । जिल्लो सफल है। संदर्श लेवन कतिहर पर वर्तकृष्टा रिकारे । क्ष भूमि में क्ष किरत 'तापस' क्षेत्र वर्षेत्रकत से कक्षी । कर दे सरिक्त इक विकित चिति की feat fetatelle with a कर विकिन किरापीत में कर सकति सर्वे प्रकृति प्रदेश तिसाचे प्रकेश प्रसाह में सब विद्यमान विषद बडे । -सहिता यतेत्वर यदनवेत्वन बोर्डिको सेर्डिश करे ।



पं सर्वाच्यासिंह वयान्याय ttor . किसे साम्बोध दिव की भूसः देशो देशमणदारा ॥**६**॥ अक्टना व्ह स्थापन कर सकेंगे इस यहीं निश्तते । सका हैला संबर वन जावगा बसवा समित्र सारा ११४। ब्बर्ग वर सर्वतम प्रमुश्यानी विचा मिलेगी वह। क्रोफो की परा की चन्द वेतिक सम्बन्ध द्वारा अद्या बर्धी जा बन्दनीया ग्रांक की कारावना देखी । िक विकास कार से सब दम्म दाना 27500 9731 H-RI क्यों प्राथननित्त वर क्य Acetreptunes कावेगा । वारत विशासी क्षती जीवन-संबर में कर वर्षे सारा वर्षे कार्ट पर फिर क्लेपी पा स्रविका एक बेरदन की। ं उप्रेया सुन क्लि प्रस्पर क्षेत्रा कुछ संगारा ॥११४ यही बस्बीय विदासीट होगा सर्वेदिया पर वर्ग मानवास्तानो सा क्षेत्र र्वव पुरद्वारा ॥१२॥



जीका

विरासक्षत्रिवालये सर्वजनसङ्ग्रीकक्षत्रियाणसूत्रीकः देशकं स्वत्रका क्रिकुलियाक्त्रामां संग्रहरू:। आरोबां हिन्द्वाधियानं सन्मान-कासस्य कारणः सुर्वे इत कारणः सीमांप कर्त समा पुरुषपरमापुरुषाने श्रीदेश् जीरद्व। क्रम्या भावांचा नारालचनगरमञ्ज्याविनंत्रसंत्रे प्रतिदेवेशै : सङ्घादियामा सङ्ग्रामागः चित्रं योच्तु इत्यासाले सेसकः

रोक्षेत्रसोतसः सोक्तमुतः प्रसामस्यानी

विक्रविकास्त्रवदर्शनक्षिको स्थलकार्यको स्थाप वेकासूराय

दर्शितो केन, अवस्तुरेख पूर्व जहरूरतभ्रमकरी सभा निर्माद वसेराज्ञाय

द्या, स्त्र शाद्विषंशक्तकत्वद्वपनारको हेराविः प्राप्त्येतः । स्त्र प्रक



स्रकारित यत्र मतिसन्यग्रतेर्महार्यान द्वातादसास्तमयान निरमागमाध्यीन् । मन्दादराः परपरीचित्रश्लेगोपु नानाविधाव्यक्तिना विषयापुरीनाः ॥१॥ माधन्ति मेहुरमदा मतवो न यूना सुरुपेन गोर्गुयगवेन वर्गाञ्चवानाम् । वीतस्त्रयाः परनिपानविधानकामा श्वतार्वयन्ति कद्याः चनगरत विद्यास् ॥२॥ जीवातुरार्वञ्चसम्बुससंस्कृतीयां द्विताव्यगन्यविश्वयेग विज्ञासिनीनाम् । स्राप्यस्त्रशः सपदि विषद्गा विशासान कालातवान वरत्याश्य समीवते यः ॥३॥ रम्बावि बस्य अवनानि धूरी अवन्ति बद भारतोरविकराबि निवासहेते: । श्चरवानि सारसमयानि वरीवरीत्रं क्तीकालमेश विगलं फिल वोर्ववत् तत् ॥४॥ सर्वेश शीलसुम्भीन रहप्रतेन द्वाधिण्यते। सचिरवागविभवेन पाम्ना । कृत्या च रचनकृतीपकृतिप्रसर्पः जिएल्वेन परंप जनको नतु कस्य नार्थ्यः ॥१॥ होराहदाशमपि नी गमधेत् स देशे मीजानसम्बद्धितं न द्वितं द्वि सन् स्थान् । र शांसि यानः विश्वयं सञ्चपहर्यान्त हेरम्बतावचरमाम्बतसंत्रसादात् ॥६॥

कंशकासादवित्रस्य

शुभाशंसा